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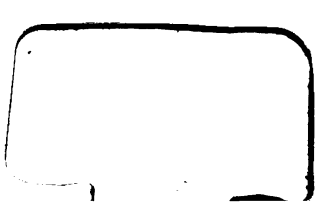

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THE ESOTERIC

A Magazine of Advanced and Practical Esoteric Thought.

VOL. II.

FROM JULY 1888 TO JUNE 1889.

BOSTON.
ESOTERIC PUBLISHING COMPANY,
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PREFACE.

Our object in publishing The Esoteric is to present methods of attainment to those persons who have, by the processes of development, reached a point in their experience where they feel the need of a higher order of Life, and are seeking a way by which they may come into the understanding of the object of our life in the flesh, and obtain a fuller development of all their faculties, Physical, Mental, and Spiritual.

We recognize the real man to be the conscious, thinking part in us, that is, the "Soul," which has two spheres of action and consciousness, viz. one interior and spiritual, the other exterior and physical. When both spheres of consciousness are obtained, man will understand the use in everything, and cease from selfish struggle and combat with his fellow, thus helping to bring about a new order of humanity to overspread and control our earth. We know that there are many persons who look forward to this goal, and The Esoteric is sent out for the purpose of uniting them in a concerted effort to form a centre of these more perfected souls, and eventually to have a locality set apart for their education and perfection, so that the highest possible ultimates may be reached. This volume, therefore, expounds the doctrine, and supplies methods that, if carefully and zealously applied, develop the soul, which then will enable all to become conscious of the Spirit wherein there is a perfect knowledge of all things necessary for man's use and true well-being.

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THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

VOL. II.] ♋ JUNE 21 TO JULY 22. [No. I.

UNITY OF DESIRE—PRAYER.

In the April number of THE ESOTERIC we asked all classes of thinkers to unite with us in soul aspiration for a more perfect state of human existence on earth, and gave the Lord's prayer as expressive of a desire that all classes of thinkers could unite in, without violence to any creed, if they but take the words for what they really mean without any superstitious garbage around them. Thereby would be brought about a concentration of all truly honest and devout souls in the one direction.

Not that we expect to change God, or alter the purposes of the Infinite mind, but that we may apply the law and enjoy the benefits derived therefrom. While we are told that Jesus recommended this prayer, yet he united with all his predecessors in teaching that God is Spirit and unchangeable, and that all law, — *i.e.* natural — is His law. Therefore any edicts, statutes, or ecclesiastical traditions are worthless, unless they teach the methods of Divine law.

After Jesus had finished his work on the earth plane of his physical existence, he instructed his disciples to remain in Jerusalem, until they were endowed with power from on high, to go into all the world and preach the gospel, or God's Spell, — the psychic power with which His Spirit endowed them to the extent that they could raise the dead, cast out demons, heal the sick etc. They were all to remain together in constant prayer with desire for that endowment of spiritual power, which came, after forty days, in such a wonderful manner that it surpassed all their expectations.

The external reasoner has concluded that there must have been some Man God who was persuaded through their devotion to change his ordinary course, in order to accomplish some design through them, — which does not agree at all with the Bible teachings of an unchangeable God. Then others will say, "If God is unchangeable, then his natural laws certainly must be, therefore, what is the use in our making any effort? we cannot change anything!"

It is true that God and his laws are immutable, and it is among the many methods of those laws that the ground should bring forth grain and vegetables for man's use; but man must prepare the ground and sow the seed,

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or he can not reap the harvest. Again the river runs down the decline into the great ocean and we cannot hinder it, but we can dam up and turn its course and cause the persistent waters to do our work for us. So we might cite hundreds of cases where God's unchangeable laws are made to serve man, and their service is efficient because of their unchangeableness; for if the water when dammed up would cease to flow, then it would be of no use; or if the water when heated in the boiler, would not force its way out by an irresistible power, it would be of no service to man. It is the unchangeableness of the natural laws that makes them serve the devices of man's intellect.

Jesus came to bring the knowledge of the methods of utilizing Gods superior laws; those that find expression in the soul of man, through the operation of the spirit upon the body. Love is the activity of life, and desire is the product or effect upon the intelligence. Man loves the kind of food that the body needs, and the consciousness of that need produces a desire for it and an effort to obtain it; the life in the grass needs the nourishing elements of earth and air and these are drawn to it, and absorbed by it, and thus it grows through the effectual power of love; for "love is life in motion"; the cessation of motion is death. Jesus taught that the desire produced by love was the most potent to draw in, — inspire the qualities desired; for he said "If two of you shall agree on earth as touching ANYTHING that ye shall ask, it shall be done for them of my Father which is in heaven." Mathew chap. xviii., verse 19th. How is this reconcilable with the unchangeable God of law? It is this: His Father and ours is spirit from which all things originated; the pure elements of all things are in God, and as "God is the fullness of him that filleth all in all" (Eph. I. 23.), all space is filled with God, known to the ancients as the "Astral light." These qualities are all invisible to the physical senses, but they exist and are subject to natural law as much as is the silver that, dissolved and put into clear water cannot be seen; but apply the creative law of the positive and negative forces of all creative life, electricity, and it can all be collected out of the water and re-substantiated as solid silver again. A sympathetic piece of silver or copper placed on the negative pole of the battery, will gather every particle that is in the water to itself, no matter how small the piece may be that was used as an attractor; all that it wants is the active principle of love which is magnetic. All that there is in nature is held in equilibrium by a balance of the two forces positive and negative, the qualities of which are expressed as Love and Wisdom, "God is Love." Yes, all things in nature, being of God, are good, and to be in sympathy with these natural principles requires the person to be good, otherwise there would be repulsion in place of attraction.

What do we mean by being good? God is good, and to be good is to be like Him. He (and She, if you please) in great wisdom has so arranged all laws that everything works together for good, *i.e.* for the elevating of man, to be like Him in everything; any good thing misused or preverted, is evil.

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There is no envy, strife, or hatred in God: there is nothing hidden, or deceptive, or false; then, before we can become a magnet for gathering and organizing these Divine qualities, we must be free from all those discordant elements, and when we are "pure in heart," thought and desire, then we become like the piece of copper that gathers to it the pure silver. But why are *two* required to agree? why does not the desire of *one* obtain? Because all persons are selfish in their un-enlightened condition; each acts individually from his nature and cannot really unite with another in anything, because all selfish desires are illusions, that cannot meet a true echo in another's heart. Therefore, if two really unite, it is because they are unselfish; and then their desire, vibrating in harmony with the reality of truth, will draw down the power of the Spirit, clothe it with the magnetic aura of their individuality and send it out on its mission. But where three, ten, or ten thousand are united in one thing, the power increases proportionally to the number, and the intensity of the desire, and also the purity of the hearts thus desiring. That desire reaches into the "Astral Light,"—into God's spiritual body whence we were taken, by the same law under different methods of application, — and calls down the especial qualities desired; and as that is only accomplished by the negative pole of the battery, so this is only accomplished by the interior spiritual soul, perfectly submissive to the Supreme Will. There cannot be a single reserve! If there is, it will close the door of perfect sympathy, and this effectual prayer is impossible. But when the soul is open and "The Father of Light" is invited in with an intense desire for some object, then, when the spirit desired comes, it possesses your soul and body.

The time has come that this planet might be, and will be, deluged by the "Holy Spirit," or the spirit that is superior to the present earth conditions, as the prophet Joel said, "And it shall come to pass, that I will pour out of my spirit upon ALL FLESH; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, chap. i., verse 28th. This prophecy is now being fulfilled in every direction, and who is ready to receive it and be profited thereby?

The church, so far as it has any virtue left, has *Devotion* which is the greatest virtue on the negative side; but she rejects her husband, Knowledge, therefore she is a spiritual "adulteress," as the prophet Hosea chap. iv., verse 6th, said "My people are destroyed for lack of knowledge: because thou hast REJECTED KNOWLEDGE, I WILL ALSO REJECT THEE, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I also will forget thy children." Because they have "forgotten the law of God;" yes, they have all known, and do know, that throughout the records of the manner of God's revealing his will to man it has always been through angel visitation and through dreams and visions; yet they wilfully reject God's law of spiritual teaching and guidance and repel his angel messengers, and will not listen to the spirit of prophecy, and say "that used to be so, but that is past." Why is it past? has God changed?

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or is it your unwillingness to hear the word of God when he speaks? Are you not, through that, justifiying the words of the prophet Isaiah chap. lxv., verse 12th "Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not." Thus they close up every avenue by which the spirit might approach them and instruct them.

Another class have not refused to hear the angel messengers; they have gladly listened to their words, but instead of obeying them, they thought it delightsome to get word from the spirit, and imagined they were especial favorites of heaven and began to require those celestial "guides" to amuse and gratifiy curiosity, and to show their power for money. Then those heavenly visitants forsook them, and the low "elementals" and earth bound spirits came and played with them and deceived them, "and the last state is worse than the first." This is another way the 'people are destroyed for lack of knowledge.'

Still another class are destroyed for their one-sidedness; they are those who, with an inherent love for the spiritual, have no devotion, and are wholly in the intellect. These have read all the old books and searched the histories of Orient and Occident until their mind is stored with knowledge; yet they are soul-starved and spiritually frozen to death, in the darkness and cold of intellectuality.

Now all these things are good if wisely used. Can we not form a fourth class out of all the truly good of the others; a class that has all the true soul devotion of a most loving wife to her husband; and a love of knowledge that will cause them to accept the Truth, no matter from what source it comes; and that will receive the angels of God as his messengers whilst recognizing the fact of their own Divine son-ship. When these are united in the "Truth" — which is only a knowledge of that which is, in contradistinction to theories and doctrines handed down by men—and in the true soul desire for the Divine humanity to be manifested on earth, they will be able, by that constantly active soul desire, to draw down to earth such an army from the heavenly world, and with them so much of the spiritual atmosphere, that license, sensuality and crime would melt before it like the frost before the morning sun.

Then, let every true soul unite with us in prayer, to our highest conception of God, every Wednesday evening at the same hour,* that we may have added power to draw to earth this superior quality of Spirit, to take control of our life and make of us a spring, a living fountain for the Divine Power, until there is prepared a clean place on earth for these pure souls to gather where they can "tarry until they are — fully — endowed with power from on high" to do the will of the Highest perfectly. This would constitute the "Ideal city," "the Temple of God," where "the angels of God would be seen ascending and descending upon the Son of

*See June number, page 465.

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Man," a College, where heavenly teachers would preside. God and the angels are ready, a few of his people are ready, if they only knew how to prepare for it; for man must set up the ladder on earth, then the angels of heaven will use it.

Here is the need of the spirit of wisdom to guide each and every one. There are many who have made covenant with God, giving to him all they have and are, and since that time they have prospered in every way. To such I would say "Look within and to God, and see if this is not the time and work when all you have and are is called for to make the initial move toward preparing such a "Temple," or College. For the time is nearing when all property will be a source of trouble and will consume away as smoke; there is but one hope for any, and that is to be in God's kingdom and have it in you. Then, let the constant breathing of the soul's desire be to know and do the will of the Highest, and "the willing and obedient shall eat the good of the land."

I am your fellow-servant,

H. E. Butler.

A PHANTOM OF THE PAST.

A Fragment.

BY C. H. JACKSON.

In a dream, — the sun was sinking below the horizon, and a red border of light marked his track behind the mountains; the moon was rising on a blue ground; the sky was clear, the air calm and serene; the dying lamp of day still softened the approaching darkness, and the refreshing breeze of night tempered the sultry emanations from the heated earth,— in a dream I travelled through the valley of caves and sepulchres down through the hall of columns, and standing before two massive pillars I observed in deep cuttings this hieroglyph "The secret of Life's Love." All around, covered on all sides, there was nothing but prostrate pillars, broken capitals, stairs and cornices. Here once flourished opulent city and powerful empire, crowded habitations, cultivated fields; and numerous devotees assembled for sacred duties in holy temples. Now, we pass over desolate land; temples fallen, palaces overthrown, cities destroyed, and the earth stripped of its inhabitants. What a mournful skeleton remains of the once glorious past! Silence is substituted for bustle, poverty for wealth, and unclean reptiles inhabit the sanctuary of the Gods. Why has so much glory been eclipsed? why distroyed? and instead of abundant harvests and fertile fields there remains nothing but solitude and sterility? Thus in profound revery, my heart filled with pity and sorrow, a crowd of reflections pour into my mind. Man sows in anguish, and reaps only vexation and tears. While thus absorbed in silent meditation, a noise like footsteps on dry and rustling grass attracts my attention. Casting around a timid glance, by the light of the

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moon I see a pale apparition, clothed in large and flowing robes, as spectres are represented rising from their tomb; and while hesitating whether to flee or not, a deep voice in solemn accents spake the words:—"O man, open your eyes to the light, and your heart to the inspirations of Truth! The Light and Truth awaits man everywhere; yet he neither sees nor hears it. Suspend the delusion, the fascination of your senses, and your heart will then comprehend the monitor of the inner temple. Read, ponder and meditate the lessons of the past and present; perverse and hypocritical as thou art, doest thou accuse, or refer to God as the cause of thy pain and sorrow? If your inner temple is desolate, who has caused its ruin? Is it not your hands which have overthrown its walls and mutilated its columns? Have you not carried the *sword and fire of self* to the consuming of the Spirit, and sinking under your impurity, ailments and pestilence, have swept man from this fair earth before his time. So the inner temple has become a desert through the rapacity and ravages of man's inhumanity to man, who in his pride and passion causes anguish and misery, blind to the ever glowing Light and deaf to the wind of the Divine Spirit of the inner temple. Corruption thou art, and hand in hand with the demon Self — as an accomplice in crime — thou hast compelled the Divine Ray to accompany the body in thy path of self-delusion. Does the sun refuse to shine? does the sea no longer emit its vapors? and are the rains and dews no longer suspended in the air? Just so sure, O man, come calamities of thine own forging. Deluded man, author of thine own inconsistency, why criest thou to the God of the Universe? Knowest thou not, thou art a Ray from the Great Central Sun, the Infinite and Eternal Energy, the Absolute Power and Divine Spirit, from which all things proceed, the fountain of all Life? He who peoples the air with birds, the earth with animals, the waters with fishes, and diffuses life and motion throughout the wilds, think ye he is a God of ruins and tombs? Is desolation a demonstration of his magnificence and wisdom?"

Thus continued the Phantom until, like a sick man "racked with pain the long night through," I sunk under the weight of the severity of its reasoning, and I said with a sigh, "Is a man born but for sorrow alone? if made blind and perverse by self until the whole world groans in agony, whence shall come the redemption?" — I ceased, and waited in submissive silence for the reply. "Peace and happiness," said he, "attends on him who lives the Life; and since your heart searches after the Word with sincerity, your prayer shall not be in vain. I will unfold to you the life you would invoke, and teach you the Word of Wisdom you are in search of. If you would possess the wisdom of the ages and become a Disciple you must rise and retire into the desert and first "know thyself." Thou art, a fragment of the world in which thou livest, governed by natural laws, regular in their course, consistent in their effects, immutable in their essence. Those laws, being inherent in all

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things, dispense to each deed, thought and action, its reward or punishment. Comprehend thyself, thou art the artisan of thine own destiny in this and all the starry worlds of space; thou art a mixture of good and evil, purchased by your own deeds, and it is for thee to distinguish by the aid of the monitor within, the path which is to lead to the realization of thine ideal. As in your heart have sprung all the evils which afflict your life, there also are you to seek and to find man's redemption. As you mutually injure each other by your passions, so your hearts lanquish in inaction, and from the discouragement of the Soul proceeds the poverty of the Spirit. Such, O man, who seekest the knowledge of the Life, have been the causes of all man's misery; from the desolation of the heart to the fall of the columns of the Temple within, contemplatest thou the ruins of thyself, the overthrown palaces of ambition, thy worldly temples fallen and hideous reptiles of thine own base passions inhabit the sanctuary of thy God.

I am alone, the Phantom has vanished,
Soft music comes unto my ear
Like the tinklings of rills in the mountains wild.
Perfumes sweet from flowers rare
Waft incense through the mid-night air.

THE TRUE THEOSOPHIST.

(FROM OUR BUDDHIST FRIEND'S NOTE-BOOK.)

It is not the individual and determined purpose of obtaining for one's self Nirvana, (the culmination of all knowledge and absolute wisdom,) which is, after all, only an exalted and glorious selfishness, but the self sacrificing pursuit of the best means to *lead, on the right path, our neighbor* — to cause as many of our fellow creatures as we possibly can to benefit by it, which constitutes the true Theosophist.

The intellectual portions of mankind seem to be fast dividing into two classes; the one unconsciously preparing for itself long periods of temporary annihilation, or states of non-consciousness, owing to the deliberate surrender of their intellect, and its imprisonment in the narrow grooves of bigotry and superstition, a process which cannot fail to lead to the utter deformation of the intellectual principle: the other, unrestrainedly indulging its animal propensities with the deliberate intention of submitting to annihilation, pure and simple; or, in cases of failure, to millenniums of degradation after physical dissolution.

These intellectual classes, reacting upon the ignorant masses, whom they attract, and who look up to them as noble and fit examples to follow, degrade and morally ruin those they ought to protect and guide.

In view of the ever increasing triumph and, at the same time, the misuse of free thought, it is time that Theosophy should enter the arena. Once delivered from the dead weight of dogmatic interpretations and anthropomorphic conceptions, the fundamental doctrines of all religions will

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be found identical in their *esoteric* meaning. *Osiris*, *Krishna*, *Buddha*, *Christ*, will be shown as different means for one and the same highway to final bliss, — Nirvana. * * * * * All of us have to get rid of our own *ego*, the illusory and apparent self, to recognize our *true self* in a transcendental Divine life. But if we would not be selfish we must strive to make other people see that truth; to recognize the reality of that *transcendental self*.

Shall we devote ourselves to teaching a few Europeans, — many of them loaded with the gifts of blind fortune, — the rationale of the spiritual telephone and astral body formation, and leave the teeming millions of the ignorant, the poor and the despised, to take care of themselves and their hereafter the best they know how? NEVER! Perish rather the Theosophical Society with both its hapless founders, than that *we*, the devoted followers of that spirit incarnate of absolute self-sacrifice, of philanthrophy and divine kindness, as the highest of all virtues attainable on this earth of sorrow, the man of men, *Gautama Buddha*, should ever allow the Theosophical Society to represent the embodiment of selfishness, the refuge of the few, with no thought in them for the many.

Our Buddhist friend wishes me to state that he is also a Theosophist, and that these extracts from his note-book are mainly from Theosophical writers.

He is much pleased with the ESOTERIC, several No's of which I have forwarded to him.

W. A. English, M. D.

IMMORTALITY.

THIS subject has occupied the attention of man to a greater or less extent ever since he began to think, and not without making some advance in that line. The most pronounced advocate of immortality that ever lived was Jesus of Nazareth; but he left the world in doubt as to the exact meaning of his words regarding the subject. Although he taught it in every sermon, and demonstrated, at his death, by his resurrection that he had "power to lay down his life and had power to take it again," yet, forty days after, he ascended into the — to us — unknown, and the world saw him no more; therefore many doubt as to the real, actual continuance of his existence. The same old record, the Bible, tells us that Enoch, the seventh from Adam, "was not, for God took him," and that Elijah was taken away by a chariot and horses of fire. Josephus, the Jewish historian, tells us that Moses was taken away in a cloud. All the sacred books relate similar stories.

In what this immortality consists, is the subject of all kinds of speculative theory, arising from the ignorance of the answer to the most ancient question "What is life?" Not, what is it as to material? but perhaps more properly: "What constitutes a living entity?"

As we believe this to be an important question, implying so much useful knowledge, even in its partial answer, we will try to give herein a solution

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of the problem, with the hope it may help some into a higher plane of usefulness to themselves and fellows. Our readers know from former articles that we accept the Biblical statements that "God is Spirit," and that "God created all things by the WORD of his powers." The laws and methods of creating from spirit what we call matter, are carefully set forth in brief in our nine lectures on the Seven Creative Principles now in book form; therefore we can commence with man where we find him, endeavoring to make the subject as clear as the greater brevity will permit.

Man, as to his physical, is a compound of small bodies, or molecules, each a living breathing entity; these entities are bound together by the law of sympathy, or the love of life, in the aggregate which was generated by the reproductive fires of parentage, the mother supplying the magnetic belt that bound them together. This life is perpetuated by receiving similar elements from the seeds of grain, or animal flesh, in its reciprocal action with the generative processes of the planet negative, and the ether positive, and is carrying on the work of generation in all nature, as well as in those molecular or small organisms. During childhood this generative process takes place in every molecule; and as the molecules generate their kind, the body grows. There are two principles which are the prime factors in creation, and have been expressed in the word "Theo-Sophia" the Universal Father and Mother. The mother receives the substance of the father, personalizes it by giving it form and function, and preserves it in its form. This maternal principle is manifested in the earth or matter. Creation is by the descent of spirit into matter, which has been denominated in the Seven Creative Principles as the descending current of involution. In the growing child the descending life essences carry on the work of multiplication in these molecules, therefore the growth of the body. But this body is made up of seven vital centres, one semi-vital, and four serving; each of these has a brain or mind centre, and rules in its sphere of use to the body, and may so fully control the body as to draw all the creative energy from the molecules so that the body will waste away.

The semi-vital function is the sex function. When that begins to be active it has more direct control of the stored energy of the body than any other function; for when it is allowed to control, it lays hold on its adjoining function, the reins, whose power is that of the psychic, therefore anciently and well symbolized as the Serpent. Then this semi-vital and semi-serving becomes the vital, and all the descending life elements are drawn into it and utilized, or wasted by it, to that extent that the body ceases to develop. There is a constant struggle carried on between this function and the others; and this function becoming the psychic, possesses all the magic powers that have ever been pictured by the "imaginative dreamer" or by the sage and seer of antiquity. It is therefore called by the angel who revealed the apocalyptic vision to John, "the Old Serpent, the Devil, and the Satan, that deceiveth the whole world;" for it deceives all the other brain centres, the reasoning brain included, so that they

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all render implicit obedience to its mandates. But God-wisdom interposes and defeats it from immediately destroying the body, by throwing around all persons many *needs*, which are difficult of supply; so the other brain centres are compelled to unite their powers against its control, and to force the reasoning intellect to absorb the vital elements for its use, and all the other functions in proportion, in order that they may have a degree of health and strength to meet the inevitable demand upon them. So existence is made up of a constant warfare between this adversary and the other functions of the body, for the action of any one function immediately absorbs from the life essences of the molecules; and therefore sleep is necessary in order to silence the action of all the functions so that the molecules can renew their vitality without hinderance. In order to obtain more perfect harmony the mind must loosen its tension and indulge the body by "recreation" like the play of the child. In play the mind functions all unite with each other, and thus a harmony of all the molecular life is established, and the neglected functions of the body come into use and inharmonious development is obviated. Men get bowed and decrepit through constant attention in some one direction, as certain muscles thereby get an over-development, and others, by lack of use, shrink and thus draw the body out of shape.

Man becomes like that which he thinks about, because the thought of a person determines the quality of the life he receives into the body through food and all other means. An account is given of a criminal in France. When he was to be sentenced to die, scientific men got permission to try an experiment on him, and obtained a sentence of death by poison on a set day. On that day, they prepared some colored water and, entering the prison cell, informed him they had come to administer the fatal poison. He drank the water which he believed to be poison, and the system was correspondingly affected so that he died, and thus it was demonstrated that the thought governs the body's existence.

If a person wants youth and vigor, it is necessary to think youthful thoughts, use nature's gymnastics that you may keep a harmonious development of all the muscles and prevent their drawing the body out of shape, and above all, by the aid of the educated will, conquer the deception of the sex function, and stop its monopoly and waste of the life, at the same time taking proper care not to eat too much or too little, and especially avoiding extra stimulations in food, drinks, and narcotics.

This alone, if carefully carried out, would probably add to the ordinary length of man's life a few hundred years, according to the amount of mental and spiritual unfoldment of the person.

If the unfoldment was high and fine, the mind power would increase, so that it would take control of the physical and absorb it; for the longer we live the more we know, and the more we know the more active the mind. But the mind is the soul, it is an independent invisible entity, having a consciousness independent of the sense body, the senses of which are

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only external instruments of the soul sense; and when one begins thus to control the action of the creative forces in one's own body, the mind soon obtains a consciousness separate from the bodily senses.

When this point is reached a consciousness of the soul's alliance to the soul of the universe will obtain, and with it an ability to go out into the unlimited expanse of nature, and know its laws and gather of its essences. Such thought would refine the material of the body so that year after year it would be getting finer, until it would be so etherialized that it would either leave the world, like Enoch, Moses, and Elijah, or be invisible to the carnal perception.

H. E. Butler.

THE UNITY OF LIFE.

Matter in its spiritualized condition does not lose any of the qualities which are inherent in it, such as heat, force, motion, energy; but, on the contrary, they are developed to greater intensity. Being attributes of existence, they act with increasing power as life takes on higher forms of expression. The lower we descend in nature, the less motion, power, heat, force do we find, until we touch the inorganic, where life in its lowest material form meets us.

The time has come when we are to understand the laws of our nature and the relation that one part bears to another. We are to know that the highest intellectual and moral development is not only essentially dependent upon physical being, but is an outgrowth or development of the same. Not only has the animal preceded man in the order of creative life, but the animal nature in man is the foundation of all that is great and noble in humanity.

In the child a vigorous appetite is essential to bodily health and development in the next and higher stage of advancement, when the latent passional forces of the nature begin to unfold, and along with them the intellectual, and to a certain extent the moral qualities also. Then the character and future greatness of the individual is indicated by the extent and power of the emotional forces within. The life of the intellect is dependent upon the life of the passions and the judicious conservation of their forces, and while it often happens that persons with largely endowed animal natures are yet, owing to cerebral malformation and also to unfortunate circumstances, deficient in intellectual ability, — yet the converse of the statement is not equally true: intellectual ability of a creative order is not possible where life or development has been arrested in the second stage of unfoldment, namely, the passional or physically creative.

The passions and the intellect are the two opposite poles of being that continually act and react upon each other.

Intellectual activity, when not carried to excess, tends to infuse greater life into every part of the system. For thought is force, and force is connected with heat. Likewise to the passions, when they are curbed and

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only act responsive to reason, their vigorous life, — but not necessarily their expression, — is the mighty stimulus to intellectual and moral growth. For interdependence carries with it transmutation and conservation of energy. A force that is thrown away and wasted physically cannot be conserved and transmuted into the heat and force of intellectual and moral life. All development is through conservation of energy and its subsequent expression in new forms of action. Nature's laws are moral laws that tend to the upbuilding and perfecting of the race.

NEITH.

Brooklyn, N. Y.

THE SCIENCE OF UNDERSTANDING.

BY WILLIAM COX.

Tenth Paper: The Story of Truth.

Influences and Principles are governed by Law. It has been shown that when a principle predominates and is the paramount factor in the intellectual constitution of man, it gives the man an individuality which is ever the same, and this unchanging individuality is known as CHARACTER. In man, character is the thing most needful and most valuable. If Experience has the largest developement in the character of a man, he will be guided in his opinion and actions by his experience. If Power exerts control, force or coercion will be the umpire by which all things are determined When the attribute of Truth assists a developed principle in the orbit of human character, all things are seen by its clear and beautiful light, and right and righteousness will prevail, and all thoughts and actions be only those of honor and integrity. The sublime power and worth of character, when noble and righteous, its ability to decide righteously, to counteract evil designs of men of force and even experience, and to uphold the majesty of the Eternal Verities and therefore show the need and worth of UNDERSTANDING, is shown in the allegory which constitutes the subject matter of this paper.

In the morning twilight of recorded times, in a great empire, men had been doing battle against the forces of Ignorance, Folly, Depravity. Power, Strength, Experience, Reason, Virtue, with the attribute of the mighty warrior Truth had been employed as aids to the warriors on the side of Intelligence. The struggle had prospered well and the halo of victory's glory had illumined the banner of those who fought for the recovery and perpetuity of intelligent understanding. Truth,the valiant and mighty attribute, had thrown the weight of its powerful aid into the scales of the wise and zealous, and had been promised a great and fitting reward for the services rendered. But in a selfish and evil hour Power refused to give Truth the price promised and justly merited; consequently the good which might have been accomplished, was frustrated, and the victory smirched and weakened by the wrong practiced upon Truth by Power.

It is possible for Power to deceive Truth once, by misrepresentation, but when Truth has crystallized into the individuality called character, it is impossible to repeat the deception. The second attempt at wrong, if received by Truth, would be received knowingly; Truth would then be a sharer in the practiced fraud, and with Truth such participation is utterly

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impossible. Subsequent to the wrong done Truth by Power the war against Ignorance, Folly and Depravity was renewed, and the empire of intelligence was again in a state of conflict and turbulence. The battle progressed fitfully, but little vantage ground was gained, and something akin to consternation sat upon the face of the warriors, who fought under the banner of right Principles; and, gathered in their tent at night, they discussed long and earnestly how best to renew the conflict on the morrow, that success might be achieved. In all the speeches made however, it did not seem to be evident to the heroic orators that in their deliberations one necessary aid to success was lacking—the attribute of Truth.

Apart from the council, in his tent, Truth, the mightiest of warriors sat thoughtful yet composed. Ever and anon he touched the strings of his harp, and the silence of the night grew voiceful with the tender inspiring beauty of its melody, every strain breathed rythm, for Truth was the burden of the music. Experience finally arose in the tent of the deliberating council and suggested the propriety of sending Strength, Reason, and Virtue, to the tent of Truth, and offer him a rich reward, as an inducement for him to come and join them in their warfare against Ignorance, Error Folly and Depravity, etc. Accordingly the three mighty warriors repaired to the tent of Truth. On entering they found Truth seated with his back *against the wall* of his tent, and although he smiled a cordial welcome to his distinguished visitors, and even pressed warmly the hand of his old and gentle friend Virtue, whom he loved dearly, still he did not rise from his position, but remained seated as they found him; not even when he bade his attendants prepare a royal feast, did he move, but still sat firmly with his back against the wall. After partaking of the rich banquet, Reason proposed the health of Truth, which was drank by all the assembled warriors and attendants; after which he, by specious and well arranged arguments, endeavoured to induce Truth to consent to ally himself, as he once had done, with them in their warfare against Ignorance, Folly, Error, Depravity, and their multitude of followers. All that logic and philosophy could offer, all that eloquence and mild persuasion which Reason can employ, were used, and even the assurance that Power would give the largest portion of the spoils captured in the conflict to be awarded to Truth if he would consent to aid them. Truth listened attentively, and with all the noble deference of his pure and beautiful nature replied calmly in answer to Reason's argument: "Power hath deceived me; that was his fault; should I be wronged by him again, it would be my fault; I cannot join you."

Reason resumed his seat, and thoughtfully and sadly dropped his head upon his breast. Then Strength arose, and with a loud voice, that startled the ear as the rumbling thunder, shouted: "Oh Truth! come with us, COME, with Power, with Knowledge, and Reason, Experience, Motion, Justice, Mercy, Zeal and Virtue; and with thy unequalled arm, oh Truth, what can prevail against us"! Strength resumed his seat; again the calm sweet voice of Truth was heard: "Power hath deceived me, that was his fault; should I be deceived by him again, it would be my fault; I cannot join you."

Virtue, wearing the amaranthine wreath upon his silvered brow, arose and in tones of loving tenderness addressed his cherished friend and pupil. "Oh Truth, I was the teacher of thy childhood and youth; I taught you to hate Ignorance, Folly, Error, and Depravity; wilt thou not now come with me, thine earliest and truest friend, and aid these our truest allies, in en-

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abling Power, to overcome the hosts of Ignorance and Evil. If, great Truth, thy mind be set against coming out to fight with us, how can I do aught but remain with thee! When thy aged father sent thee, inexperienced as thou wert in war and in sage debate on which renown attends, to do battle, he commissioned me to teach thee how to frame befitting speech and mighty deeds how to achieve; so not from thee, dear boy, can I consent to part. In youthful days my home I left, and journeying onward reached the fruitful realm of Speaking and Teaching, which gave me kindly welcome. Such confidence and love, thy father had for me, he gave me ample rule, he bade me go out from the realm of speech; he gave thy youth to me, that I might teach thee all things pure, and lovely, and of good report; my soul loved thee; often in thy childish waywardness, have my garments and the garniture of my bosom been ruffled by thy playful fingers. I so loved thee! and from my care of thee there came a hope that, since heaven had not vouchsafed to me the blessed boom of issue, thou mightest be my son, and brighten with thy presence my advancing years. Ah Truth, my loved one, let me ask of thee to curb thy anger; a heart implacable becomes thee not. Harmony, Order, and Wisdom excel thee, and may not be appeased by right doing. I could not ask thy cherished anger to abate, and give us aid; but Power has offered gifts so valuable, and sent to thee men who love thee most; discredit not their words and mission, we have heard of men in ancient days that howsoever their age and anger might have burned against their fellow-men, their passions were allayed with gifts. One case I bear in mind, in times long passed and not in later days, and here amid friends how all occurred will I recite. "Time was, when concerning a subject of wide and comprehensive scope two savage bands fought with mutual slaughter and fierce contention. While the valiant leader of the lesser band kept the field, they maintained their ground, but being angered, which sometimes happens with the wisest men, he withdrew and sought the company of his newly wedded wife, and there he nursed his wrath. The chief sent to him imploring his return and offered large reward; his doors and ears were locked to all entreaties, when at length his beauteous wife in tears beseeching him to think of the dreadful fate of his companions slaughtered, and of helpless wives and children a prey to savage strangers, listening, his spirit was aroused within him. He donned his armour, took the field again, and with his strength and bravery saved his band from doom. Alas! the reward he had been promised was forgotten by those who had been saved by him." My boy, let not his mind be like to thine, nor let thy thoughts be turned from us, come take the splendid gifts, and be honored by us all hereafter, and be a sharer with us of the honors gained. In answer to these brave words, then spake out Truth:—

"Such honors move me not, while I retain breath in my lungs and vigor in my limbs; disturb me not with vain solicitations to do Power aid. If you love him, my love for you may turn to hate. My friends should honor him who honors me; remain thou here and equal shalt thou be to me. Ah Virtue, canst thou not discern that I am Truth, because *thou* hast made me so? Truth cannot aid Power, for Power has deceived him. Should I permit Power to deceive me yet again, I should be Truth no longer."

Then Virtue saw that Truth was right, and he also thought within himself that Power, having deceived Truth, might deceive Virtue. Turning

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to his comrades he said "I am an old man, I can be of little assistance to Power; I will, my friends, remain with Truth."

Strength and Reason, departed from the tent of Truth and became the supporters of Power. Truth and Virtue are rarely found allied with Power. They are a power unto themselves and dwell together in the tent of righteousness, where right alone is might and Truth still sits with his back against the wall, fixed and immovable, for there is nothing behind Truth. How evident the majesty of true character! Neither honor, nor worth attach to the man who in his character is devoid of truth; without truth, there can be no true power. When Truth, by Experience and Reason, has obtained Understanding of wrong, it will ever refuse to be deceived by the blandishments and lavish offers of Power, in no matter what form they may come. Truth, such as this, is the adamantine rock upon which rests the fabric of a character, whose influence will endure throughout eternity's unborn centuries. To win the price UNDERSTANDING, battle with the weapons of TRUTH! When tempted sit with thy back to the wall of the eternal Verities, so that thou be as Wisdom defying destruction!

SOMETHING ABOUT THE ASTRAL LIGHT.

Such frequent reference is made in occult works to the Astral Light as the prime substance and factor in the creation and control of all visible existence, that we deem it will be of interest to our readers to present the general views entertained by occultists on this subject. The mysterious *vril* which figures so conspicuously in Lord Lytton's "Coming Race" appears to be identical with it in character, and it is claimed that he derived his idea of this almost omnipotent and universal force from his contemporary Eliphas Lévi with whom there is evidence that he had personal acquaintance.

Franz Hartmann, M. D. in his "Paracelsus" says of the Astral Light:

"A universal and living ethereal element, still more ethereal and highly organized than the A'kasa. The former is universal, the latter only cosmic— viz., pertaining to our solar system. It is at the same time an element and a power, containing the character of all things. It is the storehouse of memory for the great world (the Macrocosm), whose contents may become re-embodied and re-incarnated in objective forms; it is the storehouse of memory of the little world, the Microcosm of man, from which he may recollect past events. It exists uniformly throughout the interplanetary spaces, yet it is more dense, and more active around certain objects on account of their molecular activity, especially around the brain and spinal chord of human beings, which are surrounded by it as by an aura of light. It is this aura around the nerve-cells and nerve-tubes by which a man is enabled to catch impressions made upon the astral aura of the cosmos, and thereby to "read in the Astral." It forms the medium for the transmission of thought, and without such a medium no thought could be transferred to a distance, It may be seen by the clairvoyant, and as each person has an astral aura of his own, a person's character may be read in his Astral Light by those who are able to see it. In the case of a child who has not yet generated any special characteristics that emanating aura is milk white; but in the adult there is always upon this fundamental colour another one, such as blue, green, yellow, red, dark-red, and even black. Every living nerve has its astral aura, every mineral, every

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plant or animal, and everything of life, and the glorified body of the spirit is made to shine by its light."

WE next give a few extracts from Arthur E. Waite's "Mysteries of Magic;" which is a digest of the writings of Eliphas Levi.

"There exists a force in nature which is far more powerful than steam, and by means of which a single man, who could master it, might throw the world into confusion and transform its face. This force was known to the ancients; it consists of a universal agent whose supreme law is equilibrium. * * * *

"The Great Magical Agent is revealed by four kinds of phenomena, and has been subjected to the manipulations of science under four names, caloric (heat), light, electricity, magnetism. These four imponderable fluids are, therefore, the divers manifestations of one and the same force, which is that substance created by God before all else, when He said, 'Let there be light!' and there was light. Everything which exists has been evolved from it, and it reproduces and preserves all forms. * * * *

"What we call imagination is simply the inherent faculty of the soul to assimilate the images and reflections contained in this living light. * * *

"The Book of Conscience which, according to the Christian doctrine, will be opened on the Last Day, is nothing more than the Astral Light, in which are preserved the impressions of every *Logos*, that is, every action and every thought-form. There are no solitary acts and there are no secret acts; all that we truly will, that is, all that we confirm by our deeds, or even emotions, is written in the Astral Light. It is in this light that the forms no longer on earth are evoked, and by its means are accomplished the contested but veritable mysteries. When summoned by an illuminated reason, these forms are harmoniously manifested; summoned by folly, they appear disorderly and monstrous. The Astral Light was the instrument of the omnipotence of Adam, and afterwards became that of his punishment; being disturbed by his fall, which intermingled an impure reflection with those primitive images that composed, for his still maiden imagination, the book of universal knowledge. The fall of Adam, according to the initiators, was an erotic intoxication which rendered his generation the slave of the fatal light; all amorous passion is a whirlpool of this light which draws us towards the abyss of death. * * * *

"The Astral Light is the key of all domination, the secret of all powers, the universal *glass* of visions, the bond of sympathies, the source of love, prophecy, and glory. To know how to master this agent so as to profit by and direct its currents is to accomplish the *magnum opus*, to be master of the world, and *the depository even of the power of God.* * * * *

"The Great Magic Agent has four properties—to dissolve, to consolidate, to quicken, and to moderate. These four properties, directed by the will of man, modify all phases of Nature. * * * *

"It subsists of two forces, one of attraction and one of repulsion; whence Hermes says that it is continually ascending and descending. By this twofold force all is created and preserved. It is at once substance and motion; the inherent power which originates its movements is called magnetism, and the movement itself is an *unrolling and unrolling* which is consecutive, or rather simultaneous and perpetual in spiral lines of opposite motions, which never come into collision. It is the same movement as that of the sun which draws and repels at one time all the planets of his system. * * * *

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"The Astral Light directs the instinct of animals and does battle with the intelligence of man, which it tends to pervert by the luxury of its reflections and the deceptions of its images, which is rendered still more calamitous by the elementary spirits and souls in pain, whose restless wills seek sympathy in our weakness, but tempt us less with the intention of destroying than with the desire to win friends. To accomplish isolation from these influences, we must above all impose absolute serenity upon mind and heart, we must issue from the realm of passion, and become established in an inflexible will. Equilibrium is one of the first conditions of success, and must be sought even in occult chemistry by the combination of opposing forces without their neutralization. By magical equilibrium is explained the grand and primal mystery of the existence and relative necessity of evil. Moral equilibrium is the concurrence of science and faith, distinct in their forces and joined in their action to provide the mind and heart of man with that rule which is reason."

Louis Lucas, a modern French Philosopher, in his *New Chemistry* and, again, in his *New Medicine*, considers the Astral Light as *Motion* and gives the following description of it:—"Motion is the breath of God in action among the created things; it is that almighty principle, which, one and uniform, perhaps, in its nature and origin, is nevertheless the cause and promoter of the infinite variety of the phenomena that compose the innumerable categories of the world; like God, it animates or deadens, organizes or disorganizes, according to the secondary laws that are the cause of all the combinations and permutations we can observe around us.

"Motion is the NON-DEFINED state of the general force that animates nature; motion is an elementary force, the only one I understand and which I find we should use in order to account for *all* the phenomena of nature. For motion is susceptible of *more or less*, namely, of condensation dilatation, electricity, heat, light.

"It is susceptible, again, of COMBINATION of condensations. Finally we find in it ORGANIZATION of those combinations. Motion, when conceived to be ACTIVE, materially or intellectually—gives us the key of all phenomena.

"Motion, when conceived to be NON-DEFINED, is susceptible of *condensing organizing*, *concentrating*, *tuning* itself. "In *condensing* it furnishes *force* of a *relative* power. "In *organizing* it becomes apt to *direct* special *organs*, even bundles of organs. Finally in *concentrating* and *tuning itself* it is capable of reflecting (thinking) upon its mechanism and of directing the whole complex of the organism."

Christian, another French writer, in his "*Red Man of the Tuileries*", says: "In the soul of the ambient fluidic world that prevades all things, there is a current of love and attraction, and a current of anger or replusion.—That electro-magnetic ether by which we are magnetized, that fiery body of the Holy Ghost, that is constantly renewing the face of the earth, is fastened by the weight of our atmosphere and by the force of attraction of the globe.—The force of attraction clings to the center of the bodies, and the force of projection to their circumference. This twofold force acts by spirals of opposite motion that never collide. It is the same motion as that of the sun, that is incessantly attracting and repelling the planets of its system."

The following is from "The Perfect Way": "When the Gods—the Elohim,or Powers of the Hebrews—put forth the world, they put forth

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substance with its three potentialities, but all in the condition of "odic" light. This substantial light is called sometimes the sideral or astral body, sometimes the perisoul, and this because it is both. It is that which makes and that which becomes. It is fire, or the *anima bruta* (as distinguished from the Divine) out of and by means of which, body and soul are generated. It is the fiery manifestation of the soul, the magnetic factor of the body. It is space, it is substance, it is foundation; so that from it proceed the gases and the minerals, which are un-individualized, and from it also the organic world which is individualized. But man it could not make; for man is fourfold, and of the divine ether, the province assigned by the Greeks to Zeus, the father of Gods and men."

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

In our former teachings we have dwelt largely on the law of regeneration, and have shown its connection with generation. We have stated that regeneration is the foundation for all attainment, it being the process by which to increase the amount of life and to refine its qualities. These things must never be lost sight of for a moment, because of the fact that everything acts its nature. For, since the quantity of life is the limit of power, and the quality of life is the quality of all thought, action and desire, and also determines the nature and direction of the will,—regeneration is the means by which we can change our own real nature from a lower to a higher state and therefore must be regarded as our most essential duty. But as we progress in that direction, and sit in the attitude of aspiration, we shall observe that all the former difficulties of our life spring into activity and the body is aparently overwhelmed with unaccountable disturbances. This is why in a former issue we called attention to the necessity of cultivating STOICISM. I wish this time to carry your mind into the real method by which we may be protected against all these things as well as be forever proof against all kinds of diseases and even the influence of poisons. Jesus says, (Mark xvi. 17. 18) "These signs shall follow them that believe; * * * They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Now if these things had followed the teachings of the appostles of Jesus it would have been by virtue of their knowledge of the law. If "God created the worlds by the WORD," then it follows that all we are is by the virtue of that word, that all is mind, or at least, mind must be the most potent of all things in the world.

Those who have followed our teachings from the first, and also those who through inherited tendencies or circumstances (for there are many of the latter class) have been pressed into the same practice, have begun to be conscious of a clearer thought-power, a thought entirely independent of the physical senses, a thought that acts of its own accord even while the body is asleep. This thought is peculiar in that it is like a consciousness of being in distant places and of the condition etc. of such places. Some would call it imagination, but it really is a travelling consciousness, which, when perfectly under our control, will enable us to travel to any locality and to know all about what is really there, to hold conversation with

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persons in any part of the universe whither that consciousness may travel, and to bring back to the physical senses all that was said or had really transpired. These are called by Theosophists the travels of the Astral body. If a person to whom that "presence" of yours comes, is opened in that inner consciousness called by spiritualists clairvoyance, he would see your form, and that form would appear clothed in the same clothing you usually wore, every minutia appearing on the form. For your "Astral" is composed of the aggregate of all your thought, so that, whatever garment you wear, it is always in your unconscious thought; a ring on the finger, a watch chain, all enter into the thought and appear in this form which we prefer to call the SOUL, the individualized person, or what we must be when perfect and free from the limitations of the physical sense body.

To enable the soul to go out in this way, it is necessary first to increase its consciousness, refine and intensify its sensibility by regeneration and application of all the methods set forth in previous numbers of THE ESOTERIC. Those having been faithfully complied with and the point gained where all waste of the vital fluids is stopped, we are ready to seek methods to escape the IMPRISONMENT IN THE NARROW CONFINES OF THE PHYSICAL BODY. Then it will matter but little where the body is, for we shall be free to go where and when we please, and then we shall find that there are many others even in the physical form who have attained like freedom and with whom we may come into the most harmonious and loving sympathies. There are many living on this planet who have made not only this attainment but far greater ones, and live in the full effulgence of Divine light.

Now the methods by which such a state may be obtained.

This consciousness of the soul must be regarded as the essential self; that arising in the physical senses must be held in absolute subordination. We must constantly keep in mind the difference between the two states, soul and body. Remember, you are soul and you formed the body for your own use, and, that being so, you can re-form and control even the sensations of the body, which you must do vigorously, (with vigor of the mind not of the body); if there is pain arising in any part of the body, repel it by ignoring the idea that it can have any power over you whatever; REALIZE that you are superior to it, and can control it. If it hurts to make any special move, make that movement in defiance of the pain's power to continue; say within yourself "It must go! I am superior to it! it CANNOT AFFECT ME! " and move on as though there were nothing wrong.

Be careful and do not exhaust yourself by struggling with difficulties; the way to success is the opposite of struggle, it is a holding tenaciously to the consciousness of perfect health. The soul cannot be diseased by the body without its consent; therefore keep active the fact you are superior to the bodily conditions, and know that even if the body should be destroyed by outside conditions, you would not be affected in the least. This attitude destroys all fear, — which must be done before freedom can be gained from the imprisonment in the body. Oh, how little can any one realize what slaves we are, in what torturing servitude the body holds us, until we are free! We are like birds in the cage who, never having known freedom, are comparitively happy; but when once they know it, how they will batter their breasts against the bars for freedom again!

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Narrow lines must be drawn in the mind between watching the senses and learning from them, and ignoring their influence or power to control or even affect you; to laugh at pain with scorn, as at the attempts of a child to conquer a man, is to be superior to it.

In the "Practical Instruction" in the last number we gave directions how to send the thought into the body. It is necessary in case of diseased conditions to send the thought of health into the part affected and to do this with a feeling of superiority. Try to realize the God-given authority to command conditions and be obeyed. The interior brain, the "Grey spot," or Solar Plexus governs the physical body and the vital elements in their work of rebuilding and renewing the body, under directions of the soul, who is the *master* workman. The soul being your real self, then, whatever you instruct that function to do it will do, provided the feeling of confidence goes with it. Sleep being the time when this function does its best work, the time when it has charge of all the body, then on laying down to sleep is the time to give that function its orders if there is some special work to be done, but the requisite in order to have implicit obedience is to think, believe, and realize whatever you say to it.

This exercise and, in fact, all such exercises are a work of time, not a something that the intellect can grasp and apply at once. Many, on reading this, will say "Yes, if that could only be done"! But it can be and is done by many. So far as Mental Healing, Christian Science, Faith Cure &c. are effectual, it is done; and so far as they fail in "realization" they fail in healing. But none of the above methods are sciences yet, they have some scientific facts, but in order to make them sciences we must understand from practice the teachings here inculcated; then it will be found only a small part of the science of the Christ.

When we have the senses and the love of this physical life wholly subdued, so that pain cannot intimidate or obstruct the free action of the soul's consciousness, nor the love of pleasure bribe the soul, then there will be open, within, many avenues of usefulness, not now lawful to express, and many possibilities transcending the highest aspiration of man, and with that a realization of the truth in the words of Jesus, "shall receive manifold more in this present time, and in the world to come life everlasting". For then the soul's consciousness will be complete; but before this is reached, many hard struggles with the world of sense will be experienced, and the more the trials, disappointments and heart-aches, the sooner will the goal be reached. Herein is the wisdom of the saying in "Light on the Path" "Before the soul can stand in the presence of the master, its feet must be washed in the blood of the heart;" for every earthly love link must be broken before the soul can free itself from its present imprisonment. But don't let anyone misunderstand these words, and go to extremes by thinking that he must sever himself from all relations in the body. All that you can do is to hold yourself in readiness in thought and feeling to meet anything that comes, with composure, and be perfectly obedient to the guidance of the spirit in all things, and you will be brought to the test as fast as you are able to bear it. Remember the words of Jesus "It must needs be that offences come, but woe to him by whom they come;" therefore we must not bring them our-selves, else the 'woe' will be to us. The master to whom we have covenanted obedience will lead us just as fast as we are able to go in that direction, and the use in calling your attention to it, is that you may not resist those conditions and struggle against them when

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they do come. Remember the wise words of Jesus, "Resist not evil, but overcome evil with good." Those things that are great trials to others are good to us because they serve to sever the cords that bind us down in the physical sense life.

In the first part of this paper we called your attention to the fact that this course of regeneration would place the body beyond the reach or affect of poisons. This, some may say, is unreasonable and un-natural. But there have been experiments made in scientific investigation that prove it to be a fact. Persons have been put under the influence of ether so that a limb might be cut off, without their knowing anything about it, and it was found that the sex function remains unaffected by the drug. Why is that so? It is because God is Spirit and Life. God descends into that function and, through it, in the generation, materializes Himself in humanity; and that function holds its divine life, that is immortal, in its concentrate essence, but as the "Old Serpent," sex passion wastes it, the body never contains any more of that immortal essence than enough to carry on the ordinary work of the body; thus when any unusual adverse element enters, it has not power enough to overcome it; but when the body is filled with life drawn up from that function and the whole body is permeated with it, then no poison can affect any part of it, any more than ether could that function. Jesus said "A strong man armed keepeth his house, but when a stronger than he cometh he must first bind the strong man, then he will spoil his goods." The strong man is the real man, the soul's life, or the life that is made obedient to the thought and will of the individual. When that is armed with knowledge, and united to the will of God, none is stronger than he; nothing can spoil his goods.

But in order to be fully armed, it is necessary to practice a great deal in sending the consciousness into different parts of the body; the same directions as given to still the senses, will serve as a commencing point, and when you can say to any sensation, "be still", and have yourself obeyed, (remember your conscious thought must go with the word to the part addressed) then you will readily see how to become conscious in every part of the body. There is a brain center governing every part of the body. Solar Biology gives us the knowledge of what mental characteristic is supplied by every function, and we can get so that this superabundant life will be obedient to our will and we can send it, endowed with our thought, into any part, to do any service we deem best to be done; and when our life substance is thus wholly under control of the will, then no disease is possible to exist in us, and not only so, but we then can, like Jesus, touch the sick and say "be whole"! and the life within us will go into them, a healing virtue, and they will be healed. If we are in an attitude of pity for the suffering of humanity, they will constantly draw that life from us and leave us depleted to that extent that we can neither help our-selves nor anyone else; but if the mind is so fixed that our life is to be used EXCLUSIVELY for the education and preparation for the kingdom of God on earth, our sympathies being closed in every other direction, then the life will continue its obedience in doing service in that direction even though it go from us without our knowledge, as in the case of the woman who said in her heart "If I can but touch the hem of His garment I shall be healed," and was healed. Jesus said, "Who hath touched me?" The disciples said, "The crowd presses upon you, and why say you: 'Who hath touched me?'" But he said, "I per-

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ceive virtue hath gone out of me." Why did not the virtue, or life, go into the crowd? Because his life was so fully endowed with the thought expressed by John: "In him was life, and that life was the light of man. His sympathy was wholly in that direction to be the light of man, the means of knowledge that would enable them to have the same powers he had, and not simply to heal the sick. This was only applied where "Satan had bound" some that would otherwise apply the knowledge and live the life. To those he gave of his own life to help them. Have we any right to squander our life in the mere gratification of the senses, when we might conserve it and use it for such important uses? Then to call ourselves Christians, would be, to say the least of it, absurd.

We know the many difficulties there are, on every side, to hinder the complete carrying out of even these instructions, to say nothing about the greater and grander ones that cannot be given to and used by the general public. But we have the assurance that in the near future there will be those having an abundance of means, who will see the wisdom of building a Temple or College, and of providing ample residences for all who wish to make these attainments, where they can come and have all the conditions needed. All the knowledge necessary for enabling the people to make the most exalted attainments that earth ever knew is now accessible, and, my dear friends! there is nothing for us to be anxious about, but to do our own duty faithfully, and there is wisdom and power behind this move sufficient to ultimate all that has been begun. For even now has the prophecy given John I. 51 begun to be fulfilled: "Hereafter ye shall see Heaven opened and the angels of God ascending and descending upon the Son of man," and blessed are the willing and obedient in this day, for they shall indeed eat of the good of the land. I am your fellow servant,

HIRAM E. BUTLER.

"Peace be unto you".

VIGOROUS VEGETARIANS.

The South American bark-gatherers who collect the bark of the cinchona-tree, from which quinine is made, live almost wholly upon bananas and other equally simple vegetable food, and yet are by no means the weak and feeble creatures which the majority of persons who imagine flesh to be a necessary element of human diet, would expect them to be. The daily task assigned these hardy mountaineers is to gather and bring to camp two hundred pounds of green bark, which they carry upon their backs, threading their way through dense and trackless forest, clambering over huge rocks, climbing steep mountain-sides, crossing deep ravines and dense jungles, and often being obliged to travel many miles in the accomplishment of their arduous task. How many English or American meat-eaters would undertake to carry upon their shoulders all day or for part of a day half as heavy a load as the South American bark-gatherer?

A friend of the writer, Mr E. M. Brigham, who has several years been travelling through South America, tells us that the natives of the eastern slope of the Andes often carry upon their back a load of two hundred pounds for a distance of thirty miles a day, and live for months at a time exclusively on bananas. The evidence derived from experience and the most extensive observation, show beyond any possibility of question that the notions which prevail in this country that persons who engage in arduous labor must eat largely of flesh meats, or so-called hearty food, which generally means a greasy, indigestible diet, is a gross and indefensible error. *Good Health.*

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ROADS TO IMMORTALITY.

(CONTINUED.)*

THE SCHOLAR.

A scholar who became renowned in Germany by his writings, was the son of a wealthy tradesman. As his delicate constitution prevented him from carrying on his father's business, and on the other hand he showed great capacity for learning in the common and high schools, they decided to dedicate him to the study of Theology. He frequented a college and a university, and distinguished himself so highly that he was found to be the most diligent and talented of his class. In his last university year he had already written a book on "the Atmospheres of Life, or the Influences of Surroundings," that created much interest. Then he obtained a chair at a university, published several other books, and acquired such renown as to be counted among the first minds of the German nation. In order to avoid all mis-interpretation and not to deface his memory, we suppress his name; but this sketch of his life may serve as an example how easily a man can miss his true vocation and acquire qualities wholly foreign to his real nature.

For thirty years he labored as a professor and author, constantly producing new writings, and seemed already to be within reach of the crown of his life, when an indisposition befell him. A slight but permanent dizziness had possessed his brain and, after a short time, acted so severely upon his memory that it became difficult for him to remember the most common things. Everything was done to relieve him of his malady; he travelled to divert himself, and was not allowed to read or write: but all in vain; the dizziness remained, and his memory became daily weaker.

After two years things had gone so far that he no more realized his sickness, forgetting his brilliant career wholly and losing even the remembrance of his own writings. His presence caused the most painful feelings, and those who had seen him in the fullness of his genius, could not understand how a man could sink down so low and become such a mummy. But such was the case. The scholar that he had generated in himself had died, and the *boy's* nature appeared with its most striking features.

Then his friends remembered that, when young, he had been a little wag who liked to play tricks upon his friends, and to rejoice at their not guessing whence they came. Such traits now would frequently appear in his conduct. Whatever was left within his reach, would be soiled, and to surprise and frighten persons, he was very productive in schemes. In short, the character of the "bad boy" was so marked in his behavior that staying with him was a burden. "Where is the genius of this man?" people asked. When they read his writings, so heartlifting and instructive, and then looking at him they felt like considering man's nature as a refined power of vegetation that for a short while shows the splendor of its vivid colors in thought and speech, then fades away, loses its blossom, and sinks into the arms of death.

*The four biographies selected by J. Kerning from his "Collection of Dreams Ghost and Demon Stories" are intended to illustrate the various ways in which the "I," or true self, manifests itself, according to the course of life chosen, that either promotes or hinders, and even suppresses, its development. The short sketch of the scholars life is the first also in the author's selection, whilst the history of Caroline Rupert is the last. We publish the latter before the other two tales for divers reasons, one of which is the fact that it is the most closely related one to the main narrative.

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For five years he lived in this condition. His trickery became clumsiness, and finally passed into entire brutality, yea, far below the beast. The gluttony that at last overpowered him made an end of his existence, which, in fact, had ceased long ago; and his remembrance left such a strong impression on his surronndings that many parents were frightened from devoting their sons to the learned professions. *

CAROLINE RUPERT.

Mr. Rupert was a Judge in the City of E. in Germany. He possessed considerable fortune besides the income of his office, and therefore lived on a rather liberal scale in comparison with his fellow officers. In the first years of his residence in that city he had married the daughter of an officer of the government. His wife gave birth to three vigorous children; but from the birth of the fourth her health declined so rapidly, that they feared for her life. She never recovered entirely; the slightest exertion or emotion affected her nerves, and she would often fall into a kind of fever that lasted for several days. Unfortunately for her, a malignant disease spread in the city that snatched away within a week her two youngest children, five and four years old.

The loving parents felt the blow very keenly. The mother would not leave her bed for three months, and more than once her end was thought to be at hand. But finally she recovered and could preside over the interests of the household, and now bent her whole care and love on her only daughter, Caroline, who then was seven years old.

She neglected nothing in her education; gave her lessons in the French language, and in accordance with her father's wish, kept a music teacher for her, who soon discovered that she had an uncommon talent for music. Caroline made such rapid progress in all branches of study that in her twelfth year, besides having a thorough knowledge of the common school

*Many will query in their mind how this man could have missed his calling, when such brilliant success followed his efforts; but it will be observed that when the brain-power failed him, he had gained nothing in soul culture; for as soon as he forgot all that he had memorized, never having any experimental knowledge, he was no more than he had been in youth, a mischievous boy. He had lived wholly in the intellect, gathered the experiences of others, and compiled them in an ingenious way that suited the superficial thinker; but he really knew nothing but what authorities said about the subjects he wrote on. Belief never feeds the soul; it grows only from true knowledge, and that comes only by experience. This story well illustrates two errors that are very prevalent with two classes; one is the religionist who ignores knowledge, calls it all "head" knowledge and, therefore, lives wholly in the senses and emotions, and thus dwarfs the soul's growth as much as the other class who think, that to memorize and compile the results of others' experience is knowledge. In both alike, — when the external or animal magnetic power is gone so that they forget those things which were wholly of the brain and the animal senses, and part of their nature is dead, — the soul will be no wiser than when they were children, and they will look back upon an ill-spent life. But the man that seeks knowledge by every available means and ignores all authority, but accepts truth that can be applied in the uses of life for the love of truth, whether applauded or condemend by his fellowman, — he will awake in the superior world, rich with Divine treasures that nothing can take from him.

This view of the Scholar's case substantially agrees with Silbert's, who later on, when he had obtained an understanding of the interior man, wrote in his diary: "The Scholar is an example of that error into which many fall, in setting, namely, some goal to themselves without considering the quality of their own nature. This man (whom Silbert knew) pleased himself in his profession, and employed all the forces of his mind to raise that professison in himself to the highest degree possible; but his natural self was there-by suppressed. The books he wrote were most of a moral character, on the education of the young, and the reform of man in general; he warred against the vices of his contemporaries, and everybody took him for an apostle of the age, for a star that would shine to many generations. But all his writing were fruits only of his industry, his ability to compare and to speak according to given formulæ; they had not sprung from his own soul's power. The scholar in him became estranged from the natnral self, and died in the living body. The latter, un-nerved and weakened, was unable to rise to regeneration and thus sank down into brutishness and finally into the embrace of death." (*Tr.*)

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branches, she could read, speak and write French, and was considered as quite an artist on the piano. Her father, greatly delighted with such accomplishments, was possessed with the desire to live in the capital in order to give his daughter, in its society circles, the polish which was not attainable in her present surroundings. To this end he availed himself of the influence of some of his friends, and as he was considered, owing to his knowledge and his distinguished family, to be one of the most respected men in the country, his wish was soon complied with, and before six months had passed he was promoted to the capital as a member of the supreme court.

Now a new life began for the Rupert family. Having been educated in the capital, Judge Rupert felt in his true element, and abandoned himself to all the impressions of the public amusements that were fashionable in those times. Caroline thought she had not really lived before, and in a short time had acquired such distinguished manners, that no one saw in her the child of the province. Of course her skill on the piano contributed much to give her the necessary confidence; wherever she went, she was well received and admired. In this way five years passed as in a dream, and her form had developed to uncommon beauty, and attracted admirers from all parts.

The son of Governor Breithof who had been decorated with several Orders and was a highly esteemed man, solicited her favor very earnestly. He had, indeed, been engaged to the daughter of another public officer, but the attractions of his new flame so much surpassed that of the former one that he did not scruple to use all pretextes to break his promise, and to offer his heart and hand to Caroline.

Mrs. Rupert had expected to recover her health through the aid of the skilled physicians of the capital, but was disappointed in this hope and did not feel happy in their new style of life. She looked with sadness at her daughter, surrounded by the admiration of the world, and her better self suppressed by the poison of vanity. She was nearly always confined to the sick-room, and could not accompany her to the brilliant society gatherings where her father so frequently took her. "I see," she often said, "my child perish before my eyes, and cannot reach to her a helping hand." She did not fail to give her the necessary admonitions, but the mother's voice was too feeble against the allurements of the world and the desires of the daughter's heart. Thus, whilst Caroline rose higher and higher in the admiration of society, with each new triumph her craving for distinction also increased.

Judge Rupert felt exceedingly happy in these conditions, and when his wife ventured to open to him her anxieties concerning their daughter he declaired they were fancies and fears of a sick mind; therefore he gave them no heed but had his mind occupied wholly with plans for new triumphs. For the same reason he also welcomed the addresses of young Mr. Breithof, and imagined himself and his daughter as already admitted into the higher circles, and delighted in the thought of seeing her admired and adored there also.

The mother was finally informed of the contemplated alliance. At first she made no objections; but when she learnt that Mr. Breithof had given up his betrothed for her daughter's sake, she was resolved at once. "Mr. Breithof can never be yours!" she said, "you must not be the object of the jealousy and hate of another. The tears of a deserted and disappointed

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one, cheated of her happiness on your account, must not burden your heart; therefore I beseech you, yea, I command you, to part with your admirer in a good manner, and to refuse an alliance that would make you inevitably wretched!"

Caroline heard this injunction with tears and dismay, for a marriage with Mr. Breithof flattered her vanity, to which she had already brought so many sacrifices. Her heart also was concerned in it, for the feelings of love moved her more strongly than she had imagined. Thus she felt very unhappy at that moment. Her mother observed the struggle of her soul and represented to her again the consequence of such an alliance. Caroline gave way to tears and promised obedience, not wishing to disobey, or even displease her mother, yet hopeful in the meantime for the aid of her father. Consequently the engagement remained as it had been, though they used the precaution to conceal its continuance from her mother.

But this state of affairs could not last long. Caroline's conscience would rebel, at times, when she considered the false position in which she stood towards her mother. She often was disposed to talk with her about it, but she lacked the courage, until at length her mother learned of the deception and wept bitterly at the daughter's disobedience. "I am a burden;" she said to her and her father, "but heaven will soon free you; then you will see what wrong you have done, as well as realize the truth of my warnings."

But Caroline hardened her heart more and more, and could answer no assuring word to her mother. But the father said "the sick should mind themselves rather than others." The poor lady felt very unhappy and forsaken at such conduct. "Uncharitableness" she sighed "is the most terrible thing in a family, and I feel that it will bring me to the grave."

She had told the truth. For her disease returned with new violence, and twelve days after, the physician said she could not be saved. This sentence at once brought peace between them. Caroline called herself her mother's murderess, and did not leave her bedside day or night. Judge Rupert also was utterly shaken. "Unfortunate pride!" he thought, "you trample upon humanity and leave us without consolation in misfortune." He took, himself with Caroline, the charge of nursing the sick lady; but all efforts were unavailing; on the fifteenth day a paralytic stroke befell her, and they momentarily expected her dissolution.

When she felt her end to be near, she stretched her hands out to her husband and daughter, and said: "Forgive me, as I forgive everything! My death is not your fault. If the discord that arose between us, caused it, it was a fate to which I have succumbed. I am ready to part with you, full of love, and shall remember you beyond the grave. Do not forget me, that I may live on in your memory. I do not request of you any promise; only one thing I ask,—be not in haste, lest late repentance reproach you. Your happiness was the desire of my life and will be so after death. With this declaration in mind I shall stand before my Judge within a few moments." She had hardly spoken these words, when she fell asleep, not to awake again on earth.

We pass over the funeral, the affliction of father and daughter, and proceed to report the further events in their life. Caroline reproached herself to have so little heeded the admonitions of her mother, and resolved no longer blindly to obey the demands of society. She became more severe with her betrothed, and had soon an occasion to realize that his

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feelings had not been sincere enough to last for a life time. A rich rival caught him in her net, and he repeated with her the same course he had resorted to with his former betrothed. Caroline felt mortified, and from that time gave all her thought to the memory of her mother. Her father was so indignant at Mr. Breithof's falseness that he cursed the moment he had first desired for a life at the capital. Another spirit entered the house that made it the abode of silence, sadness and disappointment.

All his friends withdrew from him, and he lived with his daughter so retired that his very name was soon forgotten in the circles of society. A year passed in this way, when a peculiar change came over Caroline's behavior. She became timid and shy, would hide herself from people, and abandoned herself to a musing that rendered her indifferent to all external impressions. When asked by her father to disclose to him the cause of her conduct, "I don't know" she replied, "what is going on in me. I often feel as if paralyzed, and then again so agitated that the least thing will frighten me. I seem to hear a sound within me like waves of troubled waters, and in the night, when sleepless, I hear noises of objects moving and voices around me, that thrill through my nerves and put me in a state like a most violent fever."

Her father, frightened at the disclosure, consulted their physician, who first took it for somnambulism, but soon perceived that other causes were at the bottom of it. He prescribed all the remedies indicated by the symptoms, but in vain. The irritation remained and the noise in the night seemed to increase.

But soon the form of the disease changed greatly; for that before she had only felt and heard, now stood before her eyes, visible. The first apparition of the kind happened on the 4th of April. She was sitting in her room one evening at twilight, full of affection, thinking of the sudden death of her mother and her own destroyed happiness, when suddenly a noise arose in the room, as if the walls were cracking, and tables and chairs moving from their places. She looked about her greatly frightened, and beheld a man of sturdy stature, dark complexion, and wild gesture standing up before her, and staring at her with flashing eyes. She wanted to flee but could not stir. Now the man said: "Why do you disturb me? Let the dead alone, and live with the living cheerfully!" She was going to answer, but was not able to proffer a word and so resigned herself to her fate, thinking that this was her last moment. At last the form vanished behind a thick cloud that was formed before it. Caroline at length recovered from her fright and rang for a light; when it was brought, she searched the whole room for the cause of the noise and the apparation, but could discover no trace of it.

The same man appeared again, with similar noises, on the following days, and she was able to rid herself of him only if she kept her presence of mind so far as to ring for light. Exasperated at that, he once of a sudden stood up before her and said: "Do not stir, or you shall pay for it! Henceforth you shall serve me as a voice and I shall tell the people certain things, at which they will be astonished!" When he had thus spoken, a shudder passed over her and she felt as if he had taken entire possession of her. Not before twilight, when light was brought, did she recover her consciousness.

On the following day her father was with her. Whilst she was telling him what had happened, suddenly the floor cracked, but audible to her

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only. She was frightened and exclaimed: "Now he comes!" Her father took her hand and said: "Be quiet, for I am with you."

"O yes, you are the right one!" a gruff voice answered from Caroline's mouth.

"My child!" the amazed father replied, "watch what you say; and do not make fun of me!" — "Fun? of you?" was answered, "you are too dull for that."

Rupert stared at his daughter horrified, and was barely able to say; "Is it you, Caroline, that is speaking thus? fear so to sin! But if another power is ruling in you, I must think that God is visiting me terribly."

The voice said many other things against father and daughter; after an hour it ceased and Caroline was so weakened that she had to take to her bed for rest.

From that time she lost all her courage, and a reliabe woman was hired to stay with her day and night. Summer had begun and Judge Rupert, on the advice of the physicians, went to a watering place with his daughter, to strengthen her and to divert her mind by new company and thus to banish the "spirit;" but all this was without success.

On the 5th of August, when they had returned, a new feature appeared, which left them in uncertainty if it was a sign of recovery or of an increase of the evil. Caroline was with her companion in a garden outside the city, when she suddenly said: "Dear! What is the matter with me? I see the stars in plain daylight!" The other was frightened, fearing a relapse into her visionary fits, and proposed they should go home. They left the garden, but, on the way home, and even in her room through the ceiling, Caroline still saw the stars.

"What is going on with me?" she sighed. "What are these apparitions for, if they do not lead me to a good end? Ah, I see it clearer every day, I have deserved it on account of my mother! Why was I not obedient to her teachings! Why did I allow myself to be dazzled by the vanity of the world!"

"Be still!" suddenly the voice of the spirit spoke up out of her mouth, "or I will not let you alone any more! The stars you see are hallucinations of your brain; don't trust them, or — tremble!"

Caroline henceforth hardly dared to speak; yea, she was afraid of thinking; for often, at the slightest idea, the spirit was aroused in her and gave vent to loud imprecations. But the stars did not leave her, and she incessantly gazed at their shining light for relief.

Once when their light was uncommonly bright, a cloud formed around one of them; the star changed into two eyes and finally into a very lovely face which seemed to look consolation and hope to her, but when she extended her arms towards it, the face instantly vanished.

She was going to express her joy at the pleasant apparition, when suddenly the afflicting spirit spoke out of her and denounced her bitterly. Caroline had, after a time, become so accustomed to the monster as to cause her not to fear him so much, nor would she be so greatly weakened by his action as before. The apparition of the stars and the sweet face gave her still more courage, and she made up her mind not to obey the obsessing spirit to the same extent as before, but to act according to her own conviction and to confide wholly in that sweet presence.

The wicked spirit made a noise at this resolution so dreadful that Caroline thought the house would fall. But she said: "I am used to your tricks

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and you shall not turn my mind!" At this resolve on her part he possessed himself again of her voice throwing out the most violent imprecations.

On the 7th of September, in the forenoon, Caroline again saw the sweet presence come forth from the cloud. She gazed at it unceasingly and listened for some word or sign from it; at last she thought she heard these words: "Watch, I am going to enter you!" and then she felt a great motion in her heart, and such a sweetness, that she shed tears of gratitude. Now the sweet spirit also possessed itself of her speech and with a soft pleasant voice spoke words of consolation. "Keep me in yourself," the voice said, "and do not allow me to be expelled by that wicked spirit who tries to drag you into perdition." She had hardly said this, when the other stirred, and the heart and mouth of the poor young lady thus seemed to be the battle grounds on which the two spirits contended and struggled for the mastery. She realized this and finally said with entire resignation: "God's will be done! in him I trust, and will no more forsake him!"

Judge Rupert who had exhausted all means to heal her, did not longer trouble her with new treatment; he did all he could to cheer her up and relieve her, but left her undisturbed in her unfortunate state. "It is a dispensation of God," he said, "and as such we must bear it patiently, until he is pleased to release her himself." He permitted sincere acquaintances to visit his daughter, because he had noticed that a quiet company was beneficial to her. Even when the spirits were holding conversation through Caroline, such calls were not interrupted, because the case could not improve in the opinion of the public by enforced seclusion and secrecy.

One evening the Hofrath (Aulic counsellor) Duprecht with his wife and daughter were there. The counsellor had long been desirous to satisfy himself with his own eyes of the truth of the "spook," of which people were talking so much. As he formerly had been one of their friends, he conversed with Caroline in the most friendly way of her disease, and said spirits should be shown where they belong to, namely to the spirit world. He had hardly said that when Caroline's face was distorted, the pupils of her eyes were drawn inward, and the fierce spirit raised his voice: —

Sp. What are you saying, you silly idiot of a counsellor!

C. A little politer, please!

Sp. Polite with you, who is my servant?

C. Oh! we are not so far advanced yet.

Sp. Think what you please! I know better.

C. See! the spirit does not even deign to give a definition, so sure is he of his statements.

Sp. A servant you are! and so much so, that you do not even realize your state. A companion of mine is ruling in you so safe that he does not deem it worth while to inform you of it.

C. But now I know, since you have told me.

Sp. To be sure, you know now, but you do not *realize* it; and what is knowing without that? Ha Ha Ha! To be sure, after your death you will learn to know us, and then we shall hunt you at our leisure.

The counsellor became pale at these words. He thought, "if the wicked ones hold such discourses, what may the good say of me?" His desire of asking questions was gone.

"May we not hear also the good spirit?" the counsellor's daughter asked. But the fierce spirit answered "As long as we have company of my stamp

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here, she cannot approach." The mother of the girl was frightened and told the daughter to desist.

An intimate friend of Caroline's mother called one afternoon: she had not called since the latter's death, as the remembrance was too painful to her; but now a sincere interest in the condition of her friend's daughter brought her, in order to satisfy herself of the circumstances and to offer her comfort and help if possible. When Caroline saw her, tears came to her eyes and she thus addressed the caller: "Ah, dear friend of my mother, do you come to see her unfortunate daughter? O, could you be to me what you were to her, perhaps I might be released from my evils! But for the children of the world, to whom I have belonged, no friendship comes; in misfortune they stand alone and forsaken."

The lady encouraged the patient and assured her that she had as much affection for her as for her mother. She told Caroline to confide to her any secret sorrow that might burden her heart; she would deal with her as a second mother. Caroline wept aloud at these words; when she had dried her eyes and was going to speak, her eyeballs turned inward and the "good" spirit begun to talk with a sweet voice through her mouth: "Help me to establish myself in her!" Then suddenly Caroline was stirred up, and before she could rally herself, with a gruff voice the command was uttered: "Begone, let me alone!"

The lady was horrified. When Caroline had recovered she said quietly: "You see, in what state I have to live; I am reduced to solitude, for people are afraid of me in my condition, and see in me a being that no longer belongs to their company. Ah, could I lie in my grave at my mother's side!"

"Calm yourself!" the lady replied; "the sight of your state has surprised me, but not disheartened. Rely upon me! I shall not forsake you, but call daily whatever may happen."

She stayed all the afternoon and a part of the evening, and had once more occasion to hear the spirits. The "good" one seemed to think much of her, but the "wicked" one did not like her; but she did not mind them. Assuring Caroline of her sincere affection, she promised to write to a relative of hers, a forman miner, who in such cases had often given help. She did as she had promised, and received answer, that he would as soon as his duties would permit come to the capital and examine the state of the patient, and that according to the preliminary communications he had hope to see the young lady recover.

Besides their discourses as described, the bad spirit did all kinds of mischief in the house. Often all the doors were unlocked, clothes carried into the garden, and garden utensils into the wardrobes.

Once when Judge Rupert was called to his chief of Department, his uniform could not be found; he had to pay his visit in his civil suit and to excuse himself with the confusion that was ruling in his house. He had hardly returned when the uniform was found in the garret where they used to dry their linen.

Another time, when the cook entered the kitchen, all utensils were gone. She made a loud noise; for she thought they had been stolen. But they found everything very skilfully piled up in the woodshed.

One morning, when the cook entered the cellar, she saw a blazing fire. She was frightened and ran full of terror to the master's room, as if the "spirit" she imagined to have seen was at her heels. After she had dis-

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covered her error and recovered from her fright, she told the cause of it. They found in the cellar a fire at a place where there could not ensue any danger. From this circumstance there arose a terrible alarm in the house, and the servants declared they did not want to stay any longer; the landlord gave warning, because he did not care to see his property in constant danger. Great affliction followed this accident and Judge Rupert said aloud: "Ah, that death might deliver my daughter from her unhappy existence, for her own relief and mine!"

The friend spoken of above, heard of the trouble and immediately went to Caroline to learn the cause of it. She calmed the excited servants, and requested them to stay at least until her cousin, the miner, should come; who would be sure to restore everything to a definite order. She also wrote to him again to accelerate his coming.

[To be continued.]

THE DISENCHANTMENT OF LEANDER.

AN ALLEGORICAL DREAM; BY WALTER KELLY.

I was a shepherd boy herding a flock of sheep, which browsed upon the scanty herbage, yielded by a volcano's sulphurous flanks. I had no comrades but my dog and sheep. My grazing ground was bounded by a wide and rushing river, on whose farther bank stood a mansion of pure white marble, surrounded by numberless flowers and blossoms, and sentinelled, as it were, by a cordon of statues which gleamed starlike in the sunshine. Youths and maidens of the fairest aspect wandered and played among those fairy groves, and often above the rushing of the rapids I heard the sound of singing and merry laughter. Often as I gazed enrapt at that unattainable Paradise, some maiden would seem to beckon me across that gulf.

And my heart grew heavier day by day. For where I dwelt, I was prisoned twixt ice and fire. My naked feet were blistered on the burning marl, my head and breast were frozen with the cutting cold. Gladly would I have crossed, but certain death seemed to await that mad adventure. Wide and deep and furious was that parting stream; racked and tortured with the coils of giant eddies, with whirling rings and bursting globes of water; bearing swiftly in its grasp mighty trees, now buried, now darting into view, from mounds of froth and spray.

But what with loneliness and wild desire my heart was bursting. I addressed myself at last to the deadly task. I turned my flock back upon the hillside, threw my crook into the rapids, cast off my sheepskin mantle, kissed my dog good-bye, offered a prayer to those fair beings of the summer land, and cast myself into that wide, boiling, somber, whirling flood.

The struggle was long and sore. Once in that dizzy race of waters, I was as an insect wrestling with a giant. But favored by chance; the vortex seized me, whirled my body like a stone in a shepherd's sling, towards that wished for shore.

But here waited a fresh whirlpool of fearful strength and depth. Almost within arm's length of the shore, it swept me in its outer ring. And it seemed to me that if one of those fair youths and maidens would reach me out a hand, they still might save me. I cried to them and stretched out my arms, but they returned my imploring glance with a cold and haughty stare, and some answered me—"We know you not," or "What have we to do with thee?"—With a horrible sucking noise the liquid gullet swallowed me, buried me, vomited me forth, and swallowed

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me again. Three times my spinning body whirled through the inky bowels of the eddy, three times I was cast out in the draught, and shot suddenly upward into the blinding sunlight. But in the third return to the light I wrestled with those all-smothering coils, tried every convulsion that despair teaches the limbs of the lost swimmer — broke through that foaming lip, and half swam, half was dashed among the rocks of the shallows.

Regaining my breath, I landed and entered those enchanted bowers, unseen by any eye. I wandered around that marble palace, hidden by the flowering shrub trying to learn its character. The scales fell from my eyes. I had been self-deceived. Heavenly fair to outward view, that mansion was within a sepulchre—a jail—a lazar-house, —a Gehenna filled with souls in torment. And those white-robed dwellers in that land of sunshine? I spied upon them from the flowery coverts. Alas, they were not fairies, as I had dreamed, not half divine, nay not half human! They were djins and satyrs who with foul orgies profaned that leafy Eden. And those white-gleaming flower-hung statues, before whose shrines I had seen those singing bands gather for prayer and sacrifice? Were they the images of Gods and heroes of being pure and noble, meetest for man to love and worship? Alas! alas! they were the shameful effigies of all unclean and hateful things!

I looked back to the land I had left, and lo, as if by enchantment, that seemed not rugged and horrible, but peaceful and well-favored. Upon its outermost cape sat the only being who had ever loved me with an undivided heart, my faithful dog who, when he saw me on the farther shore of that impassable gulf, uttered almost human cries of agony. Sadly and wearily I plunged again into that terrible flood. But my strength was spent, my hope was dead, and the blackness swallowed me.

TWELVE MANNER OF PEOPLE.

NATURE OF THOSE WHOSE BIRTHDAYS OCCUR BETWEEN JUNE 21 AND JULY 22.*

♋ (*Cancer*).

These persons are at the head of the department of domestic life, and embody the principles of the home and family. As they belong to the *maternal* functions, all the phenomena of the mother's breast, in its sensations and uses, are characteristic of persons born in this sign. They are great lovers of home and family. They are over-anxious about making money and laying up for the future. At the same time industrious and economical to the extreme, and sometimes miserly.

They are very kind, loving, and sympathetic. Their love nature is their weakness. They make very kind and loving husbands and wives, fathers

* It must not be supposed that all persons born in a given sign or period of the year will be alike in all respects. They will be characterized by the general nature of their sign, but may differ widely in "polarity," as derived from the position of the moon, and also in mental characteristics, due to different planetary positions. But while they will appear and act different, it will, nevertheless, be found that there is an underlying kindred nature, determined by the sign in which they were born.

For fuller details and modifying causes of character it will be necessary to consult "Solar Biology." But it will be found both interesting and instructive to follow this series of Twelve Manner of People, as it will give a large measure of insight regarding the nature of the persons with whom you are brought in contact.

"Solar Biology" is based upon astronomical and natural laws, and has nothing whatever to do with astrology.

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and mothers. Their whole life is apt to be devoted to their children; so remarkable is this, that in case the father is born in this sign, the children will love him more than the mother, thus recognizing the great mother nature even on the positive side.

Persons born at this time are exceedingly sensitive to the physical and mental condition of others. They sometimes appear even eccentric and queer because of this sensitiveness. Children born at this time are often destroyed by nurses whose magnetic and mental conditions are exciting and annoying to their nerve-system; and it is very frequently the case that the life force is drawn out of them and they are depleted by others. Children of this date of birth ought never to be under the care of ladies or nurses who have passed the menopause. It is noticed that children will sometimes scream, and act as though they were hurt when taken into the arms of certain persons; this sensitiveness is nature's means of self-protection. Those born in this sign, whether young or old, ought never to associate with, or be under the care of, persons repulsive to them; disease, and frequently death, is caused by the failure to heed this law. It will often be noticed that those whose influence is very unpleasant to them will, nevertheless, persist in forcing themselves upon their society, and that it is very difficult to get rid of them: such feed upon and deplete the vitality of those born in this sign who should be protected against this vampirism, especially when children.

The children born in Cancer should also have a careful instruction about the uses and abuses of the sex nature.

In matters of education they are lovers of knowledge; but this, in their case, is largely qualified by planetary conditions. Their minds are very mechanical, and they usually belong to the manufacturing and trading sphere of life; but women of this sign incline largely to literature.

Notwithstanding their sensitiveness, persons born in this sign develop, under proper conditions, a strong will-power and self-reliance; they are persistent in maintaining their innate nature, in executing their plans and accomplishing their purposes. It is difficult for them to work under others: they want to be at the head in their own department of service, and have a great dislike to be subject to the direction or dictation of other persons.

Males are apt to be rather quiet and uncommunicative; but females are inclined to be talkative and even brilliant in conversation.

They ought to be careful in all matters pertaining to their digestive organs, as they are liable to inflammatory diseases, tumors, etc., of the abdominal region. Ladies should take special care of their breasts while nursing, for they are liable to have suppuration. Great care should also be exercised to avoid intimate association with inharmonious companions. Inharmony in the love relations has a great tendency to develop tumorous diseases. Little girls, especially, should be carefully guarded until they are able to protect themselves, for they are just like sensitive plants.

This nature is produced usually by a strong desire on the part of the parents for a child, and an active sense as to the pleasures of home, family, and the domestic relations.

I now will seek a noble law; unlike the worldly methods known to men, I will oppose disease, and age, and death, and strive against the mischief wrought by these on men. *Buddha.*

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THE INHERENT GENIUS.

We realize the need of a series of articles describing the INHERENT GENIUS of each of THE TWELVE MANNER OF PEOPLE. This we will do, D. V., in the next number, setting forth many of the dangers that each is peculiarly liable to meet, and the real qualities that each will possess, when in harmony with the interior Genius or spiritual soul. As this issue contains the last of the "Twelve Manner of People" we give the quintessence of the twelve in brief, leaving the elaboration of each to take the place of the descriptive series concluded in this number. It must be remembered however, in this series as well as in the "Twelve Manner of People," that, while there are the above twelve general divisions, there are more than 400 million different special characteristics of each of the varied organic qualities, and the variety in characters is almost numberless. But as it will be found highly valuable to many of our readers to have the general dominating principle of their nature, we will sum up the general character of each sign in brief, beginning with the head of the Grand Man, ♈ (Aries).

March 21 to April 19 ♈ (Aries), Harmony. April 19 to May 20 ♉ (Taurus), Zeal. May 20 to June 21 ♊ (Gemini), Intellectual Uses. June 21 to July 22 ♋ (Cancer), Maternal Care. July 22 to August 23 ♌ (Leo), The Inner Temple of God. August 23 to September 23 ♍ (Virgo), Will-Power, Chemistry. September 23 to October 22 ♎ (Libra), Psychic Collector and Expressor of Knowledge. October 22 to November 22 ♏ (Scorpio), The Healer and Server of the Life of the Body. November 22 to December 21 ♐ (Sagittarius), Protector and Prophet. December 21 to January 20 ♑ (Capricorn), Generaliser of Methods of Service. January 20 to February 19 ♒ (Aquarius), Perception of Special Service. February 19 to March 21 ♓ (Pisces), Understanding, Basic Principles.

While the above are the leading characteristicts of all persons born between the dates given, yet each person has in him all qualities answering to the twelve functional uses of his body, and in the "Regeneration" (see "Practical Instruction") persons should, as they are regenerated into the twelve departments, try to awaken these qualities in their own body into active life — by usefulness. But while each possesses all, yet they all are held subject, or contributary, to the one dominant, determined by the period of birth.

The mind that has wisdom will readily see herein the key to many mysteries and methods for wonderful attainments, when provision is made for their utilization to the best advantage, which the masters of "The Solar Circle" will bring about in its time.

H. E. BUTLER.

THE PHILOSOPHY OF EATING.

Growth and waste and repair go on in a nearly uniform way the whole year through, but the amount of food necessary for these operations is surprisingly small. The generation of bodily heat requires a more variable quantity of food. In winter, with the temperature of the external air at zero, the temperature of the blood in healthy persons is 98.3 deg., and when the heats of summer drive the mercury of the thermometer near to or above that mark, the blood still registers 98.3 deg. The marvelous mechanism by which this uniform blood temperature is maintained at all seasons, it is not necessary to consider, but it must be evident to everyone that the force needed to raise the temperature of the whole body to nearly 100 deg. in winter is no longer needed in summer. The total amount of food needed for repair, for growth and for heating, physiology teaches us, is much less than is generally imagined, and it impresses us with the truth of the great surgeon Abernethy's saying, that "one-fourth of what we eat keeps us; the other three-fourths we keep at the peril of our lives." In winter we burn up the surplus food with a limited amount of extra exertion. In summer we get rid of it literally at some extra risk to health and, of course, to life. We cannot burn it. Our vital furnaces are banked, and we worry the most important working organs with the exertion of removing what had better never have been taken into the stomach.

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SWEDENBORG AS A "WITNESS."

A pivotal epoch in the life of the race is never without its witness, as written of John "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Now this same Lord when he had come made frequent reference to a future time, a "second coming." His kingdom not being of this world, it was necessary that He should "go hence," yet He promised that when He was ascended He would send the "Comforter," and in the fulness of the age "come again" in a manner that would fill the kingdoms of this world with the light of His presence. It was the dawning or early manifestation of this event of which Swedenborg claims he was called of the Lord to be a witness. The old Age and Church he declared had come to an end and was passing through judgment in the spiritual world, and a New Heaven was formed of all those who could receive the Lord as the God of heaven and earth, such alone being in spiritual states which fitted them to receive His light and life in a more immediate and perfect manner. This inaugurated a sifting and re-arrangement of the spirit world, dissolving arbitary combinations, restoring and bestowing liberty in its higher and truer sense; deposing self constituted hierarchies; and as, the "above" controls the "below," as a consequence, clearing the atmosphere of the earth, thus not only preparing the way for higher breath and internal openness, but absolutely inaugurating and illustrating the new possibilities by a witness and revelator.

When we consider that the past hundred years have been characterized by a measure of progress and general enlightenment equalling, if not surpassing, that of the previous thousand years, it offers strong circumstantial evidence of the reality of the occurrencies of which Swedenborg bears witness. Furthermore evidences of spiritual openness have multiplied until many things indicate, if not the restitution of a lost sense, then, certainly the calling forth of a new one, until that which has been rare and exceptional, in prophets and seers, promises to speedily become the normal state of the race.

The kingdom of heaven is a kingdom of spirtit and we are advised that it exists within and but awaits germinal unfoldment, and, as this unfoldment advances, as spiritual openness comes to be experienced, mankind will more and more understand the significance and also appreciate the importance of the work Swedenborg performed. Whatever views may be entertained regarding his theological doctrines, the great fact of his spiritual openness remains, and of the vast extension which this implies to the nature and powers of man, so that by the exercise of a similar openness men will in time be able to perceive and affirm the truth of his utterances, or discover wherein he has mistaken appearance for realities, if such cases exist.

Writing of miracles, Swedenborg remarks, "Instead of miracles, there has taken place, at the present day, an open manifestation of the Lord himself, an intromission into the spiritual world and, with it, illumination by immediate light from the Lord in whatever relates to the interior things of the Church, but principally an opening of the spiritual sense of the Word, in which the Lord is present in his own Divine light. These revelations are not miracles, because every man, as to his spirit, is in the spiritual world, without separation from his body in the natural world. As to myself, indeed, my presence in the spiritual world is attended with a certain separation, but only as to the intellectual part of my mind, not as to the will part. This manifestation of the Lord, and intromission into the spiritual world, is more excellent than all miracles; but it has not been granted to any one since the creation of the world, as it has been to me. The men of the golden age,

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indeed, conversed with angels; but it was not granted to them to be in any other light than what was natural. To me, however, it has been granted to be in both spiritual and natural light at the same time; and hereby I have been privileged to see the wonderful things of heaven, to be in company with angels, just as I am with men, and at the same time to pursue truths in the light of truth, and thus to perceive and be gifted with them, consequently to be led by the Lord."

His statement that the manifestation experienced by him was in its nature such as had "not been granted to any one since the creation of the world" may at first thought appear egotistic and extravagant, but this is wholly consistent with the idea of progress on the part of the race, and would be but a fulfillment of the special mission of the Christian dispensation; that which was a matter of manifestation to the externals of the people of the golden age had become internal to this age, which has a two-fold capacity, that is of being in both natural and spiritual light at one and the same time. As the reader becomes familiar with the nature of Swedenborg he will realize that such statements do not arise from any idea on his part of a supposed excellence or superiority, but rather that the time had come for the realm of spirit to be revealed and it had pleased the Lord to prepare him for such a work. Many testimonials are extant which bear evidence of the innate modesty and utter absence of anything of an egotistic nature on his part. We introduce one of these, but the selection is determined rather by its brevity and availability than by any superiority above others. It is the statement of Dr. Hampé, the preceptor of George I. of England. He says:

"I have had the honor of being frequently admitted to Swedenborg's company, when in London, and to converse with him on various points of learning, and I will venture to affirm that there are no parts of mathematical, philosophical, or medical knowledge, nay, I believe I might justly say, of human literature, to which he is in the least a stranger; yet so totally insensible is he of his own merit, that I am confident he does not know that he has any; and as he himself somewhere says of the angels, he always turns his head away on the slighest encomium."

Swedenborg was practically a vegetarian, and from the commencement of his illumination was very particular as to his diet; and his Diary contains many references to his food and to the spiritual association which various kinds of nutriment induced, yet notwithstanding his care in this respect he was on several occasions admonished by his spiritual attendants not to eat so much. He states in his work on Heaven and Hell that much of the anxiety, grief of mind, and interior sadness with which man is afflicted originates from this cause, as he is thereby brought into spiritual association with spirits of a debased class. Concerning killing and eating flesh he says of the people of the most ancient time, "that they on no account ate the flesh of beast or fowl, but only grain, especially bread made of wheat, also the fruits of trees, pulse, milk, and what is produced from milk, as butter. To kill animals and to eat their flesh, was to them unlawful, and seemed as something bestial; and they were content with the uses and services which they rendered, as appears also from Genesis chap. I. 29, 30. But in succeeding times, when men began to grow fierce as a beast, yea fiercer, then first they began to kill animals, and to eat their flesh."

Considering the age in which he lived and the peculiar nature of Swedenborg's writings, he enjoyed a remarkable immunity from persecution or even severe criticism, but on the occasion of his last visit to Stockholm, shortly prior to his death and when he was already over 80 years of age, he found the peace had been broken and some copies of his Conjugial Love, which he had sent to Sweden

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for distribution among his countrymen had been seized. This led to some persecution, in which he was nobly and unexpectedly defended in the Consistory by one of its members, Dr. Beyer, who rose and gave his bold and honest testimony in favor of Swedenborg. He said: "Convinced by experience, I must in the first place observe that no man is competent to give a just and suitable judgment on those writings, who has not read them; or who has read them superficially, or with a determination in his heart to reject them, after having perused, without examination, some detached parts only; neither is he competent, who rejects them as soon as he finds anything that militates against those doctrines which he has long cherished and acknowledged as true, and of which perhaps he is but too blindly enamored; nor is he competent, who is an ardent, yet, undiscriminating biblical scholar, who, in explaining the meaning of the Scriptures, confines his ideas to the literal expression or signification only: and, lastly, neither is he competent, who has altogether devoted himself to sensual indulgences, and the love of the world." He then entered into the details of the New Church doctrine, and concluded in these words: "In obedience, therefore, to your Majesty's command, that I should deliver a full and positive declaration respecting the writings of Swedenborg, I do acknowledge it to be my duty to declare, in all humble confidence, that as far as I have proceded in the study of them, and agreeably to the gift granted to me for investigation and judgment, I have found in them nothing but what closely coincides with the words of the Lord himself, and that they shine with a light truly divine."

TRANSFORMATION OF MATTER.

Matter in its manifold mutations often disappears from our vision; but it reappears, or can be made to reappear, as palpable to our senses as before. If a piece of silver be put into nitric acid, a clear and colorless liquid, it is rapidly disolved, "and we see it no more." The solution may be mixed with water and apparently no effect is produced. Thus, in a pail of water we may disolve $50 worth of silver, not a particle of which can be seen. Not even the chemist, unless he should apply certain tests to detect its presence, would by merely looking at the liquid, guess what hidden wealth it contained. Other metals, as we know can be treated in similar ways with the same result. When charcoal and other substances are burned they disappear as completely, no visible ashes, even, being left from the combustion. In fact, every material which is visible, can, by certain treatment, be rendered invisible. Matter which in one state or condition is perfectly opaque, and will not permit a ray of light to pass through it, will in another form become perfectly transparent. The cause of this wonderful change in matter is utterly inexplicable. Philosophers may say that it is due to some alteration in the position or arrangement of atoms or molecules; but atoms and molecules, however confident we may be concerning their existence and the laws that govern their mutual attractions and repulsions, are absolutely beyond the reach of our senses. We may see the substances they form, we may guess at changes they undergo; but we cannot see them or do anything more than guess what they really are. We do know, however, that matter is indestructible—or, at least, that we have no evidence that it can be destroyed. The substances dissolved in water or burned in the air are not annihilated or lost; by certain well known means they can be recovered and restored to sight; some in exactly the same state as before their invisibility, others in some other state or condition in which we none the less surely recognize them. On the brightest and sunniest day, millions of tons of black charcoal in an invisible condition are floating in the air. Millions of plants are at the same time restoring it to visible form by the chemical processes going on in the tiny laboratory of every leaf that expands in the sunshine, In the course of time the leaf, or the wood it elaborates by its delicate alchemy, may be burned; and this cycle of change may go on indefinitely, the matter becoming visible and invisible again and again.

Popular Science News.

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EDITORIAL NOTES.

"THE PERFECT WAY" is giving great satisfaction, and the demand for the same increases. We are in constant receipt of appreciative testimony regarding it. We print in this issue a letter from Parker Pillsbury speaking highly in its praise.

AT the suggestion of numerous subscribers we have changed the page of THE ESOTERIC from two narrow columns to one broad. There seems to be a division of opinion and custom in this respect, but it is our desire to meet the tastes and views of our readers in such matters.

THIS is a good time to interest your friends in THE ESOTERIC and have them commence the new volume. We have printed an extra quantity of this issue to enable us to send sample copies to interested parties, and we would earnestly solicit our readers to send us the names of all persons who they think will appreciate the same.

"SOLAR BIOLOGY" is steadily growing in favor and demand, and a third edition will soon be necessitated. While in reality easy to master, as to its basic principles and their application to the diversities of nature and character, yet it opens such a broad field of collateral research, that many are inquiring as to the best method of its study. Therefore a line of suggestive instruction will be commenced in our next issue.

WE have had an unexpected call for back numbers, and are constantly being asked if we can supply the same. Fortunately, we have from the start printed THE ESOTERIC from stereotype plates and have consequently been enabled, as required, to reprint exhausted numbers, so that any or all of them can still be had. Those desiring the complete set will do well to order the bound volume at $2.00, or the set can be had in pamphlet form for $1.50. Single copies, to replace those lost or damaged, will be supplied at 15 cts. each.

THERE were a few instances in the first volume where advertising pages inadvertently got numbered and counted. We shall guard against this for the coming year, and to make the bound volume No. 1 complete we have prepared additional reading to be inserted in place of such pages. Those sending their copies to us to be bound will consequently reap the benefit of this provision. New matter is supplied for page 96 September number; pages 133, 134, 135 and 136, October number; page 214 December, and 302 February. Our price for binding and return postage is 75 cts.

WE greet our subscribers and readers with the first number of the second volume, and take occasion to thank that numerous portion, who have so promptly sent in their renewals. There are still others to hear from, and we anticipate and shall appreciate their early response. We shall be loth to part with any who have made the start with us, as the goal of our mutual aspirations is coming to stand out with greater distinctness, and the prize is always to those who persevere to the end.

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Too many correspondents take it for granted, having written us once, that their address on subsequent letters is not essential. They would save us much trouble and insure despatch and safety for their orders by giving their address in full in each letter. Again where orders are scattered through the body of long letters, there is more liability to errors and delay than when given at the commencement or close of the letter. Better still where long communications are sent, write the order on a separate piece of paper and it can then be passed to the order department at once, while the communication takes its turn with the corresponding clerks.

THOUGHTS ON LABOR AND DESIRE.

To cause labor to be performed with zest there must be some pleasurable idea associated there-with; either the exercise itself must be the occasion of pleasurable sensations, or there must be some desirable object to be obtained, as the sustenance of parents, wife, or children. Necessity is the ordinary spur to effort, but labor under the lash and goad of necessity is a species of slavery and this it is that constitutes the so-called "curse." We need to seek the springs of inspiration which makes our "reasonable service" a "labor of love."

We are placed in this world as co-operators in a divine purpose. Creation in detail is delegated to man; he takes the substance where God left it, and becomes the hands and feet of creative purpose.

Man's work being a matter of extension and detail, knowledge is essential, and therefore he should come to regard knowledge in its higher significance; there should be meditation and aspiration as well as practical planning. And as knowledge is the result of the world's experiment and experience, we can herein be greatly aided by good books; for we should not be so conceited as to ignore the service that other lives have rendered. It would certainly be a waste of time if the captain of a vessel should stop to make his own sounding and chart of every harbor he entered. Certain work can be done once and for all, and its results tabulated.

Again the navigator when out of sight of land gets his bearing from observations of heavenly bodies and thus learns his latitude and longitude, and determines how to lay his course for the desired port. He does not sail at random, taking whatever course the wind may indicate. So, too, in the voyage of life we need to find our latitude and longitude by heavenly, or internal observations. We are not here to drift through life, but to pursue some clearly defined course. The development of capacity and character is the real purpose of life. Money-getting is but incidental, although the latter is at present the main-spring and engrossing pursuit. Yet even with this class we often find some well defined side-interest of an educational and useful character. Indeed every life may and should have some problem, some pursuit or purpose outside of mere bread-winning, and as the foundation of this life is formed in "desire" we should as the first consideration aim to quicken or acquire new desires, higher inspirations; for then truly and then only is one fitted to grapple wisely with this vast problem of life, and to make swift and sure progress in the direction mapped out. To those who earnestly desire, "all things are possible," and if they add faith to desire they may even say unto this mountain "be thou removed" and straight-way the thing is accomplished. Let us then lay hold of the problem of life with right desire, faith, and earnestness.

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A MASTER TRUE.

There came to earth a Master true,
No *love of self* had he!
Most freely giving of his life
That earth *true love* might see.

To casual sight but slight would seem
The diff'rence, these loves two;
But vast indeed the gulf that yawns
When we their contrasts view.

In serving self we stand alone,
No angel by our side;
But when we seek another's good,
Heaven's gates then open wide.

Now if unselfish service thus
Heaven's guiding hosts array, —
When all shall seek each other's good
Most bright will gleam earth's day.

J. LATHAM.

QUESTIONS AND ANSWERS.

DEAR ESOTERIC: —

We read in your different numbers, "Think *in* the *feet*," also, "Think *with* the spinal cord," also, "Think *from* the *head*," Think *from* the Solar Plexus."

(1) Now, *how* can we think *from*, *with* and *in* these various portions of our frame?

(2) Some do not understand what is meant by Solar Plexus. A Theosophist asked me if I understood what was meant by it.

(3) In sitting for Light and Understanding, if we use the form as given in May number 414—15, why is it we are seized with peculiar sensations in the temples with pressure on the top of the head, often a feeling of restlessness followed by drowsiness?

The palms of hands and soles of feet burn as if placed on heated plates and we are obliged to raise them to cool off. Is this as it should be?

This morning in conversation with a brother Theosophist, he very strangely told me of *his* sensations in the head which *agreed* with *mine*, hence I determined to ask of you some information regarding it.

Respectfully, MRS. M. C. M.
PHILADELPHIA.

(1) The German mystic was wise in his method of teaching; for if he explained the law and all about it, the student would never attain the goal. The act of finding out the mystery of the brain powers in the several functions was and is the only way of attaining it. But the method of transferring the mental consciousness to any brain centre in the body, is given, though in its incipient stages, in the article page 412, May number of THE ETOTERIC. Solar Biology gives us the keys to this saying; it shows the mental quality of every part of the person, as well as of the "Grand Man of the heavens;" and it is well known in anatomy that there are nerve plexuses and grey matter identical with the brain in each of those organs mentioned by Kernning. The object is to get the student to think about these organs until the life will be concentrated in them sufficient to enable one to use the various brain organs at will. But when we are regenerated into all these

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varied functions, then we can make them all perfect and put them in harmony with each other. It will also be found that when we can abstract our consciousness enough to leave the body and go out at will, it is easy also to leave the cranium and descend in our consciousness into any and all parts of the body.

(2) The same nerve centre as referred to in any authentic work on anatomy, where it is also called the epigastric plexus.

(3) Because there are powers within and without that would gladly hold you in continued darkness and bondage to the senses. And if persons practice that without having complied with the prescribed rules in previous articles, and also the article you refer to, they may awaken to the distressing fact that an "elemental" has possessed itself of their brain and will not leave. But if you have made the covenant of giving all to God, and are conquering generation in the flesh, then the Master's power is all sufficient to protect you from any inconvenience further than the physical sensations, and that but for a short time.

The heat in the palms of the hands and feet is all right, especially for one born between April 19 and May 20, in the Solar sign Taurus, or Oct. 23 to Nov. 23d in the sign Scorpio; that will cease when the fire flame appears before the eyes. It would be well to have all the clothes as loose and cool as possible, and the feet and hands bare, or as nearly so as circumstances will permit.

CORRESPONDENCE.

Detroit, May 22, 1888.

ESOTERIC PUBLISHING CO.

Gentlemen,

I am simply charmed with your Magazine, and can hardly wait its appearance, month by month. I like it better than anything that has come into my hands for a long time. It is not merely calculated to gratify the curiosity-hunter or the seeker for novelty, but administers the most useful lessons to those who seek for truth. To any one who labors in religious or spiritual fields of effort it is simply invaluable.

Very Truly Yours,
REV. J. WM. ASHMAN.

THE PERFECT WAY.

MR. EDITOR.—It seems to me your Publishing Company could not have done our materialistic age a better service than has been done in reproducing at most reasonable prices THE PERFECT WAY, OR THE FINDING OF CHRIST. Could the work have sale equal to its merits; and would the people, young and old, not only read and study, but understand it, and live in its light and spirit, the long expected millennium would soon dawn on our darkness and shine full orbed in beauty and glory over the habitable globe. And I heartily subscribe to your wish that "those who feel that they cannot afford the means to purchase, nor time to read many books, will make "*The Perfect Way*" one of their first choice." Your price is two dollars; mine, the London edition, was five dollars, and to me was well worth the money.

Sometimes it seems to me the Christ of our day and nation is hardly worth the search. To preach the Christ of the Four Gospels is not the object of our search as a people; though we boast the highest place in the christian empyrean. We worship Mammon with a devotion scarcely paralleled in ancient or modern time. We planted Slavery in the very soil and hour with our Liberty Tree, and nourished and cherished it till the Infinite Forbearance would brook it no longer and smote it down to destruction, pursued by worse than Egypt's plagues! War and preparation

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for war have been a staple occupation with us since we became a nation. Our first choice for chief magistrate has been a warrior, a man of blood, a human destroyer whenever one such was to be had. Martial valor is presumed to be virtue, patriotism, statesmanship, every political gift and grace, regardless of all our pretensions to "*Civil Service Reform*" as preliminary to taking office. In 1886, we, as a government, authorized the brewing, distilling and importing of over seven hundred and fifteen million gallons of intoxicating liquors; in the same year were licensed almost two hundred thousand persons to sell in saloons, by the glass or drink, all that our poor besotted humanity could buy or bear. In 1887, on our own brewed and distilled intoxicants, we collected as toll, or revenue, more than eighty seven millions and eight hundred thousand dollars. The foreign importation tariff swelled that vast amount to many, many millions more! So do government workers share in the profits as well as the guilt and crime of the business!

Legal voters, men, *not women*, elect presidents and Congressmen, not *Congress-women*, to do work like this, and they do it. The government enacts and supports, the church sustains and sanctifies by solemn sermon, prayer and participation, the whole abomination, — Slavery while it continued, and War and Intemperance to the present hour! and will do so, only the gods can tell how long, in the years to come!

Need we wonder, Mr. Editor, that so few are interested to "find the Christ" of such a church? Can we regret that the number is not more? How little cares such a Church of the Gospels, of the "lesson on the Mount," and of the Evangelist John!

So let us on with THE ESOTERIC, and with it, "*The Perfect Way or the Finding of the Christ*," —the Christ, learned as well as found, in the Perfect Way.

PARKER PILLSBURY.

CONCORD, N. H,

CLUB PREMIUMS.

Anyone sending us $4.50 for a club of three can have a fourth subscription free of charge.

To any subscriber who sends us $1.50, and one additional name, we will send the pamphlet of "TWELVE MANNER OF PEOPLE," or any fifty-cent book in our list.

For $3.00 and two new subscribers we will send any $1.00 book you may select.

For $4.50 and three new subscribers we will send Prof. Butler's "SEVEN CREATIVE PRINCIPLES" or its equivalent in other books.

For $6.00 and four subscribers we will send "THE PERFECT WAY," or THE ESOTERIC Vol. I bound.

For $12.00 and eight subscribers we will send "SOLAR BIOLOGY."

The names can be all sent at one time, or if forwarded as secured, they will be placed to the sender's credit until the number is complete. Where members of a club desire "THE PERFECT WAY" $1.50 extra should be sent for each copy required. Foreign subscribers will send 25 cents extra for yearly postage on THE ESOTERIC.

Subscriptions may date back commencing with any number desired, as we print from plates and can supply all numbers from first issue.

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THE ESOTERIC.

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VOL. II.] { ♌ JULY 22 TO AUGUST 22. } [No. 2.

THOUGHTS ON MEMORY.

Many there are who feel the loss of memory at this time, and wonder why? There is a combination of reasons for this. First, a remembrance is always effected by means of a strong, vivid impression made upon the senses and the mind unitedly; the stronger the impression the more lasting is the memory. There is no difficulty to remember great losses, and sad accidents; it is the more trivial matters that are hard to recall. Now we are in an age of railroads and electricity, and the minds of the people are in a proportional hurry; an ordinary business man has more things to think of in one day's works than the man of a hundred years ago had in seven days. Men have to learn to pass rapidly from one thing to another, they have to mind multifarious things of interest that can have only a passing instant's attention: and therefore the impressions made must be quickly obliterated or "pigeon holed" to avoid confusion with the next. In other words, we have to learn, by constant practice, to dispose quickly of prior impressions in order to be clear minded for the constant coming new; so that in a measure forgetfulness is the necessity of the age. The blacksmith who learnt twenty-one languages and retained them all, had nothing to distract his mind; the mechanical routine only aided to hold his senses and concentrate his mind on the one thing. If memory is the result of the intensity of impression made upon the senses, the person living most in the physical senses has the most vivid memory of events, names, numbers and external things.

The only memory that has any chance for culture in the ordinary sphere of business life is that of habit. To be thorough in all minutiæ of business, one must give one's entire self to it without reserve; then the polarity of all the consciousness is in that one channel; and the high state of development of our age has produced in men an "intuitive memory," that is, the interior, or soul powers, being highly unfolded and forced to serve in the external business world, are so accute that they act without the conscious volition of the person. For instance the street car conductor in the large cities gets so much in the habit of handling change that he scarcely ever looks at the money received, the intelligence being so concentrated in the touch that he moves automatically. The business man who is meeting and

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serving the hundreds of persons daily, gets so concentrate in mind and habit on business that he knows intuitively, as soon as he sees a person, what he wants and how to deal with him. If it is in a constantly changing business, the same interior intuitive brings everything to the mind in its time and order.

Men are being absorbed and lost in their pursuits, so that the habit in large cities of calling every man by his pursuit is not so far wrong; for when a man gives his whole mind to any vocation for seven years, the business and the man are one. So when we speak of "the banker," the merchant, the lawyer, or even the coal-man, the butcher, or baker, we are correct; for that is all they are. Their mind being all in that sphere they know things about it that, if analyzed from a purely intellectual standpoint, would be as wonderful as clairvoyance, thought-transference, or the psychic collection of knowledge of which the person knew nothing before. Let the business man watch those wonderful freaks of mind that are of daily and sometimes hourly occurrence, and are thought nothing of because so common. Such minds form a habit of forgetfulness, and drill their mind into the habit of RECOLLECTION by means of alliance and association, so that the strange phenomenon of the mind we call habit, works of its own accord, — the same as the hand of the mechanic will do the most intricate work without any thought or even attention, work that one unexperienced could not do by the most careful attention. From this we can form some idea of the power of habit.

Another cause of forgetfulness is in the mental influence pervading our planet at this time. The planet Uranus is now in ♈ (Aries), the part of the ecliptic that governs the brain and intellectual faculties. Its influence is spiritual; and as it revolves on its axis in the direction opposite to that of the other planets, its effect is to separate the tendencies of the mind from the ordinary habits of thought and turn them toward the spiritual sciences. This, of course, obstructs the mind to that extent that the most clear-headed thinkers will often find that, at times, the brain refuses to act and they find themselves in a blank, sometimes staring vacantly into space. Its effect is also seen in the interest now manifest in spiritual and occult subjects. Even our novels and newspapers are abounding with them, and as the mind takes hold of those subjects, they cause us to consider all material things as of little import, and to do whatever we have to do with as little real interest as possible; and the high ideal that is ever active in the mind of all, causes any present subject to make but little impression upon them and, of course, is immediately forgotten. This is a necessity to those who are making spiritual attainments; the memories of the past are like a dark cloud obscuring the inner vision, — as Paul said, "leaving the things that are behind, and pressing on toward that which is set before us."

There is a science of memory to be found in the law of order, which law governs all things belonging to growth. This law of intuitively remembering is developed first by having and keeping a definite place for everything; then habit will always instruct the intellect where to find the thing. This habit of external order will aid the mind in maintaining mental order, which is an absolute necessity to all wishing to accomplish anything in a material way and much more so in spiritual things. Order is the master mechanic in creation. Look at the forms of trees, plants, leaves and blossoms, what beautiful order in their diversity! Then practice orderly thought by not taking anything for certain, until you can, not

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only know that it is so, but know why it is so, and of what use it is in the great work-shop of God. Thus you will get an orderly understanding of principles and laws. That done we shall find our-selves in harmony with all nature, having come into its order; then every faculty of the mind works perfectly free without the slightest friction. We will then see the pivotal center, expressible in the one ancient word "Yahveh," which means the infinite universal WILL. All action, as well as the opposite, inertia, is by its power: then that will is the power of the universal and also the microcosmic mind, and all things are the expression of that mind. This carries us from the central power—the Will—out into the expanse of physical expression in a planet, and we can go from that to systems of worlds.

Then, in order to aid you in recalling the trivial affairs of this life, make a simple diagram of a number of squares, by drawing a horizontal and a perpendicular line; then place in each square a figure representing different numbers or letters of the alphabet; then call, say, No. 2 a special place for one class of articles you wish to remember, No. 8 another, No. 4 again another, and so on as many as you have. Then keep that paper near you, and every time you place something in either of these places, look at the paper and impress the number in which you put it on your mind. The same will hold good in different classes of study and every department of life. You will not be necessitated to keep the paper long, before you can see it in your imagination and place the article to the number allotted; and when you want the article, call up the diagram before your mind and look over the numbers, and the habit-consciousness will discern the one needed.

If an article has been lost or misplaced,sit down quietly, close your eyes and go back over all the ways you went before missing the article; go into every place in the imagination, and you will find it. This method of applying the law of order to memory may be employed in every thing we do; and the more we practice these few simple rules, the more proficient we become by this imaginary retrospection. We can, after being in a house, not having taken much notice of anything in it, return to it in the mind, and see and even count articles in a room, as we can count the strokes of a clock after it has stopped striking. This same habit will aid us in getting freedom for the "Astral body," so that we can go in our own consciousness, see and know that which we had never seen or known, converse with persons far away and many other (to us) marvelous powers. The human mind is a wonderful instrument, and when we form the habit of concentration and, for the time, separation from the senses, many astonishing powers will be realized.

H. E. BUTLER.

THE HIGHER BREATH.

A LEAF FROM THE TREE OF LIFE.

A wise Man of our Age has said, "Man abides in his breaths; he persists and endures by his breaths; he is in the freedom of his purpose and of his reason by his breaths, he is in the fire and vigor of his passions by his breaths; and the egoistic mankind is now knit up for its corporeal existence in the complex breath of inversive society."

In the old breathing of the Race its evils dwell, as the soul dwells in

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the body, and the depravity is universal and all-pervading. Moral qualities impart to physical objects their specific elements. Each moral evil, passing into act, loses its latent, and assumes its positive character. The human flesh therefore reeks with a moral-natural taint. It pours its effluvia through the homes, the surroundings of the race. Conditions are transmitted to offspring; therefore the bodies of our babes hold the seeds of ancestral plagues. Moral qualities are finitely imperishable, therefore the corruption of ten thousand generations loads the effete substance of the globe. We are unconscious of it because habituated to it. Why was the gentle Nazarene a man of sorrows and acquainted with grief? Because he was bowed under the pressure of these world-mountains of depravity. Why do men of fine spirituality cry, in all ages, "Who shall deliver us from the body of this death?" Because they see that the concrete physical nature of man is gangrened with decay. Why is the friendship of the wealthy libertine, with defiled interiors, socially welcomed and courted? Because the best are half paralyzed by the magnetism of evil. Why do so many cultured men make a jest of impieties and uncleannesses? Because there is that within them which has affinity with the lusts. The noblest spirits, deepest versed in self-knowledge, testify that the balance of their life inclines to evil, from which they are only held by the eternal solicitation of the spirit in the will. Towards each man comes rolling the ocean of the general depravity with loud swells like those of the Atlantic ever beating on his shores. Such is the outcome of eighteen centuries of Christianism. The faculties which man was sure to pervert have been temporarily eclipsed, until such time as Divine restorative powers might be let down into the world.

Christ came into the world and left his spirit in the bosom of a great body of believers. They soon chilled as the earth chilled at the close of the tertiary era. Belts of heavenly bloom, that once wove their laughing, fragrant circles to the poles, contracted with the growing cold of Ages, till winter led its squadrons to the very equator. As, after this geologic frost epoch, the earth reacted against its chill, so even now the frost epoch of Christendom begins to melt under the first beams of a directer sun. The breath of God plays upon the bosom, and the divine fire bursts forth to dissipate the moral tertiary cold. Christ's voice went forth, while yet incarnate, piercing the bosom of time with the prophecy "If I go, I will come again, and receive you unto myself." He receded into the clouds of mystery, and now that cloudy curtain parts, and the soft, sweet breathings of his spirit, inflowing and blending with the respirations of his children, declare the promise verified, the prophecy fulfilled. Many, through the opened heavens of the spirit, behold Him coming in power and great glory. He who lives in the breath of his Maker dwells in the open secret of his work.

Swedenborg, in his natural experience, was an illustration of the fact of open respiration in its earlier stages; while in his writings he clearly sets

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forth the nature of the respirations which existed in the ancient Golden and Silver ages, and shows that the deluge of Noah, involving far more than a mere material cataclysm, was a flood of the crass and crude atmospheric elements which overwhelmed the ancient breathings of the world. The pre-noachian respirations are now to be restored to man.

The new Age is ushered in by the new breath. It is the breath not of Deity without, but of Deity *in* humanity that begins to renovate the human constitution. It sweeps on in majestic cycles, at every stage dissipating sordors, casting out plagues, reducing jarring elements to order, solidifying and powerfully vitalizing the frame.

We do not breathe of ourselves; there is a vast power beyond our finiteness that gives breath. By the effort of the up-gathered being, if we seek to enter that Unknown Presence, He will breathe into us while we are gathered there. Man is born by many births. There is a physical parturition; the babe is brought forth into the bosom of nature, and the lungs open to inhale her airs. There is a second parturition possible for man; nature lifts us up to the All-Father that His breath may enter us. We then breathe again respiring in God, and as he gives Himself in the inflowing life, which imparts to the lungs new motions, we experience the facts of a super-sensual existence. The "Unknowable" is willing to demonstrate who and what He is, by imparting His own bosom life, descending into and up-lifting the whole respiratory structure, in response to our whole hearted seeking. There is a world of plenary life, beyond the realm of the corporeal. It inaugurates a new era, bringing down the moral into the plane of the sensational. We feel consciously buoyed up and sustained between two atmospheres, one of ether bearing in its currents the life of nature; the other of spirit, impulsing the soft joy, the penetrating force, the vivifying essence of heaven. We are as conscious of His action whom science discovers not, and criticism finds not, as the sentient Earth might be of the existence of the Ocean when its tides come rolling in upon the shore.

When the Infinite descends, so to speak, from the heights of Being above consciousness, and literally gives Himself to us by the procession of His Life into our own, through a super-sensual breathing; when the heavenly respirations absolutely inflow, and open their way into the natural lungs, bringing each breath we draw into the circulations of the Divine Love and Wisdom; it is more than as if a Supernal Teacher walked the earth; it is more than as if the apparently dead were revived in our presence. There is in every act of true spiritual worship a wedding in the breast; the heavenly sliding down into the bosom of the earthly atmosphere, and impregnating it with its own eternal qualities. This is the great point of distinction, but the point is the center of a universal circle.

The stately industries of the future are in travail to be born. Preaching, praying, rites, fasts, pageants rose into their prominence to meet the wants of a barbaric age. They helped to subdue the passions, awe the

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brutalities, and unveil a spiritual realm which the mind, depressed into corporeality, saw at best but dimly, brokenly, and as in a dream. But when men dwell bodily, encompassed by the living breath of heaven, the merely natural use of the ceremony, the rite, the religious service, the ecclesiastical ministration is over, and the era of polemics is at its end. Something more is needed than memorized knowledge, kindly sentiments, and the propaganda of creeds. Prelacies, papacies, and synods become outworn, as men are illumined by the Breaths of the Infinite Beatitudes.

When the divine breaths have so pervaded the nervous structures that the higher attributes of sensation begin to waken from their immemorial torpor, and to react against disease, a sixth sense is as evident as hearing is to the ear, or sight to the organ of vision. Names it has many, according to its qualities. A living, sensitive garment, without spot or seam, it is distributed through the entire frame and invests the form of the universal sensations. Let us call it here the sense of chastity. God is the Infinite Chastity. As He is the All-powerful, the All-merciful, so is He the All-chaste. We shrink from fuller expression. To cast these high conceptions upon the stream of the world's thought, is like throwing a wreath of white lilies upon the black current of a sewer.

When the fire-breaths of the spirit begin to permeate the tissues of the organism, man's life becomes the real Apocalypse. The valors, magnanimities, chastities we cultivate, become new organic forms in the re-created organism. It is to those who hold, constitutionally, a fund of the prime vitality, that the new respiration comes; to those, in a word, in whom there are organic vessels for the reception and distribution of the divine Auras. With a little time the hopeless incurables of the race, the moral cretins and imbeciles will slough off, and no types survive but such as are capable of the ascension. The joy of God is in the re-creation of humanity.

In the new respiration God gives an atmosphere that is as sensitive to moral quality as the physical is to natural quality; as sensitive to the ingression of the falsity or the lust, as the quickened conscience is sensible of the stings of evil. This living ether, as distinguished from nature's dead air, descends to baptize the whole frame; rising to the intellect to fill it with light as we approach the truth, and rushing with germinant force through all the channels of the circulations, as we open ourselves to be filled with purity. The higher breath, whose essence is virtue, builds up the bodies of the virtuous, wars against disease, expels the virus of hereditary maladies, renews health from its foundations, and stands in the body as a sentinel guarding from every plague.

The new breaths, as they pervade and encompass the frame, lift the being from the slough and mire of mere corporealism; in the mind they separate the fatuities from the verities; in the heart they disintegrate the lusts from the affections; and in the body they cast out the diseases from the sanities and healths. So will they sift and winnow the world until the Family rises purified, the Church appears in glory, and the true order of

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society knits itself together in the State. It deals with groups as with individuals; it redistributes mankind; it reorganizes the village and the town, gathering in the last and lowest human atom from his degradation and loss. It makes of every manufactory a true cathedral, and stamps the signet of Divinity upon common life. The school will open into the workshop, the university into the garden and field, and unexpected potencies work re-creative miracles in the bodily frame. "He breathed upon them and said, 'Receive ye the Holy Spirit.'" NEMO.

NATURAL AND SPIRITUAL LAWS.

There are in nature two planes of life, the natural, or generative, the super-natural, or regenerative. The latter is an outgrowth from the former On the natural plane full regeneration of the individual, including the redemption of the body from disease, decay, and death, is impossible; and yet the development of the natural life with all its forces is the means by which the divinely natural is attained. It is a growth from one stage, or phase of being, to another; and as it is with the race,—that the spiritual life is at last evolving from the natural, so it is with the individual,—the natural plane forms the basis for the future unfolding and development of the spiritual forces of being.

It is not to be supposed that the evolution of the higher life comes through ignoring the claims of any part of the lower nature. We have only to turn to the lives of ascetics, who in their zeal to attain to sanctity have crucified every natural desire and affection, and have become, not more, but less than men. We have only to observe the inmates of convents and others of celibate lives, to see that the development of spiritual forces is not wholly contingent upon the suppression of natural energies. These energies are right; they only require to become sanctified, and purified, and subjected to the governing laws of reason. For the intellectual and emotional qualities are associated with the purely animal instincts. Love, that scales the very heights of heaven, and renders self-sacrifice a joy, comes to life in the majority of instances through the union of the sexes and the tender relations of parenthood. The new life that is springing within humanity and giving evidence of its divine origin, results from the joy and sorrow, the happiness and grief, the love and wisdom that are interwoven with the elements derived from a purely animal existence. There is no gap, no chasm in nature, but an endless succession of changes and varying forms; and finally, as a result of all these changes and varying types, a new kind or order of life is introduced upon the earth.

The law that has prevailed in the past, is the same that is in operation everywhere to-day, namely, persistence of energy under new modes of expression.

"The wind bloweth where it listeth, and thou hearest the sounds thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the spirit."

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With the development of the spiritual elements of being, new conditions and laws confront us. The forces that to a great extent were latent, now begin to act as active forces. As they develop they exert a controlling and transforming power upon the body, drawing their sustenance from the stored up vitality of the physical organism.

The energy formerly expended upon the generative function is now conserved and utilized in the development of the spiritual nature, with its redemptive and vitalizing power. It is literally a transfer of force from one phase of life to another. First, the natural man, living in obedience to natural laws, then the spiritual man, with the growing powers and attributes of Divinity. As the spiritual life unfolds, it reacts upon its physical environment, modifying, purifying, and bringing it into perfect harmony with its interior force. The system, as it undergoes purification, will no longer tolerate the things that at a former period were demanded as essentials of growth. Animal food acts as a disturbing agent, and in place of nourishing, destroys. So with the animal passions and instincts. Their energy is absorbed; from being active, they are converted into passive forces, and any attempt that is made to rouse them into activity is attended with disastrous consequences. In heaven, *i.e.* the spiritual or divine state, "there is no marrying nor giving in marriage." The soul is wedded to God There are at the present time many persons in different stages of this evolutionary process; and the process is one of growth, just as definite, just as inherent in humanity as the change from boyhood to dawning manhood. We can foster and accelerate the growth, and render the transition from the natural to the super-natural, or spiritual, comparatively easy, or retard it through ignorance of natural and spiritual laws.

It is necessary to recognize that the period in which we are living is a critical one, in every sense of the word. Not only are the spiritual faculties being roused to activity by the over-shadowing power of the Divine mind, but the change in the individual is co-incident with others equally important in the social organism. In both instances a great natural process that has been characterized by struggle, suffering, and conflict, is nearing its completion, and the forces are in motion that will finally coalesce and bring in a state of peace, order and harmony. But in the intermediate period conflict, disorder, and suffering are necessarily attendant upon the breaking up of old conditions, and the introduction of the new.

NEITH.

Brooklyn, N. Y.

THE spirit of Jesus exists far more certainly and far more evidently than the genius of Homer. But this spirit is one of abnegation and sacrifice, for which reason it is divine. The less a man seeks the more does he find himself. The greater his self-abandonment is the better he deserves the adoption of heaven. The more he forgets himself the more will he be remembered. Such in a few words are the great secrets of Christianity; and Jesus, who gave these precepts, has also set the example. The man has passed into the symbol, and it is thus that He has become God. *Mysteries of Magic.*

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SACRED LITERATURE.

We may rest assured that any literature which contains the largest proportion of truth is the most sacred, for it is *only the truth* which renders it more *sacred.*

It is also *very* important that the truth be expressed so plainly as to come within the comprehension of the masses—those who are in the greatest need of it.

In our eagerness to scan the literature of remote and half-forgotten ages, though it contain some rich stores of truth, let us not ignore "scriptures" of modern date; remembering that every one who will comply with the requisite conditions can have free access to the fountain of all truth.

If God is no respecter of persons, it is reasonable to suppose that He is no respecter of languages either, and that both, sublime and simple truths can be communicated to man in "plain English" as well as in Greek, Hebrew, or Sanscrit.

The following extracts are culled from the xxvii. chapter of a large book written a third of a century ago, in our native tongue and country. I find it difficult to select, as it all seems very good. Let truth stand on its merit.

LOVE FOR THE LOWLY.

"As unto thee, oh, wise man, appears thy most ignorant brother, reflect how thou must appear unto perfect Wisdom, and learn charity of that wisdom.

He is as a germ which eternity quickens into life, giving ever more pure and holy fruits, and receiving ever more pure enjoyments, which are fruits of higher affinities.

Oh, man! when thou art reveling in luxuries on earth, and which are by earth produced, do not forget, thy immortal spirit ever longs for that which is above and beyond.

And when the sufferer is famishing by the wayside, and thou dost not minister unto him of thine abundance, thou dost repel the holy influences of Divine Love, and enter into affinity with its opposite.

What matter how low or degraded a brother appears unto thee, he is an heir of God's kingdom, which is Love, by Light revealed.

Go thou to him; if he reject thy kindly hand, offer again, for perfect love can never tire in well doing.

It is a fearful thing for the strong to forsake the weak. Suppose that God should forsake his children—withdraw from their spiritual being his own sustaining light within, which ever cheereth them onward and upward, what dread night would envelop their being!

Then why, oh ye strong, forsake the weak ones among you, and thus in actions pray God to annihilate his own love for you?

As ye do unto others, the same do ye unto yourselves.

Ye can not forsake the lowly nor trample upon the degraded among God's children, without being in turn forsaken by the high and holier feelings enjoyed by those who love.

Love bringeth its own reward, and this truth is that which regulates the opposites of the pure attribute as exhibited in the selfishness of man.

The spirits of men are the only really valuable parts of them unto themselves, for at the death of the body all else is but food for the reptiles and plants growing around their graves. In view of these truths,

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what folly to stand aloof from a brother simply because his body is clothed in rags, or because he is degraded by animal passions!

It seems strange for a rational spirit to condemn a body because, perchance, it is unclean, when within the body may be encased a spirit of higher affinities than the one condemning.

Surely no man can expect to take his fine body, or its costly covering into heaven with him, for the striving to take them diminishes his comprehension of the heaven, and his capability of entering its pure, spiritual enjoyment.

All can see that God does not value the outward above its deserts, for the beggar and king mutually return to dust, dissolved by the same laws used unto the best advantage in the outward formations of nature.

Their spirits, too, return just so far toward God as they have been fitted to approach perfect Purity.

Condemnation is an infringement of perfection. He who transgresses the laws of God, condemns himself to suffer the penalty, which penalty is in turn good, for it teacheth the law.

Man may seem to err in another's sight, when in the sight of God he is doing his greatest good.

God doth not condemn. A God of perfect love can never condemn those himself created, and who are not equally perfect and wise unto himself. When man feeleth condemnation, his own wisdom chides him for his failure to apply wisdom and love.

He who hath not wisdom and love within, to violate, cannot suffer.

An animal, devoid of high spiritual gifts, cannot suffer from the infringement of that he has not.

Thus every man hath within his spirit that which rewards and punishes; and for man, as a mass, to punish an individual, is assumming a massive responsiblity. It is a pitiable sight to see man's littleness striving to regulate God's greatness.

Oh, ye rulers among men, ye wise and so-called great! Whence came your wisdom, or power and greatness?

Who ordained you to trample on God's noblest work, your own brother? Beware, lest those you injure be more acceptable in your Father's view than yourselves.

Charity should regulate all your actions and words. Not that which man calls charity, which only giveth alms, but that perfect charity which is lovely sympathy regulated by an exalted wisdom. Ever remember ye are not perfect, and ever beware how you exalt yourselves, for selfish exaltation hath low affinities.

Oh, be loving to those who hate, help the weak, soften the strong. Teach all, by loving them, how to love; by doing them good, how to be good unto themselves and one another.

Oh, how short-sighted is man! Not understanding causes, not being in affinity with the Cause-Fountain, he vieweth only effects, and wasteth time there-upon. He must remove causes of degradation, ere he confer the greatest benefit upon his kind.

Truth removeth error. Love removeth hatred. Light removeth darkness.

No man can know Truth and not teach it, without diminishing his capability of receiving it. To *progress, he must exercise his spiritual nature in the enduring truths of God*; thus, by labor, expanding his own perception of the truths in which happiness dwelleth.

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There is no idle truth, love, or light. All are eternally active; and so are the fruits of their producing.

He who would receive these great attributes within him, must let them pass freely when received, else they stagnate, and for his part are idle, or, still worse, retrograde toward death.

He who doeth unto his brother good, hath more to be thankful for than he who receiveth the goodness; for he, in the action, opens his own channel wider, to receive goodness from God. He who striveth to raise the outcast into true manhood is at the same time being raised by the fruits of the labor bestowed. It is utterly impossible to labor for God without being elevated, and no one can *do good* without laboring for Him.

Oh, man, thy brother calls to thee in tones of deepest, darkest despair, and wilt thou turn away? Oh, if thou leavest him thus, thou art not entering the highest regions of enjoyment! Thou art wilfully limiting thine own heaven."

W. A. English, M. D.

Vineland N. J.

RICHES, HONOR, TRUTH.

Now, if you examine the three classes and ask of them in turn which of their lives is pleasantest, each of them will be found praising his own and depreciating that of the others: the money-maker will contrast the vanity of honor or of learning with the solid advantages of gold and silver.

And the lover of honor—what will be his opinion? will he not think that the pleasure of riches is vulgar, while the pleasure of learning, which has no need of honour, he regards as all smoke and nonsense?

But may we not suppose that philosophy estimates other pleasures as nothing in comparison with the pleasure of knowing the truth, and in that abiding, ever learning, in the pursuit of truth, not far indeed from the heaven of pleasure? The other pleasures the philosopher disparages by calling them necessary, meaning that if there were no necessity for them, he would not have them.

Since, then, the pleasure of each class and the life of each are in dispute, and the question is not which life is more or less honorable, or better or worse, but which is the more pleasant or painless—how shall we know? What ought to be the criterion?

Is any better than experience and wisdom and reason?

Then, reflect! Of the three individuals, which has the greatest experience of the pleasures which we enumerated? Has the lover of gain greater experience of the pleasure of knowledge derived from learning the nature of the truth than the pililospher has of the pleasure of gain?

The philospher has greatly the advantage; for he has always known the taste of the other pleasures from his youth upwards: but the lover of gain in all his experience has not of necessity tasted—or, I should rather say, could hardly have tasted by any process of learning, the nature of things—the sweetness of intellectual pleasures.

Plato.

In order to upraise man to moral emancipation, God hides Himself from him, and in a certain sense surrenders to him the government of the world. He leaves His existence to be divined by the grandeur and harmonies of Nature.

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ROADS TO IMMORTALITY.

[CONTINUED.]

Both the spirits had long insisted on being relieved. The meek one would complain bitterly of the other for disturbing her tranquillity; after having done so with her faith he now prevented her from entering paradise. She said he had been a usurer in his earth-life, gathered great riches, and buried them in the cellar where they could now be found; as long as these treasures were not unburied she could not be delivered of his persecution.

The fierce spirit, on the other hand, insisted on his repulsive companion being removed; for not before being alone master again could he do away with his fierceness, and obtain his true happiness. It was Caroline who suffered most by these contentions, and often was in the greatest embarrassment; for if she made a promise to the "good" spirit, the other became enraged; whilst when she was going to promise help to the latter the meek one began to wail so pitiably that she could hardly recover from the tears she had to shed for her.

Caroline disclosed the secret about the treasure in the cellar to some persons, and the landlord, known to be very fond of money, was reported to have really made a trial, but found nothing. The fierce spirit, who knew everything that was going on in the house or outside, made some very amusing allusions to it, and several persons pretended to have, in fact, discovered some fresh earth in the cellar.

Besides, both the spirits had also the gift of prophecy. The wicked one was angry or glad two or three days ahead on account of the callers to come; whilst the bright one knew the names of all the pious ladies, from whose bible quotations she expected some quickening. They meddled even with the affairs of the family and spoke of future events the same as people talk of the news of the present. This of course increased the interest people took in these spirits, and, by and by, persons of all classes called to obtain advice about their enterprises and difficulties.

Once a rich land-owner, an old acquaintance of Rupert's, came with his wife and daughter in order to get some advice concerning a marriage projected for the latter. The bad spirit said: "Take the fellow, for single life is not good for you!" The sweet one said: "First council with heaven!" But Caroline said with her own natural voice: "If you have the consent of your parents, follow the voice of your heart!" Here it happened that each of the three had his or her answer from a different voice; with the father the fierce spirit talked, with the mother the sweet one, but to the daughter, Caroline herself gave the answers.

At length the longed for miner Mohrland arrived. The spirits, who fore-knew all the other visits, seemed to have a presentment of this also, and there was a remarkable stillness about them when he took Caroline's hand and asked how she felt. She was able to give account of everything, and the power of the spirits seemed broken in his presence. Judge Rupert was glad of it, and became at once hopeful. But the miner declared the evil to be rooted more deeply than he had imagined, this silence of the spirits being by no means a yielding, but a ruse to lead him astray. He had all the necessary facts communicated to him and requested the father to call as a witness of his method of cure some friend whose honesty could be trusted in case his action might be misrepresented. Judge Rupert pro-

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posed his family physician who had proved, he said, a sincere friend in his misfortune. Mohrland assented, and promised to commence the cure the next day.

When the physician arrived, Judge Rupert took him to Mr. Mohrland's room where he introduced them to each other. Mohrland greeted the physician with the words: "I am glad to make the acquaintance of a true gentleman. What we are going to undertake is uncommon, because the mode of action of man's faculties is too little known and mostly misguided. In order to deal with spirits we must be familiar with their nature. In the present case the ordinary methods are powerless, and the unfolded power of the spirit has to come in, and to divide the bad from the good. Do not, therefore, expect me to conjure the spirits or cast them out; I only came to re-establish in a human being the equilibrium lost by sudden grief, retirement and an irregular mode of awakening the interior life. The two spirits that manifest themselves in the young lady, are not beings outside of her, it is herself. Disordered desires, suppressed passions, remorse, and other monsters have developed and assumed forms in her that are growing and obtaining the dominion over all her thoughts, desires, and actions. Her own self has succumbed in a struggle foreign to her nature, and our task is to rid her of this suppression and aid her to recuperate her natural self."

The physician replied: "All ordinary remedies are exhausted, and if there is any possibility of help, it can be obtained only by your plan that deals with the soul of the patient, and I am happy to be admitted as a witness of a method that considers the spiritual as a means to rebuild a shattered human system. Judge Rupert said: "I trust in God that he may enlighten you to deliver my daughter of an evil more dreadful than any other disease, because it touches the innermost forces of life and unsettles both soul and body.

They went to Caroline and were with her already a quarter of an hour, but no sign of a spirit was perceived. Finally Mohrland said: "Now, you fierce goblin, why are you so mute in my presence? Answer! I command you!" Caroline's eyes turned inward and the spirit made an effort to speak, but could barely do so and with a spiteful tone uttered the words "Let me alone!"

Then Morhland addressed the meek one: "You also seem to hide yourself? why are you so shy before me?" As sweet as the tone of a flute the answer sounded "You do not want to see me in heaven." "You are right," the miner replied, "I do not exactly like your heaven; it is the creation of a bigoted, but not of a pious heart." The spirit sighed, and Caroline sat in their midst with her eyes distorted.

"Caroline!" now cried the miner, "are you asleep?" She stirred convulsively. "Caroline!" he repeated' "awake and answer!" The spirits seemed to want to speak; but he took a scarf that lay near him, threw it over the girl's head and held it together below the chin: "Be still or I shall choke you! it is Caroline I want to hear, not you! Caroline, give answer I command it!" She made a move as if to remove the scarf; Mohrland withdrew it and Caroline looked at the by-standers as if awaking from a sound sleep. "Good morning, my daughter!" said the miner, "are you rid of your ugly company?"

C. I feel free.

M. How long will you feel so?

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C. I don't know.

M. Why should you not know, as you are the mistress of the house?

C. I have been turned out.

M. You must regain your position.

C. I am too weak.

M. I shall assist you. Will you take me as your ally

C. Most willingly.

M. Well, then, hear my terms. Study your two enemies, observe their weakness and become their conqueror.

C. How can I do that?

M. Never allow either to rule. Neither is good, for both are excrescencies of your true life. Seek your own self, then you have the ruler you may obey without danger.

C. I understand what you mean, but I am not strong enough to stand up against my adversaries.

M. This being so, you must learn obedience.

C. I am willing; what am I to do?

M. Repeat diligently the word "I." Your own self is suppressed by other forces; free it and you are whole.

C. May heaven grant it!

M. Courage and faith! Follow my teaching, and you will see that, aided by your own better nature, I shall soon re-establish peace in you. I shall come again to-morrow; prove that you are a docile daughter!"

He gave her his hand and left. Judge Rupert and the physician followed him silently. Caroline, after this treatment, fell into an uncommon drowsiness and slept nearly all day. The next morning the physician arrived at nine precisely in order to witness again Mohrland's method, and they entered the sickroom in the father's company.

This time she was in a state of irritation. The inhabiting spirits seemed to have united in order to resist their enemy the more successfully. At the slightest allusion to Caroline's health the fierce spirit answered violently and threatened the miner. Even the meek spirit mixed some words of ill-temper with her melodious tones. Mohrland called Caroline as the day before. But when she wanted to speak, she felt as if some one choked her. Mohrland touched her hand with his thumb and thus gave her strength to speak. "Caroline has not the courage yet to obey me?" he asked.

C. It would be otherwise if I had the strength.

M. The strength lies in yourself.

C. I cannot find it, and do not know how to seek it.

M. The mind of man is single. You have divided yourself and therefore are incapable of fighting. Gather your forces under one banner, under the real feeling of your own self, your "I," that speaks in your heart, and you are free.

Caroline listened with intense attention. Her bosom rose under his words. He laid his hand on her back and went on: "You have gone far away from the altar of your life and have transmigrated to the cupola. The heart is the place where our nature gains safety and freedom, it is there you must learn to feel and to speak, there is no other help for you. The head is the last stage of our activity; not before we have made experiences of friendship and love in our heart, the head should be allowed to think upon them. By seeking success from thought before we have

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made experiences, we create phantoms, that take root, germinate, grow in us, and at last envelop us. Withdraw the action of your senses from your head, sink your eye, ear, smell and taste down in your body, allow the invisible pores of the spirit to gain their natural direction, and not to play upward; then you will realize what power will arise from them, and how naturally we become able to recover our independence and to maintain it.

It was as though she not only heard but immediately applied each word he said. Several times she breathed from the depth of her heart, and when he paused, she answered: "You have touched the root of my disease, and I now plainly feel, that it can be destroyed. But it will cost much effort; therefore assist me!" Mohrland took her hand and continued: "You are an obedient daughter; therefore let us make a trial at once, bravely to resist your adversaries. Your house is undermined, its foundation is loose; therfore we must stand firm on our feet, and take the hope from the enemy to upset us so easily as before. Have you the courage to stand up firmly?"

Caroline, standing up before Mohrland, said: "Here I stand."

"Well!" he continued, "now let the spirits come forth, if they can!" All were full of expectation, but Caroline stood still.

"Have you become dumb?" Mohrland went on. Caroline's eyes began to turn, but no sooner did he observe it than he cried: "Stand firm!" At the same time he drew her arms straight down and prohibited her to draw up the corners of her mouth. She succeeded; for the eyeballs came forth again and she thus had won the first victory over her adversaries.

Mohrland commended her for her courage and said: "Now practice to stand on your feet and to think in your heart 'I,' then we shall soon arrive at the goal!"

He left with his two companions. The physician was highly astonished at this procedure and asked for explanation. But Mohrland replied "I think, in the course of the treatment all will become plain to you."

The next morning when Mohrland came again to Caroline with his friends, he asked: "How did you sleep?" "The night was pretty good" she answered, "only in my feet I felt a fire that kept me awake." "All well!" said Mohrland "the root of your true life takes hold very fast, this is a good sign." He again laid his hand on her back and challenged the spirits. At once Caroline's eyes turned inward, the meek spirit sighed, and the fierce one uttered reproaches. Mohrland asked with a severe tone: "You wicked excrescence, how long shall you dwell in this body?"

Sp. As long as I please.

M. Well, then you will please to sink into yourself, and, stripped of all power, serve instead of ruling. You are a subordinate force of Caroline's, how then can you be so foolish, as to rave against your own self? If you ruin her, you will perish with her; whilst if she gains her own self again, you two can unite and go into life.

Sp. Pshaw!

M. Choose! Either you do what I want, or I shall sever you from her as a diseased limb is cut off from the body, and cast you out into the wilderness. You are a depraved part of her organism, and therefore have only two ways left: either to be cured or to be cut off!"

The spirit howled and then was silent. "My dear daughter," Mohrland continued, "you have fought beyond my expectation! Go on this way, and soon all will be well. Now hear my further directions! I shall leave you for four weeks; remain constant during that time. The spirits will

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often try to regain their dominion over you, therefore be watchful. Give humility to your eyes, that is, turn them downward, lest the brain be dazzled by their light! Place your right hand two inches below the stomach and entreat God for his grace, 'Give grace, oh great God to your handmaid!' Think these words incessantly, without gestures, or movements of your mouth, speaking only inwardly, fixing yourself upon the soles of your feet, and from there seeking the seat in your heart; then we shall see, whether in four weeks we shall not unite in hymns of thanksgiving. Caroline at once made a trial of the position and the prescribed prayer. The rough spirit was going to stir. But Mohrland threatened him and said: "I command peace, and further announce that, if the mischief in this house does not cease and Caroline have peace, you shall go whither the Bible shows you." "Oh!" sounded with a hollow tone from the mouth of the patient, and the calm on her face and in her soul was recovered. Mohrland left the room with the others. Caroline practiced her task, but was so overpowered by sleep that she had to lie down on the sofa.

The physician was still more anxious that day to get some light on Mohrland's method. "Only two questions be pleased to answer, before you leave us," he said. "You seem to operate only on Caroline's body, and have no regard to her mind, her intellect. Ought she not, before everything else, re-learn to think aright?

M. How can she, as long as the life, from which the tree of thought grows, and which nourishes it, is in disorder?

Ph. It sounds strange; but after considering it more closely, I must say it is the only correct way. A plant without proper earth cannot thrive; on the contrary it will perish sooner or later. But whence does the power come to the spirits to do such mischief in the house?

M. From the person in whom they dwell. They impel and compel her to acts that often are very difficult and strange, so much so that people imagine spirit hands have been at work, whilst the person herself has performed them.

Ph. But what induces her to do them.

M. Ask the somnambulist, why she walks around and often visits the most dangerous places? The spirit compels her and gives her the ability required. He knows the time to lead his instrument imperceptibly, and she has to obey his will unwittingly and without recollection of it. Believe me, all is in the interior of man, not in the exterior; and with the most dreadful spook, and its most varied phenomena, the one only whose spiritual forces are aroused and who is in a kind of dream or clairvoyant state is capable of seeing or hearing them.

Ph. If that is so, then man has only to study himself in order to cognize all phenomena of this kind, and to attain to the highest knowledge.

M. And do you think, there is any other way? In order to know a certain kind of wood, have you to analyze all the trees of the forest? Certainly not; one is sufficient; but this one we examine from the bark to the pith, and thereby gain knowledge of the whole species. What further is to be done is simply a comparison, which would be impossible without a thorough knowledge of the individual type; but with it, there is no difficulty in it at all.

Ph. But knowledge of man is of another kind than of plants.

M. True, in as much as man is another kind; but the knowledge cannot be attained otherwise than in the way mentioned above. In every individ-

ual there are the characteristics of the species; each is a repetition of the other, and therefore we must limit ourselves to the study of that individuality that is given to us. One man is not another man's master, but only his own, therefore he can know in others only himself. The thing is as plain as that twice two is four. Our not easily understanding this truth come from our habit of minding others instead ourselves; these then show us of them what they please, and lead us to error instead to truth.

Ph. I understand, and see you are right, yea, *must* be right, provided the cognizance of man's nature is a possible thing.

M. It *is* a possible thing; but for the present you must take my word, instead of the proof; for I have now to get ready for leaving. I entrust you with the care of my patient. Physical complaints, as tooth and ear-ache will make their appearance: do not oppose them with any radical remedy, but content yourself with palliatives." Having given the above instructions Mohrland left on the same day.

Caroline on the first days was nearly let alone by the spirits. She practised the exercises prescribed by the miner, and after two weeks realized their effect; her heart gained more strength, she became more impressible in her external life; but she began to hear a roaring in her ears, and intense pains would shoot through her jaws, as if a fire were raging in them. Then the spirits began to stir again; but she succeeded in resisting their attacks in spite of her physical pains. In the night her sleep was interrupted by raps and noises audible to her alone. Several times she was impelled to take nightly perambulations, but the spirits had lost most of their cautiousness; for all the inhabitants of the house would see Caroline executing the queerest tricks that could be imagined; when asked the next day, she did not know anything about it. "Mohrland is right," said the physician after several of these incidents, "and now I also believe that he has more understanding of such cases than we learned physicians with our complicated systems have, and that his doctrine of looking for all things in ourselves is founded in nature." As the complaints the miner had foretold set in most punctually and with great violence, the physician followed his directions, and when Mohrland returned he found him with Caroline prescribing some palliatives against those pains.

"I see" Mohrland said "that my patient has been diligent, otherwise the physician would not be with her. What about the unwelcome guests? Are they not subdued yet?" The physician gave account of all that had happened, "Well," Mohrland replied "we shall soon be at our goal." He took Caroline's hand and addressed some questions to her which she answered with a clear understanding. The voice of the meek spirit had nearly disappeared and united with Caroline's natural voice. But the wicked one did not want to give up his ferocity; therefore Mohrland threatened him and predicted for him an ignominious end. "You are unworthy" he said to him "to remain alive, therefore I cast you out of the house in which you have usurped the dominion and prepared your own doom. Henceforth all nourishment shall be withheld from you; over no tone, look, or movement shall you have command, and when, hungry and thirsty, you can no longer maintain your hold, then depart and rot in the night from which you came!"

The spirit made all possible attempts to oppose these commands, but the miner looked steadfastly in his patient's eyes, took hold of both her hands and breathed power into her through all the avenues of the soul

"The throne is erected again!" he said solemnly, "and you have but to ascend it. My dear daughter! a short time longer have courage, and you shall see what a reward will be yours! You have learnt how to stand; now learn how to fight. In your hands lies the power for that; from our finger ends flames proceed that no impure thing can resist; seek the life in your fingers, and whenever anything stirs to harm you, use them as arms. Continue the prayer I gave you, and soon your better life will have conquered."

Caroline listened attentively, and whilst he was speaking she felt her hands and fingers become alive. She made some trials at once, but was so weakened by them that she fell into a slumber in presence of Mohrland and the physician. The former said: "She puts men to shame! she has in a short time attained to a power that astonishes me. In a few weeks she will be so far advanced that she will need me no longer, but be able to defend and protect herself."

And so it came to pass. She had many struggles to go through, indeed; pains of all kinds raged in her flesh and bones, but she persevered and said: "Either the right life or no life at all!" After two months, one evening, she had a desire to be alone and to give herself to her internal work, when suddenly she felt so affected that she thought the floor gave way under her. But she persevered and thought: "Perhaps it is the crisis! Begone all that is not naturally my own!" The struggle became harder and harder, and at last she felt as if something loosened its hold on her body and disappeared in the darkness. She at once felt so light that she thought she could rise into the air. "Divine grace, you are eternally merciful!" she said, "I feel you have delivered me from my evil!" In the morning she felt very weak although not sick; "I feel so young," she said, that I hardly dare stand upon my feet!" This state lasted a week; finally she felt strong again, and for the first time walked as one restored among the companions of the house.

Mohrland, who in the meanwhile had been away for two months, arrived before the house in his carriage. She saw him from her window before the carriage had turned the corner, and ran down to the door to receive him. When he saw her he laid his hand on his bosom as a sign of thanksgiving. She also raised her hands to heaven and said: "There is your reward! man cannot recompense you." "My dear daughter!" he said when he had alighted, "I cannot describe the joy you give me!" "I am your daughter," she replied, for you have given me not only my life, but a new existence in God! I am free of all my enemies and have the light of heaven in me!"

Mohrland remained at Judge Rupert's for two weeks, in order to confirm Caroline for the future and to give her instructions to cognize in the purest light the internal life she had won. She now heard and understood his words, and when she had any doubt she could find the solution herself.

One morning, when she was meditating, she observed that the phantoms she used to see in this state appeared but indistinctly or not at all. Among these phenomena however the image of her mother revealed itself, and absorbed, so to speak, all the others. She was still in this contemplation, when Mohrland called, accompanied by the physician. Informed by her of those apparitions, he said: "Now we are at the goal! You have seen your own self in its origin, the image of your mother, and now we may rejoice and praise the wonders of the Creator."

The physician who had continually followed the course of the treatment and observed its methods, said: "Is it miracles that I have seen? or is this

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state so natural that every one can attain to it and see himself in his original self?" Mohrland took his hand and replied: "You have by your perseverance and faithfulness acquired the right to have all these apparent enigmas revealed to you. Hear then:—

"All religions assume some primitive state that has been abandoned and is to be refound. The Christian has to suffer, to die on the cross, to be resurrected, and to gain the kingdom of God. The Adamites are driven out of their paradise and have to brave, by spiritual forces, the flaming sword that defends its gates. The Egyptians let mortals seek the paths of life in the Labyrinth. For the Greeks the gate of Elysium is guarded by Cerberus. If you consider this well, you find nearly all these struggles in the case of our patient; but especially the image of Cerberus becomes distinct to us in her fierce spirit. At all points there are obstacles to the entrance into our true life, and as long as we do not realize them all, of whatever kind,—rough or soft, gentle or avenging, white or black, and do not overcome them, we are in the labyrinth and have no hope to attain to the beatitudes promised to the conqueror."

"Can I obtain the entrance to the better state as certainly as Caroline did?" the physician asked. "Why not?" Mohrland answered. "It is to this end our forces are given us, and it would be a pity for you to remain outside of the house! Seek the gate, and though it may be a scourge to the old, spoiled human creature, remember that no one, not even a sinner, goes through this life without pain. Why should we not stand some gales in order to obtain its reality?" The physician took hold of his hand and said: "I will find the gate, or cease to live longer! Be my support when I become disheartened, and come to my help, with your spiritual powers and teachings as you did to that young lady!"

He kept his word and learnt to know himself. Caroline recovered more and more daily, and unfolded a rare purity of soul. She was certain of the truth of her thoughts, words, and actions to such an extent, that she could give true information and advice to all who consulted her; and made the old age of her father so happy that he said on the very last day of his life: "My daughter has called me to a real existence and shown me a happiness that is united with my being and can neither deceive nor leave me!"

(To be continued.)

To form the magic chain is to establish a magnet current of ideas. The magnetic current becomes stronger in proportion to the extent of the chain.

The magic chain formed by speech was represented among the ancients by the chains of gold which issue from the mouth of Hermes. Nothing equals the electricity of eloquence.

The law of magnetic currents is that of the movement of the Astral Light.

The printing press is an admirable instrument for the formation of the magic chain by the extension of speech. "As a fact," says Eliphas Levi, "no book is lost; writings find their way infallibly where they are meant to go, and the aspirations of thought attract speech. We have proved this a hundred times during the course of our initiation; the rarest books have presented themselves to us without seeking as soon as they became indispensable to us. It is thus that we have discovered, intact, that universal science which numerous scholars have believed to be buried under several consecutive cataclysms; it is thus that we have entered into that great magic chain which began with Hermes or Enoch, and will only end with the world. We continue the sublime work, which others will take in hand after us; but to whom will it be given to complete it?"

THE SCIENCE OF UNDERSTANDING.

BY WILLIAM COX.

Eleventh Paper: — Ignorance: The prison of Understanding — The Soil in which is grown the Tree of Intelligence.

INTELLECT rests upon a physical basis, composed of flesh and blood, which depends for its integrity and strength upon the quantity and quality of nourishing and sustaining food and drink. The more robust and active the physical basis, the more capacity there will be for mental operations. Plato, the most profound and greatest philosopher among the ancients, was a perfect athlete; he studied painting, rhetoric, music, and gymnastics and excelled in all; and his pencilled works laid part of the foundations of the moral and intellectual culture of the human race, when upwards of eighty years of age, the sunlight of intellectual brightness still danced in his eye, and the bloom of the rose of health tinted his cheeks. Indigestion, nervousness, or even a slight wound, will seriously interfere with mental integrity and activity, and so irritate the nervous system that absolute cessation from intellectual labor becomes necessary.

Intellect and Matter are thus inter-related, inter-dependent, act and re-act each upon the other. Intellect is developed in, guides and directs matter. In its primitive or undeveloped state, intellect is but a rudimentary germ; like a seed it will continue in its primitive state, unless developed by the influences which afford the proper requisites of growth. Food and drink are materials which develop the physical body, and will not produce any development of the intellect beyond those simple conditions which respond to the wants of the body, the physical basis of intellect. The with-holding of those influences which act upon the intellect, will not retard the growth of the body. It is possible for the physical man to attain to the most vigorous and indeed giant-like proportions, while the intellect in man still continues primitive, inactive and infantile. This is shown in the ignorant old man who, however stalwart and even glorious he may be of body, is deplorably weak and wretched of intellect. To the UNDERSTANDING mind, there is nothing, in all the range of life, so sad, so pitiable as a man grown old in ignorance.

It is lamentable that Ignorance covers an area which is almost limitless in extent: that Folly has placed its "*cap and bells*" upon the heads of the millions, rather than the few, while the offspring of Ignorance and Folly are as numerous as the leaves in Vallombrosa's vale; the mere thought of attempting to distinguish them by distinctive names brings dismay to the stoutest heart, and appals the calmest and clearest mind.

Throughout all nature in the process of growth all things are developed homogeneously, — that is, each after its kind, step by step, degree by degree; there is always a homogeneous order of advancement or progression. Ignorance advances as well as intelligence, Folly has its progression. Folly is the negation of Ignorance; Folly and Ignorance gravitate to each other; they are husband and wife, sweetheart and lover; Folly

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and Ignorance are company: Ignorance and Folly, are the parents of an offspring which no man can number; Ignorance and Folly are drawn and held together by a rule of law as positive as that which attracts the iron to the loadstone.

This invisible, yet irresistible power which draws together all that is homogeneous or congenial, has the scope and command of LAW: and how to assist, train, or employ it for the advancement of those conditions which uplift humanity and not degrade it, is the worthiest, as well as the profoundest problem for the solution of the human understanding. In the morning twilight of Intelligence, Wisdom voiced these words, "*It is to the glory of God to conceal a thing; but it is to the honor of a king to search out the matter.*" Ignorance, being but a privation, an undeveloped condition, capable of great and even grand development, is a wide field waiting the talismanic touch of the husbandman's hand to help bring forth the myriad smiles of countless harvests; it contains therfore hid in its heart, indeed, a glory unto God; and honors indeed will come to those kings in the empire of mind who search out and reveal the hidden and marvelous possibilities of this rich soil that waits but the hand of the sower and reaper. The fairest valleys of Intelligence were once wide sterile fields of Ignorance. Cultivation has been the guiding hand, leading out of their primitive state of privation and sterility through a progression of growth until a beauteous panorama of blossoming trees, fertile fields and picturesque scenes have been unfolded to the gaze of admiring and comprehending eyes.

In the great mass of ignorance nothing at first sight seems to be presented but inertness and waste, just as some mighty immovable mountain of crude iron primarily seems to be incapable of manipulation and therefore useless; within the vast crude mountain however are endless stores of valued treasures, — products yet to be, and forms the most exquisite and delicate. Even the daintily wrought and perfectly balanced needle which, like some fairy arrow of light, points unerringly into the very eye of the north-star. Within that unsightly block of ponderous marble, or yonder mighty boulder of jagged granite, child of centuries, no element of utility is visible: yet within the marble sleeps the smiling statue of Beauty, and from the inert granite springs the kabbalistic needle of Cleopatra, storied with the records of Egypt's wondrous civilization. So in the great mass of Ignorance are held elements and principles which, when developed, when evolved from that involution which is the hidden "glory of God," shall reveal countless glories and majesties of mind. As from the great mass of matter are evolved these results so, too, Principles or guiding rules of the mind which act upon matter, are contained in the minutest and most delicate of forms, as instanced in the poised needle which like an index finger points unerringly to the north.

Ignorance may always be recognized by its accompanying characteristics of stupidity and stubbornness. It may be justly likened to a mule, which

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among animals holds the first place for stubbornness and stupidity. Docile and seemingly patient even when taxed with the heaviest burdens, it waits often for weeks and even months, for a suitable opportunity to kick at the hand that feeds it, or pull in any direction but the desired and proper one. Ignorant persons are thoroughly mulish in their exhibitions of stupid ingratitude and stubborn opposition to whatever may be reasonable and right. By a power as absolute and irresistible as that which attracts the iron to the magnet all human bodies are drawn from place to place, from one condition to another, each in its allotted groove after its kind; the human body is a vehicle in which the mind rides and is conveyed from place to place by certain characteristics, attributes, or powers, which are the motive or steeds attached to the vehicle. The steeds which draw the vehicle in which Ignorance rides, are mules. The characteristics of the steeds of Ignorance are in keeping with Ignorance itself; stubbornness, wilfulness, contrariness, irritability and disorder, are the mulish characteristics of Ignorance. Ignorance grovels in dirt, is filthy in habits, coarse and gross in the matter and manner of its feeding; it is often blasphemous and obscene in its conversation, while it frequently manifests fear and even terror at the approach of those things which are wholesome, pure, and seemly. With the readiness with which a duck takes to water, Ignorance gravitates naturally to its negation, Folly. Folly is the spouse of Ignorance; her affection for her husband is in itself the very quintessence of foolishness, and clad in the slovenliest garments, she spreads wide her tattered skirts of brazen presumption in the face of goodly people, that her ignorant husband may speak and hide behind her; she exposes secrets, secrets which should be modestly concealed. When children of Ignorance madly contend in some senseless and heated dispute, Folly puts the wine-cup to their lips, to allay their feverish excitement.

It should be remembered that Ignorance is a privation; it is natural, not acquired; Ignorance is the germ or seed, not only of, but from the tree of Intelligence. Ignorance, being a natural germ, contains within it all the elements from which are devolved the principles which, under right influences, will develop into the fruit of UNDERSTANDING.

Although Understanding is the negative spouse, or wife, of Knowledge yet it is inherent in Ignorance, and can be, and indeed must be drawn out, or evolved from it. It must be released from the bands of Ignorance which hold it captive, before it can enjoy freedom. Only after being in contact with all sides of life, and as the result of an approximate universal education, can ignorance attain to the majesty of Understanding. It must share the joy as well as the sadness of life, must experience its light and darkness, and be brought into contact with every phase of cold and shade, upon the shifting life-panorama of Earth.

The natural offspring of Ignorance and Folly are always sources of disgrace to them, and the parents themselves speak in terms the most reproachful, and words the harshest and the most denunciatory, of their own

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children. The children of Ignorance and Folly are apparently worthless wretches, lazy fellows, who would fain, like fat weeds on Lethe's wharf, rot out their lives in idleness. They are sources of shame, not only to themselves, but their parents. They work the trades of sham and deceit, and scheme thievery against their kin and countrymen. The children born from Ignorance and Folly are, first, Error who is the eldest comer, and is a great, though evil warrior in the battle of life, and who can only be vanquished by the most herculean efforts of Wisdom and Truth; — Depravity, Thoughtless Observation, Divination, Doubt, False Discernment, Lack of Comprehension; so they follow in order from the womb of Folly.

The influences which act upon Ignorance and Folly are Slander, or the abuse of speech; Destruction, or physical death; Beauty (earthly), for beauty affects Ignorance and Folly for evil; Envy, who like a subtle serpent drags its slimy length into the presence of the unwary or, like some false archer, slips poisoned arrows into the quiver of the unsuspecting boy of love, who in his blindness shoots them into the hearts of his happy companions and neighbors, robbing them of peace and joy and often of life itself. Trouble, the parent of Terror, is another influence which acts upon Ignorance and Folly and its attendant train of children. Another influence is Dissension, that river of hearts, that derider of friendship and affection, which ruptures the attachments of individuals, families, states and even nations, and an exemplification of the truth that "a house divided against itself cannot stand." The evil and wrong, the shame and deceit, brought upon humanity by Ignorance and Folly and their shameless offspring, bring sadness to the heart and tears to the eyes of Understanding. When, instead of humble, earnest, righteous apostles of the Divine, some mountebank poses and struts in the pulpit, as the advocate of no gospel, but as a trifler, courting applause from the gaping multitude; when the erudition and scholarship of the time are displaced and their lofty places usurped by exhibitors of brutal pugilism; or a known honest poor man is compelled by the very righteousness of his poverty to beg for alms at the hand of some rich thief of the public treasury, we are afforded exhibitions of Ignorance, Folly, and Depravity at which Understanding bitterly grieves.

And yet in all this lamentable condition of things found in Ignorance, Folly, Error and Depravity, there are contained the elements, yet dormant, which under right influences will form within themselves, as from the fibres of the root of a tree affords the stem or trunk, out of which as branches shall sprout the beautiful and elevating principles of Power, Knowledge, Experience, Reason, Strength, Motion, Zeal, Virtue, Justice, and Mercy, with their attributes of Friendship, Love, and Truth; and still in turn from these branches shall be produced the golden fruit of Understanding, — which is the ultimate culmination, the crowning glory of Intellect. Thus evolved, Understanding can work out accurate conclusions from any true premise, and solve all mental problems, no matter how seemingly difficult.

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The manifestations of these ten principles, or factors, determine the inward workings of all minds: while the outward mental exemplication accurately determines not only what Principle controls the mind, but also the influence which acts upon and guides the operation of the Principle itself. From Ignorance and Folly are evolved all degrees of Intelligence by the processes shown; and Intelligence, through various steps of neglect and decay, returns again to its original state of Ignorance. This process, this metamorphosis, is controlled by Law, as certain as that which governs the rise and fall of empires. This fact will enable the mind to see the truth of the statement that Ignorance with all its attendant train is but Intelligence gone to seed. From the seed, Ignorance has grown the true Intelligence upon which ripens the fruit Understanding; within the fruit Understanding is the seed which reverts again to the primal state Ignorance, again needing the developing forces of the right influences.

Ignorance is Intelligence gone too seed. As Intelligence buds and blossoms, civilization progresses, and the fragrance therefrom is the food of the soul. As before stated, a new born mind is the seed from the fruit of the tree of life; this new born mind is primitive, hence ignorant in its undeveloped simplicity; yet within it are the latent possibilities which, under right influences, can be developed a clear, mighty, brightly shining intellect, from which nothing, in all the universe of thought, can be wholly hidden.

The influences which act upon the Principles for good evolved from this primitive mind are Order, Wisdom, Harmony, Construction, and Attention; and the operation of these influences enables the Principles of Power, Knowledge, Experience, Reason, Strength, Motion, Zeal, Virtue, Justice, and Mercy to release from the bands with which Ignorance, Folly, Error and Depravity have bound it, the beautiful bright eyed captive UNDERSTANDING.

Ignorance is the prison-house of Understanding. Like the prisoner, Understanding with weary feet paces the dark dungeon of Ignorance, waiting, for the helping hand of the good Principles, guided in their mission of freedom by right Influences, to strike off the galling shackles, and break down the wall of adamant that the sun-burst of Intelligence may flood with the glory of its light the shadowed floor, and swallow up the night of Folly, Error, Depravity and Dissension in the shining splendor of a new and beauteous day.

Conquer your foe by force, you increase his enmity; conquer by love, and there will be no after-sorrow.

The rich, without contentment, endure the pain of poverty; the poor, if yet he be contented, then he is rich indeed.

Without self-seeking or self-honor, without desire or personal renown, but following what the scriptures say, to benefit the world, has been my aim.

Use diligently the appointed means; aim to reach the home where separation cannot come; I have lit the lamp of wisdom, its rays alone can drive away the gloom that shrouds the world. *Buddha.*

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PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

There are several methods for developing the soul's powers so that it can act independent of the physical senses. Perhaps the word *develop* is not the best one, for we know but one method of developing the soul to separate consciousness, namely, the way of *Re-generation*, consisting in constant devotion, close attention to the voice of the inner self, and spending much time in musing on the laws of nature, the mode and object of Creation and, most of all, on the Creator, with a constantly active desire for wisdom. There are methods of forcing open the soul; but that is dangerous work.

It must be remembered that the spirit of loving devotion is feminine in its character, and through that principle alone individualization comes. The feminine is magnetic and, by love, gathers the supreme masculine element of Deity, and limits, binds, and causes it to serve in individual form. The one object of an earth life is to mature an individuality, — not a personality, which relates only to form and function for use in the physical world, whilst individuality relates wholly to consciousness, ability to reason, think and decide as if independent of all others. It implies a consciousness of the object of our own personal existence and its normal sphere of use, and an ability to serve in that sphere without interference from outside influence. To mature this individuality requires that we first get control of our own mind; and this is what is meant in the Bible by "taking the name of God," which in the Hebrew is given over 6400 times as Yhvh, translated three times as Jehovah. That "name" is not merely the sound, but it is the meaning of the word, the "Unspeakable Name" of the Kabbala, the bi-unal name, the word of four letters, which are י (Yud), ה (Hea), ו (Vau), ה (Hea.) The first letter, the one that is placed in the centre of the triangle, as a sign of the sixty-fourth degree of Masonry, (in some lodges), means, or represents, "the active principle or power of Creation," "the right hand of power," the WILL of execution, the supreme and irresistible will to do or not to do, the right hand index-finger pointing to "that within the vail." The second letter signifies the garden gate, the gate to Eden, the door, or entrance into life, and therefore an exclamation, "Ha! Ho! See! the Eden gate!" The third letter, Vau, "is a nail, as the prophet said "fastened as a nail" in a sure place." And the fourth, a repetition of the second, is a symbol of the second gate, or door into "the Holiest of all." Of these letters the first, Yud, is masculine, the second, Hea, feminine, the third, Vau, masculine, the fourth, Hea, feminine. The word also represents the bi-unal man and woman; man's exterior is male, interior, female; woman's exterior is female, interior, male. The bi-unal state, perfected according to Creative law in re-creation, or re-generation, gives the expression to the real meaning of The Great Unspeakable Name, or Word of God, and the ability to be what the word expresses, viz: — "I WILL BE WHAT I WILL TO BE."

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Therefore the first step is to make the decision whether we want to be, under the control of Generation, or take the Name of God and will to live the life of Regeneration and conquer Generation; the next step is to take control of the mind, still the senses, and inspire the thoughts of God and make them our consciousness. To do this, the negative principle becomes the active to inspire from God that which we most need, that being the office of love. The mental condition produced by love is an earnest desire, a deep silent yearning for the supreme in which the Soul, almost without volition, cries out: —

"Oh for the Spirit's guidance! for the spirit of wisdom! that I may know the right way and walk in confidence in this dark and weary world, I will be obedient, only let me know the right! Thou O, God, art in the light, but I am bound to serve in darkness. Oh, for thy light to guide me in everything I do! come into me as the light, and possess, govern, and control every attribute of my nature! I make no reserve, I wish nothing but that thy great love may possess me and thy wisdom guide me in thine own way. I am sick of self, and want to be lost in thee, and thus awaken my consciousness that I may know for what I am created, and do the service I am here for perfectly."

In this spirit the feminine becomes the conscious actor in man's nature, opening the door to that most sublime condition referred to by Isaiah LIV., 5th verse: "For thy Maker is thy husband; Yahveh of Hosts is his name; and the Holy one of Israel is thy redeemer; the God of the whole earth shall he be called." This state of mind, if persisted in long enough, will bring you up out of the physical into the mystic condition, symbolized as "the marriage of the lamb," or the initiation and covenant relation with the "Divine Sophia." We must remember that this spirit of devotion is only for the truly "devout," not in the sense of a sensational devotion, or exercise, which is frequently found in certain churches where people kneel down and pray "O Lord, let us have a blessing, a pentecostal time, make us happy etc.!" No, not that! But it is the kind of devotion one would have to a cause where everything in life depended on the proper care and attention, amount of knowledge and ability that was given to it; avoiding all desire for pleasure, and ignoring all fear of pain. We want to try and understand what is real and what is merely illusory, and keep ever active the desire for wisdom. Love is the controller of wisdom; it is the only principle that can touch it, in any way, it holds it and binds it to its counter-part, the spirit of knowledge and understanding. These three principles joined together in perfect harmony will produce a consciousness of the "Marriage" to God. For the attributes of God's nature which are most active in the creation and evolution of man are, first, love; second, wisdom; third, knowledge; fourth, understanding. The ordinary devotional condition of our church-people is wholly of the first which, separate from the other attributes, in place of its elevating them, consumes them in their lusts, for "God is a consumming fire." Devotion is good

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only as a means by which we inspire the other attributes of God, from a feeling of need for use. USE is the chief principle which causes need, therefore use determines even in soul-devotion whether it is good or evil. This is well known to our church revivalists. How often the question is asked of the penitent "Do you feel the need of a Saviour?" Also in the old hymn it says "All the fitness he requireth is to feel your need of Him." The vital principle that perpetuated all church organizations is the truth contained in them; and devotion was the main one in many churches. Now when we add to this vital truth an object clearly defined in our own mind, then we shall see the force of the words of Jesus "Ye shall know the truth and the truth shall make you free," — free from the law of sin, sorrow and death. The *truth*, being the FACTS concerning realities and the only real, is spiritual and invisible to the sense-mind, as Paul said "the things that are seen are temporal, but the things unseen are eternal." Thus we are brought face to face with the necessity of knowing the laws and principles governing our own existence, in order that we may cease to sin against them; for every sin against any of them is against life, health and happiness, — physical, mental or spiritual. God, being "Spirit, unchangeably the same forever," is the animater of flesh, through the sensations of which a soul is developed into being; and the real individual man is made out of the knowledge (which is experience) gained during the stay in the body. Therefore a great soul is one rich with experience, having through Love inspired Wisdom, which illuminates the reason and produces understanding; and that again produces knowledge which unites with wisdom for discrete uses. In the triangle formed by wisdom, knowledge, and understanding, use takes up its abode in the centre, as the right hand of Yahveh's power, and commands the hosts of heaven, earth and hell, and all render strict obedience. For the infinite God is the life thereof, and joyfully serves this his own creation and formation, and dwells with such a soul as the central sun of light, life, power and glory.

Let none get weary and discouraged in the present hard struggle that is going on in the world, and think that this high attitude of a great soul is not for them, feeling too weak to attain it. Remember that it is the Almighty that animates you, therefore all power is yours, not by external demonstration, but by that silent, calm interior power of love applied in wisdom. The work will move on in you so silently and so gradually that you are not conscious of it, but after a short time you will begin to realize that though "the mills of the Gods grind slow they grind exceedingly fine" and the work is sure. There is nothing hard about this work, for it does itself, if we will not interfere with it. The difficulty in it is to be still, not do, to stop the doing that destroys.

There is an exceedingly narrow passage for man to go through, more so than for women. At times, when the waste of sex life is stopped, the body begins to feel logy and stiff, the brain heavy and oppressed, an in-

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disposition to do or act; sometimes an inability to do the ordinary business. Then, if the spirit of devotion and concentration, and the effort to reach a spiritual consciousness, is kept active, you will have the strangest mental conditions of your life: temptations of evil, fears and forbodings, a desire to go back to the old habits, a consciousness of being surrounded by evil and vicious influences. You would have a good reason to argue "I am in a horrible state, I must be wrong, this cannot be the right way." For when you reach that state you are at the "threshold" of heaven; right at that point you meet "the monster," and if you can be intimidated, presuaded, tripped up, or thrown back by any means whatever it will be done. Then, when these things that would otherwise frighten and turn you back. do come, remember those who have gone over this road and are aquainted with all these facts, have foretold this. And we also tell you, you have to pass through hell to get to heaven, and when you meet the personal devil you have heard of from your childhood and in whose existence, perchance, you disbelieved, — then know you are very near "the Golden Gates" of the celestial city! Fear not! he, or she (some will know why I say this) cannot touch anything but that belongs to them; it may, and will, affect the physical senses and make you realize the truth of the words of the Nazarene, "Many shall strive to enter in and shall not be able; nevertheless I say unto you strive to enter in!"

Remember, dear friends, we place in your hands the "keys of the kingdom of heaven," and whosoever WILL, may enter in. At this point of your experience you will find that "He that loveth his life shall lose it;" for a love of the physical life belongs to the adversary of all that is truly spiritual and is the cause of fear, and unless the fear of death is eradicated from your nature before we arrive at that place, we shall lose the life we were on the very threshold of obtaining.

H. E. BUTLER.

THE ELECTRICITIES AND HARMONIES OF THE SOUL.

THERE is a divine and a human side to every nature: — The divine side will ultimately be in the ascendant and wisely regulate life in accordance with higher law. In the meanwhile we intuitively strive and seek, in accordance with our convictions of what is right, desirable, and good, and through these strivings we gain experience and come to know ourselves and others.

Even the best and most fortunate of mankind are conscious of incompleteness, and experience an infinite yearning for a higher measure of life and happiness. Each soul — so to speak — has electric communication with the Heart of the Universe, but infinite wisdom regulates infinite love, and consequently "our time and way may not be His time and way."

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Again, — while we are in constant relation and dependence on Infinite Love and Wisdom, we should not expect to be individually singled out as the recipients of blessings beyond our kind. In the presence of Divine Love humanity is a unit; our desire then should be the growth and good of all, for we are so constituted that we can fully realize and appreciate the Divine Love only when we are members of a society in which its presence and growth is reciprocal. It reaches us through the love and appreciation of our kind, either mortal or angelic. In this manner the Divine Love becomes substantial, the Infinite Wisdom visible.

A New Heaven and a New Earth are possible only through a new crystallization and exaltation of the affections. Love is the magnet and power of life, Wisdom the electric spark by which it becomes visible; combined they thrill through the human frame and awaken responsive echoes in kindred souls. There must however be a circuit, else there is no perceptible current; human nature is the prepared carbon where the divine current flashes into brilliancy. It is essential and even imperative that all should be in their appropriate series or circuit of the Divine currents, and this is measurably a matter of voluntary election on our part. These currents are everywhere operative, and we are at liberty to place ourselves outside the higher circuit or find our measure of illumination in it.

From another point of view we may consider the soul of man as a musical instrument; the same pressure of the bellows of an organ may cause many different sounds according to the keys touched; while the force is the same it may yet be productive of discord, or awaken seraphic harmony. We may therefore contemplate the various natures about us as musical instruments of diverse kinds and degrees of perfection, on which we create discord or harmony, according to the skill with which we touch the keys of their natures.

It is the purpose of Infinite Wisdom that each life should be in circuit and harmony with other lives; yet effects will vary, for all lives are not set to the same scale or key, some natures arouse the force of the intellect, others appeal to mirth, or patriotism, or devotion. The quality of one is of the head, another of the hand, while still another is in the circuit of the heart. Consequently, in the affairs of life a great multiplicity of relations is developed, many friendships awakened, and intimate relations established. Multiform are the strings of the heart and wonderful are the cords of life.

We stand amid infinite possibilities of harmony and discord. How insanely presumptuous then would it be to imagine that we need no aid from the Supreme Electrician, the Great Musician! that we are of ourselves adequate to manipulate these complex currrents and musical cords! Of a verity are we fearfully and wonderfully made.

Let us then in reverence and humility open our mind and nature to Him who knoweth all the things of the heart and the ways of life.

HELIOS.

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OCCULT MEDICINE.

BETWEEN the ordinary college medicine that claims to heal through the chemical changes produced in the body by drugs, and mental healing that claims to do so by changing the mind of the patient, there is a third method of cure that deals with a substance finer than chemical matter, and grosser than mind, namely *the vital spirit* or rather *vital spirits.** The Mesmeric treatment and its branches, as massage, muscle beating, operate mainly upon the said vital spirits and their distribution in the patient's body. But before we say more of this substance, we will give some examples of the methods of cure, the direct concern of which are the same vital spirits, — in order to throw a clear light on the theorems on which the system is based.

A child of the writer had sore eyes (conjunctivitis) for two years, until his nurse, an Italian peasant woman, secretly tied live frogs on his eyes; the animals died from their service, but "extracted the poison" so entirely that the complaint ceased and has not returned since that time, now ten years.

A young man of our acquaintance, sick with typhoid fever, was given up by his physician, when, on the advice of a popular female healer, they cut live chickens in halves, and placed them under the soles of the patient's feet. The effect was an exeedingly bad odor spreading in the room, and the chickens' flesh turned green, but the patient recovered, being better in a few hours, whilst "he should have died", as the astonished physician said when he called in the morning.

The Hindoo physicians cure diseases by simply binding upon the arm, neck, or other part of the body, certain roots, leaves, or nuts of healing plants and trees.

Another procedure is this; you mix some object imbued with the blood, perspiration, or other secretitious matter of the patient, called "mumia," with earth, and sow the seed of some healing plant into it; or you transplant the grown vegetable into this mixture; or the plant, † shrub or tree may be watered with such mixture; or the mumia is placed in the tree, between the wood and bark, binding the incison as is done in grafting; or the mumia is mixed with food and given to some animal to eat, which usually dies from the "poison," as the plants also gradually perish under the diseased influence.

Almost every person who does not live wholly secluded knows of some example of cure accomplished in a way similar to that mentioned above. Now this "superstitious" kind of medicine has been practised in all ages; and not that only: what the people are doing with childlike simplicity is only the reflection of the medical science of the great occultists of the middle ages, —Albertus Magnus, Paracelsus, Fludd, Maxwell, Van Helmont, Tentzel, Croll, Glauber etc., who in their turn derived their knowledge, directly or indirectly, from the East.

* According to Sanskrit Magic and Physiology (Theosophist 1887 to 88) this vital spirit, *Prana*, is matter one stage finer than the gross matter of the earth. It is composed of five different substances, called *Tatwas*, that are seen by the Yogi (clairvoyant mystic) and have different colors and other characteristics. By them, in creation, all ordinary matter is formed, and they constitute in the latter the qualities of being apprehended by the five senses; for instance *apas tatwa* makes matter susceptible to be tasted, *akas* makes it audible, etc.

† The plant is selected by the rules of *signature* which is the similarity, first, of its form to the form of the organ to be healed, second of its vital character with the direct object to be reached. For illustration, the willow, first, is a vegetable image of the hair, and, second, at the same time of an exceedingly easy growth; therefore it can occultly be used as a promoter of the growth of the hair.

The Scotch alchymist and magician, William Maxwell, who lived about three hundred years ago, has in his "Three books of the Magnetic Art of Healing * a collection of one hundred "Very useful aphorisms of the Universal Soul and Spirit, in which nearly all natural magic is contained," in one of the first of which he states: —

"In this creation, where the Soul builds a body for herself, a third principle, standing between the two, is generated, through which the Soul is more closely connected with the body, and all workings of the natural things are effectuated; this third principle is called the vital spirit.

After this definition of the vital spirit, *the twelve theorems* by which Maxwell brings occult medicine into a scientific system, and which he demonstrates by argument drawn from numerous instructive facts, — will be easily understood: —

1. The Soul is not confined to the visible body, but is also outside of it, and is limited by no organic body.
2. The Soul acts outside of its so-called body.
3. From every body proceed substantial rays, in which the soul is acting by its presence, and to which the soul gives power and efficiency. These rays however are not corporeal only, but severally composed.
4. These rays that proceed from the bodies of the animals and man, possess a vital spirit by which the soul performs her operations.
5. The secretions of the animal bodies contain a part of their vital spirit; therefore they cannot be said to be dead. Their life is of the same kind as the animal's; for it is produced by the same soul.
6. Between the body and the secretions there exists a connection of vital spirit, far away though the secretions may be carried from the body.

The same holds good of any part severed from the body, as also of the blood etc.

7. This vital spirit lasts in the secretions, or severed parts, or the blood, as long as they are not transformed into something else of a different kind.
8 When any part of the body becomes sick, or its vital spirit is impaired, the others suffer with it, or sympathize.
9. If the vital spirit has been strengthened in any part, it is strengthened throughout the body.
10. Where the vital spirit is more exposed, it is more easily affected.
11. In the secretions and the blood the vital spirit is not so deeply immersed and locked up, as in the body; therefore it is more easily affected in them than in the body.
12. The mixture of the vital spirits produces sympathy, and from that sympathy love arises.

To these twelve theorems we may add a thirteenth: —Through the mixture of the vital spirits of two bodies an exchange is produced, one body taking on, by "sympathy", the quality of the vital spirit of the other. This explains the recovery of the patient at the expense of the plant or animal, that is made sick and even dies. In meditating upon the cause of this exchange, the question arises in our mind whether the vital spirits, as manipulated in the instances quoted above, accomplish the work of themselves, or if the imagination and will of the persons concerned in the case are agents also, or even the indispensable agents, — thus making the cure

* Written in Latin, translated in German by George Frank, rector of the University of Heidelberg 1678; reprinted by J. Scheible Stuttgart 1855.

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a performance of so-called magic? We are inclined to answer this question in the affirmative. The greater, then, of course, would be the moral responsibility of the doers of such work, which, if done with wicked variations, naturally, or by the law of cause and effect, would draw after it due punishment, in this life and the coming ones.

We hope Maxwell's theorems, as set forth in this article, will enable every thoughtful reader to account for the successful cures effected by occult medicine, and our outline of the method, — general and, therefore, meagre though it be, will encourage such young physicians as have not yet become incurably diseased with skepticism, to supplement their college course by the study of the great occultists of the past centuries. We do not doubt but this addition to their graduating knowledge will be an element profitable to themselves as well as their patients.

C. W.

TWELVE MANNER OF GENII.

INTRODUCTION.

It was generally believed in the earlier history of the world that each person had a "Tutelary Deity," or angel teacher and guide who was a son of God and that, as such, he, or it, received instructions directly from the Creator concerning the individual to whom it belonged. There were many theories with the different nations and varied opinions with different individuals, the same as there is now in all religious beliefs, concerning the power, wisdom, and function of these Genii. But few, if any, up to within five hundred years disbelieved in the existence of such intelligences. It was also believed by many that there was, beside this good Spirit, an evil Genius of whom the good one had to be ever watchful to prevent his getting control of the person; and in the speculations of the human mind it was carried out in a belief that these good and evil Genii were organized under heads that governed districts such as races, tribes, nations; and cities, mountains, valleys etc., this thought is very prominent all through the Old Testament, also in Homer and all the old mythological writings. Neither does any of the prophets of the Bible deny its being a fact; their main effort appears to be to lead the mind of the people to the great "God of gods," and even Jesus actually taught that doctrine according to Matthew xviii, 10. "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven THEIR angles do always behold the face of my Father which is in heaven." Further evidence that his own immediate adherents believed it, is found in the narration of Peter's liberation from prison in Acts xii, 15. When Rhoda went to the gate where Peter was knocking for admittance, they disbelieved it to be Peter and said "It is HIS ANGEL;" thus it appears evident that they were firm in the belief. All students however know that it was the general faith at that time, and if the text quoted should not be regarded as evidence enough, the fact that we nowhere find that Jesus contradicted, and his immediate associates believed it after three years of his teaching, is strongly in favor of the doctrine of being, if not taught, at least not denied. And it is even now accepted by at least seven-eights of all inhabitants of this planet, and the idea is active in one-half of the christian church people. In "The Perfect Way or The Finding of Christ" pag 100 to 106 there is a description given of the nature of these Genii.

We have set forth in all our former writings, especially in "The Seven Creative principles" that God created all things and that all are only thought-forms of Deity. The thought of God expressed in words (Gen. i. 26, repeated John i. 1.) is this presiding Genius of each man's existence. It being the expressed ideal concerning man, it is the son of God, is Spirit; Being an offspring of the creative mind, it is linked to the thought of God concerning the object of the individual's uses to the aggregate body of humanity; and as God's thoughts are things and immortal entities, when all our nature is submissively harmonized with this thought or child of Deity, it enters into us, as the higher self, and produces a consciousness of our Divinity and removes all obstructions, so that the superior sunlight of God's Spirit will shine fully into the interior consciousness of the person, showing clearly the harmony of all nature with ourselves, and will create the condition called by Dr. J. C. Street, in his lecture printed in THE ESOTERIC, "the Attunement."*

THE INHERENT GENIUS OF ♌ (LEO).

♌ (Leo) is the heart, set forth in the Bible by Jesus as the source of thoughts, good and evil desires, loves and emotions. The symbol of this nature is the lion, for as the lion is the king of beasts of prey, so these are kings of the powers or forces of nature.

Love is its chief attribute. On this principle is the battle ground of the good and evil genii, the evil ever struggling to carry the love down into the passions and sensations, while the other would elevate that nature

* The question will arise with some as to what relation these lofty and pure genii sustain to the twelve functions of the zodiac, the influence of which is supposed to be strictly physical. It is necessary to keep in mind that there is no material operation or condition but what is an expression of some spiritual cause. We have changes of seasons and a diversity of products in the material world because there is that in the Cause World to which they correspond. The twelve functions of the zodiac are not dependent upon the fact of an arbitary division of the ecliptic into "houses" or departments. The hypothetical lines do however quite closely mark the operation of definite electric celestial circuits each of which is presided over by its distinctive society of Genii as virtually as that prescribed forms of animal and vegetable life are native to defined isothermal lines, and different races to specific localities.

Each of these twelve societies of Genii comprises a "circuit," or heaven within itself (corresponding to the twelve Angels, Candlesticks and Stars of Revelation). Each of these has a dominant quality or use in the Grand Man of the Heavens and Earth and presides over or lives in its corresponding human zone or stratum. As a consequence men can through the aid of their Genii, which are sometimes called their higher selves or doubles, be, by unfoldment, brought into "attunement and conscious oneness with a society as multitudinous as the sands of the sea; and such society, in its combined intelligence and power, can under fitting conditions speak through a single member thereof with a voice of thunder, or as the sound of many waters. Such scenes often occur in the heavens and there have been some approximations among the prophets, sages, and mighty men of the past, but this is in the main a manifestation reserved for the days of the grand ultimation in the earth.

As there are ligaments joining the two hemispheres of the brain so likewise are there people who serve as connecting links between two of these societies. These are they who are said to have two Genii, by virtue of which they stand related to two of the celestial circuits or heavens, thus having a composite brain and fulfilling a corresponding function in life, serving as it were as a telephonic key-board between two grand circuits, or as an express-messenger might perform duties alternally in two distinct cities. These twelve celestial circuits or heavenly societies are presided over by a central circuit or SUN SOCIETY wherein the full and final issues of a planet are determined. It is so to speak the higest court of appeal, so far as our planetary cognizance goes, and the goal of earthly attainment is to come into the consciousness of our "SUN" GENIUS or ANGEL and thus into the exalted splendors, powers, and uses of the SUN SOCIETY.

By virtue of our human inheritance all are born into the function, intelligence and use of one of the twelve celestial circuits, and some composite natures, as already stated, into two of these functions or societies; but re-generation alone unfolds the latent ability to cognize our SUN ANGEL and there-by be introduced into the lofty consciousness and uses of the SUN SOCIETY which has by different people been called Brahm, Zeus, Osiris, Jehovah, and is in substance and fact the Christ, or Lord, —the revealed Providence, of God. (*Ed.*)

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into Divine love by regeneration. When this impulse is heeded, then their aspect is symbolized by the Lamb (see Revelations, v. 5 & 6), because then the animal nature is meek and most submissive to the Divine impulse and the greatest attainments are reached through the disposition for silent musing. Thereby they come into a consciousness of the Mind of God (or a luminous substance, or either) that interpervades everything without limit. The clairvoyant often sees the lion present with those having made attainments. The chief attribute of the Genius of Leo being Love, this nature has power to inspire Wisdom more direct than any other function of the grand body of humanity; wisdom being the discrete use of knowledge, this soul obtains knowledge of God's laws more direct and perfect than any other. It might be called the temple of Truth, wherein resides the Divine Sophia. Therefore there is always an ideal in such persons of love confiding, pure, and abundant. Their mind is practical and ideal combined, but as they find themselves in a world of evils of all kinds, self-preservation often distorts those finer attributes into licentious habits, dishonesty, trickery. They prevail by cunning when diverted from their genius, the spirit of Wisdom.

Persons born in this sign should never allow themselves to be subjected to psychological influences. They lack independence of character frequently, on account of their great desire for loving harmony, and an innate dread of combat. But when driven to it, — while they will not, unless on a very low plain of organic development, fight with the physical, yet in the mental they will go to great extremes and do many things for which they afterwards feel degraded.

Their weakness is in their love-nature. When they succeed in conquering the waste and abuses of the sex-function, and give themselves wholly to a humanitarian work, then they come into immediate access to the WISDOM OF USES. Two things are a necessity for the attainment of these persons, — SELF CONTROL and INDEPENDENCE OF ACTION; confiding only in the supreme, conquering all feeling of dependence on the love or society of others, studying carefully to know what is actual duty, and doing it.

This applies in general to all persons born between July about the 22nd and August about the 23d of any year. There being three hundred sixty five and one fourth days in the year the fraction causes a difference each year which is compensated in the leap year. When a person was born when the earth was actually on the line between two signs then there will be a line or crease down the back of the head, separating the two lobes. In this case there are two distinct characters and the Genii are two, which peculiarity will be treated of hereafter.

It is well known that both an active and a passive force are necessary to every operation, and that nothing can be produced by an active force alone, and nothing from a passive force alone. The case is similar with what is spiritual and what is natural; what is spiritual, as a living force, being active, and what is natural as a dead force, being passive. Hence it follows that whatever existed in this solar world at its first creation, and whatever comes into existence from moment to moment since, exists from what is spiritual by what is natural; and this is true, not only in regard to the subjects of the animal kingdom, but also of the vegetable kingdom.

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SO MAY IT BE.

"Thy kingdom come," oh, Father;
"Thy will be done" in earth:
Guide us in paths of *duty*
That lead to *Heavenly Birth.*

May Christ be *formed within us,*
And Love our Motor be;
Then, in the light of Wisdom,
The Truth shall make us free.

W. A. ENGLISH, M. D.

UNITY OF DESIRE, OR PRAYER.

MANY of our friends have been united with us in the soul's desire that God's kingdom might come and His will be done in them as perfectly as it is done by the perfected souls in the heavens, a desire that the Spirit of God would come and possess and control not only us, but this planet. We here have had response from the holy ones, visitations and visions concerning the speedy coming of that condition that we so earnestly desire. In June there was an important visitation and an exploration of the interiors of our people, and we were informed it was to determine who was ready for that for which we were praying, and in connection with it there was given a vision of great changes in the conditions of the people generally. The Master has called and given us to understand that there was something definite to be done soon; and therefore we would admonish our people who have really dedicated their life, without reserve, to God, to be very watchful and obedient to the guidance of the spirit; for "as many as are led by the Spirit of God, THEY are the sons of God." And this leading is something very real, not some vague ideal as is too often the case with seemingly honest and devout people. True spirituality is not a vague uncertain ideal, neither is it the senseless prattle of mere "nature souls" or "elementals" which is so common among spiritual mediums. But it is a truly rational verity with those who have united true soul devotion with a desire for wisdom and knowledge. We know many of our friends are having marked experiences, and we would like to publish some of them in our next; it certainly would be very encouraging to all to know what progress others are making; and it would also aid us in giving advice and making our Practical Instructions more direct in their relation to the needs of those who are following their teachings. Hoping that no one will wait to see what others say, but give his or her own experience, no matter what it is or how trivial. Many times the most apparently trivial things are of the greatest importance; remember there is nothing small and nothing great with God. Let us all continue our soul aspiration, and keep a watchful guard and control over our physical nature, so that, when the Master calls, we shall hear and obey! Do not look outward, but inward! God dwells within, and speaks to the interior self, and when any of you have a peculiar "rushing" sound in your ears (see Ezekiel iii., 12.), or a ringing, stop and banish your own thoughts and observe carefully what thoughts come to you from either within or without, or what image is presented to your imagination; for in this way the Master begins to make himself known.

H. E. B.

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NEGLECTED DUTIES.

ACTUAL commission of sin — as sin is generally understood by the moralists of the nineteenth century — is the most heinous offence of which man is susceptible. If a person *drifts* through life in a smooth uneventful manner, provoking no one's enmity, conforming strictly to the world's ideal of right and wrong, his speedy acceptance as a model of goodness and excellence is a sure and natural result.

A "popular" man, as the term is commonly accepted, is too often the outgrowth of "popular" demands, and popular demands are not always honest if seemingly sincere, and not always for the welfare of the masses, although the masses struggle for their establishment.

Great men, the *truly great* who have advocated questions of the deepest importance, have been systematically persecuted. This is a truism patent to all, and which history fully sustains. Such characters are notable exceptions to the rule that to be truly great one must conform to the popular demands of the age in which one lives. And this rule is at fault and invalid from the fact that the masses have established it. He who studies to please the age in which he lives is building about himself a wall so high and impenetrable that he will never be able to see beyond its narrow limits. He is constructing a harness in which he may labor and swelter for years in the hope of finding at last a spot of quiet and peace somewhere in the labyrinth of high places established by the whims of the populace; but alas! the harness eventually proves to be a chain of solid steel; riveted and rendered invulnerable to all efforts of its owner to put it off. It clings with all the tenacity which its careful forging has inspired, and the golden key by which its one vulnerable point may be successfully attacked was lost years ago in the scrimmage for worldly gain and popularity.

Neglect! "Surely, to do *nothing* is to commit no evil, even though no good is achieved!" argues the average mind.

To neglect one's interior individuality is not classed among the commonly accepted sins of the age! To join in the general clamor for the fame and power which is only ephemeral, and this to the neglect of the *man*, is a grave error which thousands regret when too late.

Ambition, misguided, distorted by external opinion; flushing its victim with its temporary victories; crushing into unconsciousness the true inward heart-promptings, may take upon itself the great responsibility for the havoc wrought in the lives of so-called great men. For ambition if gratified by continued triumph will leave no room for the evolution of the true man. There is a divine spark in the bosom of all men, and there only need be care and thoughtful avoidance of the things which *appear but are not* in order that this precious germ take its natural God-given course along the path whose goal is Absolute Perfection. And this is the fate of original sin. There are times when repose is degeneration. What passes for rest in the processes of nature is a going back. There is steady progression or unvarying retrogression. In the great creative laboratory we find no periods of repose.

Everything is living and therefore moving, for rest is death. Illustrations of these points may be cited in endless variety of form. The half careful student of Nature has long since experienced the incidents of their truth.

What is true of Nature is also true of man; for man is part and parcel

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importance to all men trying to make attainments because of the marked effect the moon has on the life forces. All persons have a greater struggle with the reproductives when the moon enters the sign it was in when they were born; some times when it enters the sign the earth was in at the birth; another time of danger is when the moon or the planet Mercury enters the sign ♉ (Taurus). If persons who have Solar Biology and are trying to conquer passion would observe these things they would find abundance of proof in their own experience of their truth and the importance of knowing them. Another important observation is this; namely, when the moon is in the sign the earth was in at the birth it will be observed that the intellect is unfitted for any important work, such as public speaking. When a man wants to do his best, never appoint the time when the moon is in that position. The time for the greatest brain power and clearness of thought is when it is in the "polarity" i.e. in the sign it was in at birth. By the aid of our friends we can make of Solar Biology one of the most perfect and important sciences of the age.

I am very truly, H. E. Butler.

AMONG THE CLOVER.

A SONG OF THE BEE.

See the busy little rover,
Sipping honey from the clover,
Working all the summer day
In the meadow 'cross the way.

"I must do my share" sings he,
"Such is the nature of a bee;
Honey I must find and carry,
It will never do to tarry.

"For when the summer days are past,
Unless we have then we must fast;
And so our maker's will is done,
By gath'ring honey 'neath the sun."

How great the lesson we may learn,
And wisely profit in our turn,
If we will but think it over,
Of the bee among the clover!

There is work for us to do,
We should gather honey too;
Making duty our chief pleasure
Truly thus to fill life's measure;

Brim our lives to overflowing
With a sweetness worth the knowing;
Treasures thus to have and share
With the weak who need our care.

Then when the summer days are o'er
And we can gather in no more,
Most sweet indeed will be our rest,
To know we've labored for the best.

John Latham.

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CORRESPONDENCE.

Denver, Colo. July 8, 1888.

ESOTERIC PUBLISHING COMPANY.

I am in sympathy with the idea of an institution for the purpose of promulgating esoteric philosophy, and will give such a movement my support as far as I am able. As Moses went up the "Mount" to breathe the pure air necessary for his development, why not start this college in the mountains of Colorado where the climate is exceptionally propitious and healthy, even Denver's atmosphere is exceptionally good for this purpose. Besides, this is the centre of the United States geographically almost, and therefore ought to be a centre for this movement. If you can go ahead with this movement there is a prospect of myself and associates being able to work for you, and we can get some capital interested in the scheme. The mountains are only one fourth to three fourth of a day's ride distant. We have healing springs, hot and cold; beautiful scenery surpassing the Alps, wealth of mineral, and fossil remains for the exercise of the faculties such as psychometry, clairvoyance, etc. We have the most excellent advantages all around for this purpose of any place in the United States. Come and see before you decide for a site to your College.

The earth-bound spirits of this country are not of such an evil nature as of an old inhabited section, since they are of the Indian race who are considered of quite a spiritual turn of mind.

Yours very truly, L. C.

Chicago, July 5th, 1888.

ESOTERIC PUBLISHING COMPANY.

Last February, by chance, I came across a copy of THE ESOTERIC. Never before had I found so much clear light on the subject of religion as in that pamphlet.

By constant study of the succeeding numbers, and "The Seven Creative Principles," I have learned more true knowledge than in years gone by. Not that I was wholly blind as to right and wrong, for I knew from the material laws that right was right, and that abstaining from vice would some day yield its reward.

I am a printer by trade, nineteen years of age, and, although at times working with men and boys that seemed to me lower than the beasts, I thank God that He has held me apart from their ways. Chewing, smoking, swearing, was not my idea of what man was intended to be.

Nor am I alone in appreciating your earnest endeavors to enlighten mankind; for my dear mother is a devoted co-worker in the cause. She has had much to contend with, among people who consider money-getting the highest attainments of a person. We are one in our endeavor to get upon a higher plane. And everything bringing light upon the way is most welcome from whatever source. There is so much contention and discord in the social and business world. Things are not weighed in the true balance of Justice. May we know the spiritual and material laws, that they may be obeyed, for ignorance does not excuse!

May the Ideal City materialize and supply the conditions of divine harmony!

I see by the February number of THE ESOTERIC, page 297, that shares are offered for sale. Will you kindly send me particulars? I am in hopes of taking one or more shares on receipt of an answer, for of all projects to be helped it would be this one.

May THE ESOTERIC ever be the welcome visitor that it now is!

Most respectfully, W. J. G.

ESOTERIC PUBLISHING COMPANY.

The first number of the second volume of THE ESOTERIC comes to me with renewed power. I felt it very sensibly when I first took it into my hand before opening to read. I was assured it

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contained what I especially needed just at the present time, and on reading found my impressions were right. The time has now come when I hope to be able to use my influence more effectually in the interest of esoteric thought and work.

My son is very much interested in THE ESOTERIC, and if you will please send him a copy of the last issue, he will highly appreciate it. Adress as given above.

Yours very truly, Mrs. E. A. B.

Newark, N. J.

ESOTERIC PUBLISHING COMPANY.

I have been feasting on THE ESOTERIC for a very short time, having the entire volume at once, and find it a great help in my study of "Mental Science" for healing. My love and enthusiasm grows daily; and the limitless bounds are a continual fascination.

I would like you to send a sample copy to the accompanying names.

Very truly, Miss M. C. N.

Concord, N. H.

MR. Editor: — Two or three typographical errors in my last require notice, and if you will permit me, I will also add a word of explanation that may be of use to readers.

In the thirteenth line from the bottom of the article, you make me say, government *workers* instead of government *makers*, or legal voters. In our government, the voters create the government. When southern slavery existed, the Garrisonian school of abolitionists would not vote under the Federal Constitution on account of its provisions for returning fugitive slaves to their masters and shooting down insurrectionary slaves, and other cruel immoralities. They would not hold any office, nor elect any others to hold office under such a Constitution. Nor would they in any case, nor under any circumstances take any oath nor affirmation to support, nor obey the Constitution. Many men were heavily fined, even to the extent of all they were worth, in some instances to the amount of thousands of dollars, and imprisoned besides, for secreting, or refusing to aid in capturing escaping slaves. True abolitionists would obey no law that sanctioned, or sanctified slavery. Nor belong to any government nor church that made and sanctified slavery. Taxes to the State were paid under protest. Some refused to pay taxes at all and went to prison; or suffered their goods to be sold, sometimes on most unrighteous rates, to pay them.

But voting men into office to enact and execute the laws, we called *making*, not *working* the government. Your types make me say working, a distinction too important to be overlooked in such a connection. So would I treat our temperance legislation.

The fourth line from the bottom should read; "a Church for the Gospels? or the Lessons on the Mount, or for the Evangelist John?" As printed, the sense is obscure.

Yours for THE ESOTERIC and its Readers,

PARKER PILLSBURY.

QUESTIONS AND ANSWERS.

ANCHORAGE, WIS., JUNE 29, 1888.

EDITORS ESOTERIC.

Dear Sirs,

It is plain, from every page of your excellent journal, that the formation of character is the true object of all living and of all education, although this most important and vitally essential truth is but too often overlooked or forgotten. Shakspeare has wisely observed that "All the world's a stage, and all the men and women merely players." But with equal, if not still greater show of truth, he might have said "All the world's a school, and all the men and women, merely — pupils!" For, is it not true that from the cradle

to the grave we are constantly in the way of learning, — whether we profit by our opportunities depending altogether upon ourselves, or upon the use which we make of the instruction derived from the lessons of experience. But what I wish chiefly to bring out here is that, if the formation of a true and noble character is the main object of existence, this fundamental truth should be made to enter more into our scheme of public education, and become in fact the governing idea in all our schools both public and private.

Another point I wish to direct your attention to is the subject of *personal identity*, philosophically considered. It is plain enough to common sense that whatever may happen to us, we never cease to be *ourselves*. But if our lives are prolonged to old age, and we become "citizens of the world" living in many different places and holding many different relationships of other people, it is not so clear how we shall "know each other in heaven," as theologians assert. For, is it not obvious that during our earthly career we present to others many different, and even diverse, phases of physical and mental development; and this to not a few but to very many persons who know us here at different stages of life? To our school companions who may die in youth, we must appear as we were in the morning of life, though we might ourselves live to be a hundred years old, with not a vestige of our former selves appearing in our aged looks. To those who knew us only in manhood's prime, we must appear as we were in our outward looks in the vigor of our days: while those who may know and esteem us when the meridian of life is past and the wrinkles and hoary hairs of old age begin to show themselves could only recognize our counterpart presentment as we were at that stage of life. And so forth. But if you should think it worth while, I would like you to still further illustrate this rather curious if not instructive subject.

Yours respectfully, G. H.

Ans: Your thoughts regarding the education of children certainly touch a vital subject, for it is too well known that our public and even private schools are schools of vice as well as of cramming the mind of children with much that never amounts to anything, whilst the most important lessons of life are neglected altogether, both by parents and teachers.

We are now considering methods to be presented to our readers for developing the higher faculties of children.

But another question we have at heart is this, to prevent the evils of pernicious habits among school children. Parents must see the importance of carefully instructing their children in the dangers and terrible consequences arising from such habits. If there is any one subject that demands attention of all who would elevate our race, it is to impress upon parents that most sadly neglected DUTY of properly instructing their own children in the most sacred and important matters of their life. It is a WICKEDNESS on the part of parents to throw out upon the stage of action young men and women endowed, by their own injudicious acts before conception and during gestation, with inflamed passions and bare of instructions as to the necessity of controlling them; for these children become private teachers of soul and body-destroying vice to all their associates. We are receiving letters from anxious mothers about their sons who are suffering, through ignorance of this subject, from self-abuse. But ninety nine out of every hundred of such mothers and fathers, if any one should say to them, "why don't you talk to your child about that and teach it better?" but what would say, "O, I can't! how can I talk to him on those matters!" Shame, for such inverted conceptions of modesty, such utter neglect to the real duty! If there is a God of Justice that punishes the criminal, nine tenths of all the crimes committed would be visited upon such parents, most of whom are accounted good men and women in society and in the church.

"Shall we know each other there?" is a question thousands have asked and are daily asking. But this question arises only in the minds of those who have never had the pleasure of meeting and talking with those who have past beyond

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the confines of the physical body; for over there they know and meet each other after the law of attraction by qualities, not by form or external appearence. Qualities we love we never forget in the soul, whilst external form is of no account.

No doubt there are many we knew in youth that we shall not know as our school fellows. Thanks to the goodness of heaven, we are allowed to forget unpleasant occurrences and much of our own past even; as we read in the Bible, "some men's sins go before them to judgment and others come after;" when men, "convert" *i.e.* change their course, loves and desires, and unite their will with the Divine then "those things that they once loved they now hate." Love attracts and builds new conditions in the soul, and hate repels and throws out the old ones. In such cases, if there is any common bond of sympathy between two souls, they will meet and know each other from quality. Quality means this; on the spirit side they know the knowledge of each other; for example, if I should meet you and had the power to perceive all that you know including all your past life, we would not need to spend hours talking over that history to find something that linked our experiences together, but the links would appear at once. If for instance in our early youth we had engaged in combat over something, each gained an experience through that, and this knowledge remaining, something useful within the soul would at once appear a link uniting the two. Thus the soul being made up of knowledges gained, all these have their relatedness and therefore will be readily recognized. But no doubt there will be many who, although dear friends at one period of their life, will never meet consciously on the other side because of the changes in their sympathies and desires so radical that, if they should meet, they would so repel each other that they would not recognize anything of the past but the general principles that one or either had come to hate.

There is a principle of recognition among the high souls that if you are faithful to your duties and dedicate your life to humanity, when one of those Grand Souls would come to you, you would recognize him at once though you never met him before, and this by quality of love and use.

EDITORIAL NOTES.

THE Temple of the Rosy Cross by F. B. Dowd which has for some time been out of print and for which we have had many calls has been re-issued, and makes a neat gilt-edged volume of 240 pages. We have the work in stock, price $1.50.

OUR article on Swedenborg intended for this issue is in type, but is held over until next month for want of space. Forty pages is our standard for reading matter, but in this issue we give forty six, which almost entirely crowds out our list of books for which see July number. We are now preparing and shall soon have ready a more comprehensive catalogue which will be mailed on application.

OUR request for the names of all progressive and aspiring people amounts to a standing notice. The names heretofore sent us have aided materially in extending the knowledge and circulation of THE ESOTERIC, and while thanking our readers for past favors, we earnestly request them to still keep the matter in mind. For list of club premiums to getters up of clubs see July number.

ESOTERIC EDUCATION makes a neat, readable, and highly instructive book. It is furnished cloth-bound at the moderate price of 50 cts. See fourth page of cover. The bound volume I. of THE ESOTERIC is meeting with decided favor as a comprehensive and valuable occult work with varied and rich contents. It makes a large and attractive book. Cloth-bound with special cover-design. Price postpaid $2.00.

UNDER the head of correspondence on page 84 will be found a suggestive letter from Denver, Colorado, relative to the suitableness of that State as a location

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of the contemplated Esoteric College. Mountains form an attractive and inspiring feature in a landscape, and have also an important esoteric significance therefore the suggestion of L. C. is well worthy of consideration. Many, if not all of our readers understand that we are not working merely for a personal object but have in view a broad general purpose of an esoteric nature, and that a college where interested persons may come and obtain the needed qualifications for a higher sphere of usefulness, is but a preliminary step to even grander results. Our "Ideal City" (see page 296, Vol.1; also pages 11, 27, 30.) has not been lost sight of; but all great undertakings have their intermediate steps and stages, and our desire and effort for the success of THE ESOTERIC have reference not alone to present usefulness, but are means to the above ends. And this will explain to those who ask favors that are not consistent with our business rules, why we are seemingly unsympathetic, as it is essential that we should keep our thoughts single to the object before us.

THE ESOTERIC WAY.

THE true esoteric necessarily dwells largely in the ideal, but not as a mere abstraction; his ideals have reference to some use. He understands that through the ideal. or imaging power of the mind we are allied to the cause world wherein is the living verity of things. He consequently seeks to be immersed and drink deeply of the potent though unseen essence which is the life of all things visible Thus, in working from the ideal, he becomes a co-operator with the divine thought which is constantly inflowing with creative and regenerative purpose. From this stand-point labor ceases to be drudgery or irksome toil, for it carries with it the inspirations of a divine purpose and service, imbuing even the most ordinary duties with life. The esoteric way therefore is to come into the divine ideal or thought of things; to live, breathe and labor from the currents of inner life, being no more "scourged to our task like the galley slave".

A NEW OLYMPIC MESSAGE.

THE duration and life of the present universal *kalpa* stretches over such a vast period of time as to impress the ordinary imagination as constituting an eternity of itself. But kalpa has preceded kalpa, and consequently there is, in spirit, universe within universe, each having an individuality and completeness of its own, yet so related to each other as to constitute in their entirety the DIVINE MAN of the heavens. The present physical universe is the residuum of prior kalpas, the excreted base or outer form, the earthy continent whose shores are washed by the ineffable, inexhaustible, and all-creative ocean of Spirit, each drop of which is a perfected life, a winged globe, an essential sun. By an inconceivably beautiful and omnipotent law of extension, each successive universe becomes the material throne of the perfected life of its previous kalpa; and when the inherent life therein has also solved the problem of matter, and its countless and triumphant souls have arisen from an exhausted universe, they in turn join the CREATIVE HOST to be like the veil of moss with which the angel is said to have adorned the rose. Thus ever is grace added to grace, and power to power. The One becomes Two the Two become Three.* * * * * The Twelve become Thirteen, yet all are ONE, and are said to rest from their labors. But the rest of a Divine Humanity is but a re-inforced vrility of action, and the "last" becomes "first" in the re-establishing of the material Throne of the Universe.

The Man Jesus has become the symbol of a culminating Kalpa. He has established his Throne in the heavens; the Kingdoms of the Father are given into His hands, as one found worthy to hold them in trust for the heritage of every son and daughter who will enter into the joy of their Lord. Whoso will let them come!

deckers will approach to attack us, but courage and stratagem will save us. The first ship will board us; if we do not make any resistance, but get them to believe we are too few to fight, we shall capture her, keep her crew out of combat, and make the other two uncertain in their attack. They will approach, indeed, but our guns will damage one of them so badly, that the third will lose courage, take to flight, and leave us the other two as good prizes. Report to the captain what I have said, and it will come to pass as I have told you."

"He seems to be a wonderful man, this Wipner", said the captain on receiving this report; "if this also proves true, I shall hardly know what to think of him; but let us make our preparations; foresight is better than regret."

It happened as Wipner said. At ten o'clock of the second day three ships appeared under the Portuguese flag, that claimed the right to rule over that part of the ocean and declared all ships of the other nations as their lawful prize. The captain armed his crew, but ordered the larger part of them below, keeping on deck only the infirm and old men. As they made no attempt at resistance the first ship sailed up at once to the Dutchman, boarded, and took prisoners the few men they found on deck. But at the right moment the armed crew broke forth from below and in a few minutes captured the men and their ship. The other ships saw the turn of the combat and became undecided what to do. At last they approached with full broadsides; but the Dutchman's guns were aimed so well that one of the Portuguese ships began to leak and had to desist from the attack; the other took to flight and left the two well-manned and well-provided double-deckers in the possession of the Dutchman.

After the victory the captain assembled his men and thus addressed them: "It would be wrong for me or any one of us to claim the honors of this day; it belongs alone to our good comrade Wipner. He foretold the attack two days ahead and at the same time suggested the plan of defense. It is to him we owe the victory over an enemy twice as strong as ourselves. I shall report his merit to the government, that in due time they may suitably reward him. But in order to at once show him our appreciation and gratitude, I by my authority make him our shipmaster; in this position he will be independent; his duty being reduced to the oversight of our needs, he will be free to yield to his desire to be useful to us in his own way."

They all shouted "Long live the captain! long live Wipner, our shipmaster!"

It would be too long for our purpose to relate here all the apparitions and prophecies of Wipner; he was, in short, the ships greatest benefactor, and it was to him they were indebted for their fortunate combats and the discoveries they made on their expediton. After fifteen years absence they landed on his native shore, and Wipner secured his discharge, resolved to pass the rest of his days in his native village. With a sad heart he recognized the places of his childhood where he had parted with his love, without hope to see her again. He entered his old home. Both parents were still living, and could hardly believe it possible that they saw again the son they had so long mourned as dead.

After the first effusions of joy were over, the mother said: "Ah, how Lizzie will rejoice when she hears of your return! She has refused all suitors and declared she would give her hand to no one but you."

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The son looked at his mother with a puzzled astonishment and said: "Lizzie is dead and awaiting me beyond, that I know."

"No," said his mother, "Lizzie lives! I will send at once and let her know you have returned."

"A moment!" said Wipner. "How is that? Lizzie's spirit has accompanied me these twelve years and told me, every day, about the happiness of the loving ones in the other life. How could that be if she were living?"

"It is so," the father affirmed; "she not only lives but was a good daughter to her parents, as long as they lived, and then buried them with filial love. She often has come to help and console us when old age and our mourning for you was heavy upon us."

Wipner for some time could not understand this. At last he decided to see her first, before speaking or making himself known. An opportunity soon offered, and he sadly noticed the difference between the original and his spirit-love. The former had become older by fifteen years, whilst the latter had still the look of the first rosy times when all the charms of youth concur upon the cheeks to attract the more powerfully the heart of the lover. He returned in sadness to his parents and said: "I do not know what to do; the fair image that appears to me every day, is so much superior to the natural Lizzie that I fear on marrying her I should not treat her with that love which her virtue deserves. It is a hard trial for me, and I do not know how to decide."

That evening he sat sadly by himself and contemplated his peculiar destiny when his spirit-love appeared before him as hitherto. He rejoiced in seeing her lovely expression, his heart melted in rapture, and he was going to make up his mind to remain faithful to her. But then he heard the words: "Do not hesitate to fulfill your promise!" He began to speak, but the apparition had vanished.

"What shall I do?" he asked within himself.

"Fulfill thy promise!" answered his interior.

"Well then, I shall obey!" he now said aloud; "what she speaks, is infallible, and I must not act against it."

He went to Lizzie on the following day, and after he had discussed the matter with her sufficiently he offered her his hand and married her, hoping the future would yield an explanation of his wonderful experience.

The story became known in that part of the country, and three years after an unknown man came to Wipner to hear the particulars of it. After learning all about it he said: "The Lizzie who appeared to you is her likeness as arisen in your heart, that stepped out before you as a visible image of your love. Remain true to it, for it is a witness of your inner life; obey it as hitherto, and it will be to you and your wife a protection against misfortune, and prepare for you the eternal bliss in the life beyond."*

(To be continued.)

* If our thoughts were not realities how could the "likeness" of his love as it arose in his heart "step before him as a visible image?" This is an illustration of a fact in nature that we may imagine a thing and love it, and, as love is life in motion, thus, by loving it, give it life, so that it may become a real existence. And when, as in this case, the image is a pure, devotional ideal of goodness, then Divine goodness flows in and becomes an angel of service in good deeds. Every image is a form of use, therefore it has a function that is used by the life forces, the same as a child conceived and born is endowed with life, form etc., and nature uses it in accord with the quality of its form.

In this case he had developed the womanly interior of his own real nature and it became a true

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THE SCIENCE OF UNDERSTANDING.

BY WILLIAM COX.

Twelvth Paper.

Quadruple departments in Nature and Mind.

Nature, Science, and Mind, are cast in fourfold divisions, divided into quadruple departments. The exact sciences are fourfold in character. Mathematics, the most exact and immutable of all sciences, is a fourfold or quadruple science. Notwithstanding its fractional ramifications, it rests upon four corner-stones, addition, subtraction, multiplication, and division. Properly comprehended and applied, these four departments enable the mind to accurately solve all mathematical problems, for they enter into all mathematical processes, even the highest. The primal germ-mind is developed and governed mathematically and in a fourfold manner. In order to obtain full development or complete fruition it must be able in all departments of thought to add, subtract, multiply, and divide, or the result of mental computation will be either partial or inaccurate. The same law is requisite in the world of physics not mental. A seed planted in earth is acted upon in a fourfold manner; the influences of earth, air, heat, and moisture are requisite to develop the chit into the majestic tree of the forest; only under the combined action of these four influences can there be steady and complete growth. If air be absent growth ceases; if heat be lacking, or moisture, or earth, there can be no perfect growth. Growth, whether it be mental or physical, is fourfold, and falls into quadruple departments; should either earth, air, heat, or moisture, be insufficient in quantity or fall before the requisite full degree, the tree will present a dwarfed or distorted condition. This rule applies to mind. Influence must act fully and steadily upon the primal germ, or there can be no complete mental function: if an influence be of insufficient quanity or degree, or if it ceases to act, just so far the result will be dwarfed or distorted.

Zoology, or animal life unitized, knowledge demonstrates, it is fourfold or quadruple; it is composed of four divisions, which are the corner stones; first, the Vertebrates, which include all animals possessed of a backbone or spinal axis; second, the Articulates, which include all animals possessing joints and rings; third the Mollusks, or animals which possess a shell conformation; and fourth the Radiates, or animals which radiate in lines from a common centre, as instanced in the star-fish. In mathematics, a process of computation in addition cannot be solved by subtraction, nor will multiplication suffice when division is requisite; so in the science of Zoology, there can be no blending of one department with another, to produce a result. It is impossible to produce offspring by the blending of an Articulate with a Vertebrate, or of a Mollusk with a Radiate; these departments are each absolute and independent from the other, yet each department is further subdivided into classes, orders, families, and species, until the individual animal unit becomes again the germ, from which species, families, orders, classes, and departments, again unite into the ONE.

THE UNIVERSE, being the ONE comprising the quadruple ALL, is divided into four departments, upon whose superstructure the whole of

guide to him. It was the development of the Divine Sophia that really has its seat in every pure man's nature; it is that which makes woman beautiful and lovely to him. But when that ideal is not personified in the wife he has chosen, then his love dies; his heart closes up, and with it his spirit guidance, and all the light becomes dark and cold, and he plunges into material things to find solace. H. E. B.

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matter and mind, in all its varying architectural display, is constructed. These four departments, or corner-stones, are TIME, SPACE, MATTER, and INTELLECT. One of the divisions is seen by, and through, the physical sight, namely Matter; Time and Space are comprehended, or seen, only by the eye of Intellect; Matter is embodied in space; Matter and Space are embodied in Time; Matter, Space, and Time are embodied in Intellect, which infolds, and whose drapery wraps, the universal ONE. INTELLECT is quadruple in character; it is divided into four grand departments, the CIVIL, the POLITICAL, the MORAL, and the REFLECTIVE, or DIVINE.

The Civil mind is the lowest or simplest order of mind; civility is the easiest and simplest of all manifestations; to be civil and sincere is of all things the easiest. The civil mind may be likened to an unstrung bow; erect, full in the centre, and tapering toward both ends. When an individual, a community, a state, or a nation, like the bow unstrung stands erect, presents a full strong centre, and tapers to its extremities, it affords a type of civility; it is sincere, polite, and at peace. The Political mind is the cord, or string, used to bend the bow. It holds a higher place than the civil mind, that is, it is more powerful and complicated, because the civil mind is manipulated and bent from the perpendicular by the cord, policy. When the political string is strung to the civil bow, and the bow is bent from the line of its uprightness, it is no longer civil, but subtle, crafty, cunning, and becomes a weapon of warfare and crooked dealing. *The inward working of the mind is indicated by its outward action.* A person who in conversation stands erect like the bow unstrung, who is calm and straightforward in manner, and who steadily and composedly looks into the eye of another, is a civil individual, sincere. When another is approached by a person in the form of a bow bent or strung, and with a forward leaning, and eyes askance, whispering something, this is a manifestation of policy; the mind of such an one is political, and its inward workings are prompted by cunning, craft.

The next and higher order of mind is in the department of Morality. Morality, or a moral act, is the offspring of REASON and HOPE. The moral mind is speculative, lively, curious, and given to exploration. In its own well-meaning and sentimemtal way it is constantly on voyages of discovery, it is a gatherer, anxiously seeking that which however it fails to find. The moral mind loves the true, the good, and the beautiful; it collects maxims and precepts, proverbs and trusims, with which to embroider the fabric of its thoughts; it wanders into the gardens of loveliness where grow the blossoms of goodness, kindness and gentleness, and plucks them for a garland with which to adorn itself. It lies prone upon the grass-growing green, in the sunny valleys of poetry and song, and listens to the crooning voices that, soft as an angel's whisper, come with tender soothing to the ear of the soul. From the shore of Time's sea, it gathers pearls and shells, to place upon the shelves of its own museum. It searches scripture, and is rejoiced over every true and loving sentiment. "Blessed are the peacemakers, for they shall be called the children of God," and "Do unto others as ye would have them do unto you," are sweeter to the moral mind than the fragrant air of the morning. The feet of morality walk in that path over whose gateway are inscribed the words "Behold the lamb which taketh away the sins of the world." When Morality reads that Abraham commanded his wife to declare herself his sister; when reading of wine bibbing, drunkenness, and debauchery; of the woman of Endor,

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bringing forth the disembodied spirit of Samuel to the eyes of Saul; of David's carnal love for the wife of his captain: it sorrows and weeps, and its soul is filled with travailing and woe. Only those things which are seeming right, pure, and holy, attract the moral mind; it rejects all that is uncanny, unkind, and cruel, and false; it fain would have all the world paved with virtue's gold, and, rising from earth to sky, a palace built of the jasper and pearl of righteousness, with morality the only dweller therein.

The highest order or department of mind in this quadruple system is the Reflective; it sees only that which is clearly and cleanly photographed through the crystal lenses of the senses, — the senses when active, healthy, and true. The reflective mind is the mirror of the soul; the reflective mind is clear, it rejects whatever tends to impair its fair open sight; its eyes are always open and uncovered, at the risk of quaintness, if not homeliness, of speech. It cannot be deceived by the fleece of a sheep, whether it come in the form of wool, or yarn, or worsted, or flannel; the Reflective mind never deceives, nor can it be mistaken, by any device or trick of friend or foe. Two friends in a tent, on the edge of a battle field, determined to go to the camp of the enemy and spy out what was going on; before starting one took a cap lined with soft wool, and placed it upon the head of his friend; he was careful not to tie the strings too tight under his chin, lest he might choke, and not to draw the cap on too far, lest his vision should be impaired; or in other words, he avoided pulling the wool over his friend's eyes. The Political mind sometimes succeeds in gaining the attention of the Reflective mind, and begins to spin wool and weave the yarn with which to line the cap for the head of Reflection; it may be well woven, ornamental, and nicely fitting, but Reflection never permits Policy to draw the strings too tight under the chin, or pull the cap on too far, for the majesty, strength, and value of Reflection is in its clear unimpaired vision. Sometimes the yarn spun by Policy is tainted with an odor offensive to Reflection's sense of smell, and at once it is aware that *that* yarn comes remotely from some old pelt long since cast away and valueless.

It is easy to determine in what division a mind should be classed; for the outward action will be in keeping with the spirit of the department, the outward action always indicates the inward mental working. All minds exhibit whatever may be treasured in their mental coffers; the mind is like a miser's chest, in it are garnered the ripened fruits of thought and the lid is often involuntarily raised, so that a peep may be had at the contents. Two persons engaged in friendly chat; a stranger approaches, erect, cordial in manner; he utters, by way of introduction, a short dry cough "a'hem! I beg pardon, my train has gone, I have a few hours leisure; will you kindly inform me where I can find a reading room in which to while away the time?" In this action the stranger opened his coffer, lifted the lid of his chest, and the persons addressed chanced a peep at its contents; the stranger is kindly, genial, polite, and sincere: this mind is of the civil department. Another approaches; he advances with a forward stooping inclination of the body; he does not step squarely and firmly, but softly as if the floor were paved with eggs, and he was fearful of breaking through; he slings up to the chatting friends and after slily looking to the right and left, takes one by the lappet of his coat and utters a smothered cough, "a'hem! say, my train has left me, I've got three or four hours to put in somehow; how is it? are you posted? where can I find a game?

you understand, I'd like to handle the cards a little while with the boys." He too has raised the lid of his coffer, opened his chest, and exposed its contents; this mind is crafty, sly, and full of policy; the department of such a mind is political; with such a mind honesty is not the best policy, but policy is the best honesty; there is nothing straightforward or open in such a mind; no morality. It is to be regretted, but there is no morality in politics; when morality enters the domain of politics, politics then becomes the stepping stone to the threshold of statesmanship. In a popular election morality's vote is cast for the candidate who is considered the most moral; of two evils it chooses the least; and the least, as the world of policy goes, is always defeated, the moral mind cannot play the part of the "scurvy politician and seem to see the things that are not."

Each department of mind, whether civil, political, moral, or reflective, has its own distinct character, and is distinctly and differently manifested. Reflection prefers privacy, it makes no dazzling show, is characterized by no deceitfulness, but in a broad comprehensive way ranges all fields of thought, and includes within its compass whatever may be civil, political, or moral, and directs and applies all by the shining light of Reason; when Reflection opens his coffer he discloses the rarest jewels and the richest gems culled from realms of thought. It matters not what the tongue or nationality, whether Chinese, Persian, Turk, Israelite, or Christian; these manifestations are ever the same, for the outward action never fails to accurately indicate the inward mental working. The superiority of the Reflective mind over the moral may be questioned, but a little thought will show there is no reflection in morality. The moral mind fails to see the value and need of the uncanny, coarse, and seemingly objectionable things in mind and nature; everywhere it gladly accepts the pearl from the heart of the oyster, but rejects the rough jagged shell in which the oyster lives and without which there could be no pearl. Reflection mirrors forth to Reason's Eye only that which is plain, clear, and valuable, the Reflective is a matter-of-fact mind, and not one of fancy; thoughts clad in fantastic garments, having the appearance of wondrous beauty or power are not accepted, its eyes are not blinded with things that come in questionable shape; it deals only with what may be clearly received and as clearly transmitted to another; no fantastic, tantalizing, deceiving, valueless, non-transmissible, material is ever accepted by Reflection. In books of ancient lore we read of a terrible beast, having the head of a lion, the body of a goat, the hind parts of a dragon, and the tail of a serpent, while from its nostrils came breathings of fire and smoke; this was the "Chimera." The Chimera is the offspring of Imagery and Vapor; or, as the story goes, Ixion, or Figure, overtaking Juno, began making improper advances; whom she repulsed and eluded in the clouds which, receiving his seed, became impregnated bringing forth Chimera.

Among minds of ancient days the problem whether Virtue was capable of being taught, or individually possessed as a divine allotment, required solution. Some held that virtue was a faculty tending to provide us with the good things and preserve them: others that it was compounded, and its constituent parts were justice, courage, temperance, magnificence, magnanimity, liberality, placability, prudence, wisdom, and that these were the virtues the highest and most beneficial; and again that virtues were different in different persons, and some virtues were temporal, or earthly, and some spiritual, or heavenly. Other opinions held that in Jus-

tice all virtues were embodied. JUSTICE is a *principle* and not a *virtue*; the function of JUSTICE, presiding as chief over its domain in the empire of Mind, is to award weight, measure, and value. VIRTUE is a PRINCIPLE and a great king in his kingdom. VIRTUE is the essence of moral excellence, (what the fragrance is to the flower that virtue is to goodness). VIRTUE, in its unification, is quadruple in division, and its departments are Temperance, Prudence, Fortitude, and Benevolence, whose domain is midway between excess and defect; these departments continue, by the inflow of spirit, from good acts from orders, classes, families, and individuals; and the full divisions, blending into the ONE, complete and perfect VIRTUE, the One being part of the grand quadruple departments of NATURE, SCIENCE, and MIND, which in unity is the ONE.

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

IN our past instructions we have been giving directions to aid in becoming conscious of Spirit, presenting methods to introduce you to another world, all unknown to the average mortal. As we approach these unknown shores we realize the necessity of having a knowledge of that world and of whom and what we may expect to meet there; otherwise many dangers await us. This was the recognized object of the Christian religion. Paul, in his letter to the Hebrews, xii. 22, said: "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect." This is also true of you, if you are fixed in your purpose and aims in life, devout in your soul and, in short, if you are carefully following the teachings set forth in the previous numbers of THE ESOTERIC.

We must remember that whatever our sympathies are, that sphere of consciousness will be the one that will open before us first; notwithstanding we need not expect to come to this without many temptations and trials; and it was for that reason Paul in another place said: "Now concerning Spiritual gifts, brethren, I would not have you ignorant;" (1st Corinthians, xii. 1.), because ignorance on this very important subject exposes us to very many serious dangers in ways least expected.

It is sad to have to say that the Christian teachers of our day WOULD "have you ignorant of these things," and do contradict the wiser teachings of their own guide, the Bible, where it says to you: "Prove ALL things and hold fast that which is good." They say: "No, keep away from, and do not examine Spiritual gifts, you will be led away etc.," and use their undue influence to "have you ignorant" concerning these matters. But let us be as "wise as serpents and as harmless as doves." Do not fear knowledge, for it is God-like, it is the only distinguishing quality between us and the animal world. There is no danger with knowledge; the danger is in being ignorant. It is an old adage that "fools rush in where angels fear to tread," therein is all the danger of this, as well as the Spirit world.

Now let us examine what there is for us to meet as we cross the dividing line between this world, or condition, and the Spiritual. The first step brings us face to face with the facts that this physical body that we have been in the habit of not only thinking was our own but was the real

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self, is really a house, — if you please, — in which we live; and that we occupy one or two rooms only of its many departments, and that there are many other tenants in this house. And really these tenants are not satisfied with the mere occupancy of the house, but demand that we should serve them; and we have actually been doing so all our life under the delusion that we were serving our own will. Many, on arriving at this stage of consciousness, perceive these occupants, some as persons, and others as reptiles and hideous creatures; and in Swedenborg's writings, and some others', they are so described.

This sounds mysterious, and it is hard to realize that this body is really occupied by others as well as ourselves; but you will see here the need of reverting to our former description of what the soul is, and the often referred to fact that thoughts are things, living entities, as much as our children, and that they are born into existence by the same forces and elements; and realize also the need and use of "Solar Biology" which reveals to us the kind of thought that arises in each function of the body. Our friends will observe we are herein presenting the keys to a new realm wherein we can profitably spend a long lifetime in study and find each step demonstrative of truths so high and so intensely practical that it will fully satisfy all our desires.

Now, after this retrospective view of the teachings preceeding this, let us return to the fact that every thought first takes the image-form of the thinker, or the attitude he or she was in when the thought was produced; thus every act of our life lives in and about us, possesses a semi-consciousness and disposition to constantly reproduce its kind and to strengthen and substantialize itself from the life-essences of the body. These, being our children, adhere closely to us under all conditions, even following us after the death of the body, and will return with us into another body in re-incarnation, and they therein form a part of ourselves. This is called in oriental theosophy one's *karma.*

As soon as we begin to make the efforts to develop a Spiritual consciousness, and have determined to overcome those influences and to live a higher and purer life, they are all stirred up to combat; they struggle for continued possession of the body; for that is their means of continued existence. Jesus said: "Resist the devil and he will flee from you." True it is, but he will not flee from you without a struggle, and these influences are allied to the body of the animal world in general, also to the vegetable and and mineral, and through being vitalized by the animal propensities of men and women, they obtain great power. They are called by the Orientals "elementals," and consequently have animal power that cannot be overcome by your physical power. Therefore, the great teacher Jesus said: "Overcome evil with good." Good is God, "God is love," love is life, the consciousness of it is its activity. There is no life without love; therefore the only way to destroy those influences is to withdraw all your love from them, for they are of the physical senses, and to withdraw all love from them is to be utterly CARELESS, *i.e.* without care whether there is pain or pleasure. In that way you withdraw from them the perpetuating life, and they must either disintegrate, or leave you and take up their abode in those who love them or are in full sympathy with the principle of which they are composed.

These are the first we meet and have to overcome, by a constant hatred of all that belongs to the conditions that gave them birth; but this work

MUTILATION NOTED

Lack of thought-culture, and the failure to potentialize our thought into action, is as truly disease-producing, as is fear.

Whatever the mind dwells upon that is untrue, or contrary to nature, not only distorts the individual, but gives us false philosophies, and false premises in science and religion. Darwin and Huxley shamed the ape by their mind protoplasms. Emerson gazed upward toward the Over-soul and taught us our possibilities; and that the unknown and inexpressible was within us; just as joy, hope, fear, and also ignorance, were within us before we knew such things existed; taught us that the sea of ignorance was vastly broader than the little rills of knowledge within our present comprehension; and that if we will obey the simple laws of nature, we can bridge over this vast sea of ignorance, thus making knowledge, both material and spiritual, the connecting link in the grand heavenly chain which transmutes the lower nature of man up into the divine.

Ignorance begins death by cramming a child with book-knowledge and dead men's ideas: just as though each child was not a new edition or a fresh page of divine law.

Shall we let the child educa e itself, you ask? No, but I would have he child taught to use its own faculties (not one, but all), and thus pave the way for a higher education than our schools now give.

What do we see as we enter almost any asylum for children? A pinched and prematurely aged look on the little faces. Though the surroundings are luxurious, they bring no look of sweet childhood, no infantile grace. Why? Because there is no natural life there, no childish abandon, no hilarity. They are surrounded by age. Age plans and controls their very amusements. Age knows, and too often makes use of the knowledge, that childhood and youth act as magnetic invigorators of life upon feeble age. These little ones drink in the conceited ignorance of imbecile age. The great mortality among them is not to be wondered at. Our children are taught that man is on the decline at fifty, if not before, and man at thirty feels that he must hurry, or riches will elude his grasp, and old age find him in the poor-house: he must get up steam and make his mark on the pillars of fame, or dotage will prevent.

So the midnight oil is burned in planning for, and counting gold; in writing fine essays; in painting undying pictures, when he should conserve his powers: all because we have been told that age is ossified and fossilized. Such a one is on the sure road to premature old age, and has answered the question of why intelligence is not as clear and incisive at ninety, as at fifty.

We need to cut loose from past superstitions, and in simplicity of spirit and true humility seek for the simple truth. How many of us know the causes of the simplest and most common effects in nature? Verily, we have eyes but see not; understanding but *use it not.* Imitation is as bad as limitation, and sometimes worse. Its wrong use is as apparent when we accept a code of rules and doctrines which have been provided for us, thus cramping our reason and judgment until we accept our physical and mental diet as prepared for us by past superstition and ignorance.

Eating of this, we become so narrow that we can scarcely comprehend the idea of UNIVERSAL BROTHERHOOD, much less practice it.

We hug the chains of ignorance so closely that we think we can't help our thoughts, can't help our desires for forbidden pleasures, can't help fear, anger, jealousy, &c.

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The gospel of good health is a blank to such; but to you who desire to live and inherit the Earth, aye, and Heaven too — I say unto you, put far from you all things that do not pertain to *Infinite Goodness! Put the past from you, and begin anew!* Build from the highest aspirations of a pure life, putting all thought of antagonism away from you.

"The Chinese make the foot fit the shoe; Christians make the mind fit the ideas; and the cramping process has been worse for our minds, than for the Chinese feet." The proof of this is apparent in our politics, philosophy, science and religion.

Socrates said there could be no health or happiness until we took the right views of things, and he must have had in his mind a well formulated plan by which the right views could be obtained.

The builder of a ship, house, or bridge, studies nature's laws, and builds as nearly in accord with them as possible. Were this not so the structures would fall, and life and property be destroyed. The wise husbandman looks to the condition of the soil, as well as the seed; and the stock-raiser studies well the laws relating thereto.

How is it with the child — God's image — when it comes into the world? Is it in accordance with the chemistry of our being, that the air of the nursery should be loaded with whiskey, paregoric, catnip, and morphine? Is it God's law that bands should impede the circulation, and hinder the inflation of the lungs? Is it the law of the eternal that the first kiss imprinted upon the susceptible infant by the proud father should be the prophecy of its own vice? (the kiss contaminated with tobacco or whiskey). Is it the law of the infinite that the natural source of the new-born child's sustenance should be infected by either foul food, poison or passion?

Is it any wonder that half the children die within a few years after birth? You ask where did all this misery begin.

It began in impure and selfish thought; in the gratification of sense; in unholy desire; it was the animal nature asserting itself. There is no real permanent remedy save in pure sweet thoughts: not only this hour, and when you praise God with your lips, but in secret, and every moment of your lives: then, slowly, the great stream of humanity will be purified.

An impure act can not come from a pure thought. If we can not think pure thoughts, the divine author of them *can not work with us.* If we are unwilling to obey the law, we must continue to suffer, until we are not only willing, but *love to obey it.*

Christians profane themselves with poisons which they eat, drink, chew, or smoke, until their bodies are temples unfit for the in-dwelling of the Holy Spirit.

Women are not blameless here. As long as woman is blind to the fact that one whom she loves is polluting his blood by poison, she is aiding not only his probable early death, but also in peopling the world with a race of feeble minds.

Not only should women set their hearts against intemperance in all its forms, including that of eating, but they should push the Board of Health on to do its duty, if not allowed to act in that capacity herself.

We are apt to think that morality is not quite as *psychological* as mentality, but it *is*, far more so.

Pure, noble, and unselfish thoughts increase our tone and our magnetic influence over others, far more lastingly than any act or eloquence.

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We are born selfish, and must learn unselfishness, just as we learn to read and write.

Those who imagine a kind and unselfisih life can be easily lived, or think it a sign of weakness, have only to live it themselves, to know their mistake.

Those who think in ruts, revolving the same thoughts, day after day, and associating only with inferior and narrow minds, can not be healthful. A stereotyped set of puerile thoughts are as noxious to health as is the deadly nightshade.

Daily new thought is as necessary to health as is a bath and clean linen; but we can not have fresh, new thought, until we have re-ascended the mount of inspiration and truth, and sought the true, pure birthright which pure parents, healthy bodies, sound minds and loving hearts alone can give.

Sickness is to good health, what blasphemy is to things sacred. The criminal is only an intensified form or result of our own thoughts, and he illustrates, in one way, the law of thought-transference. The moment we realize the relation between an unsound body and impure desires, crime, of all forms, will grow less. Then the laws of purity will be closely studied, and boys and girls will learn that every secret sin is written indelibly upon their interior and exterior, and all people whose respect they desire, can read the record, as clearly as a printed page.

To live long and well, we *must* enlarge our views of *morality*, for it is as intimately connected with good health, as is intellect, cleanliness, or proper food.

The ancient Psalmist places material prosperity and long life as the natural sequence of moral obedience, and says — "Restrain your tongue from guile," "Turn away from evil," "Seek peace, and pursue it." The tongue is perhaps the most potent evil-machine in the world, and is a spiritual barometer, as well as gastric indicator; because the fountain of its motive-power must be in the soul.

Could we clearly see all that disease means, especially in its relations to crime and vice, we should indeed wish to cry unto the mountains to hide us; for, though brave on the field of carnage, we are cowards in the inner sanctuaries of our being. Bodily vigor and mental acumen can not, alone, make a perfect man. Wisdom and love must direct all our forces, ere we can know much of our possibilities. Union with the Divine gives the key-note to them, and shows us the way to that perfect health which is divine health; every faculty working in perfect accord with every other faculty; also with every other person who has this divine health, in this, or any other world; and we can not help drawing power, light, and love from every pure stream, if we have this health.

Desire is the beginning of all action; the greater its intensity, the greater will be the results. No desire or act, born of love, can flow outward without returning heavily laden to us, strengthening the links between the visible and the invisible world.

Just in proportion as we embrace truth, do we become moral, brave, magmagnanimous, and divine, in understanding and action; begetting health of body and soul, or a harmonious union of the two with the innermost — the Spirit.

The nobles of France laughed loud and long, when told of the rights of

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the common tax-payers; yet, after a while, the idea found a lodgment in their minds.

Those who are now learned in physical science alone, smile in derision, at the bare mention of a spiritual factor of power, either for good or ill; but with the true student, long before exhausting physical, or exact science, its poverty will proclaim itself, and the might of the spirit be asserted.

Faith is the out-reaching faculty of the mind which grasps what science has not found; but by and by, that which faith has reached out after, becomes scientific knowledge, then the same faculty sees something beyond. Thus it travels on and on, up the steeps, making the knowledge more abundant, and it will continue to do so, until the coming child shall be more illuminated than the man of to-day, and that beautiful child will know that spirit can so dominate matter, and vitality be so conserved that the forces of integration will outbalance those of disintegration. God is not a miser, and we can not exhaust his boundless reservoir of conserved energies. Intuition, the sense which is now dawning upon us, has been described as the soul of the senses, and allies us with the Highest. It commands us to obey law, and walk in the narrow way that leads to perfect health and long life; but, misusing our freedom, we keep seeking some other way. We can not fully realize that all of man is not what we see; that by far the greater part of him is unseen and unheard. We must bring this larger part of man into the range of our senses, for this part embraces all possibilities, and must ever live and mount higher and higher until thought has not only belted the world with thought, but linked other worlds with ours, and mingled their knowledge with our own. Could we realize that, hard though it be, it is infinitely easier to obey than to disobey, then we would combine the sweetness of childhood with the energy of middle life, and find that at fifty we are just beginning our real life work, because faith and force must walk together.

We who are weak, must first cleanse ourselves from selfishness, pride, arrogance and conceit, and talk with God as if we expected an answer, and *we shall not fail to get it.*

Have a definite purpose in life and hourly walk toward it.

Psychologize yourself by aspiration, which is prayer; walk erect, think noble thoughts, and drink in the soul of art, music, joy, and love. Love the *law of life*, wherever it leads, and submit to the inevitable gracefully.

We must learn not to be led by our desires but compel them to obey us; be masters of ourselves rather than slaves to our lusts.

An hour spent each day in meditating on the unity of body, mind, and spirit, and our relations with our fellow-creatures and the universe around us, would give us ever increasing strength, and put us in condition to receive from *all*, above and beyond us.

Love is the greatest teacher and law-giver; that love which reaches out and desires knowledge and power, not for self, but *for the good we can do to others by its use.* To such souls all things in the universe respond.

Come up out of the dead letter of the law, and grasp the spirit of it, and ye shall have *eternal life*, both here and hereafter, with health, and that peace which passes all understanding.

Universal Love and Brotherhood is the key to this life.

MRS. S. A. ENGLISH.

Vineland, N. J.

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THE MAGNITUDE AND PERSISTENCE OF PSYCHIC FORCES.

As a child reaches the stage of observation and looks out upon the affairs of life, he finds almost everything he sees regulated by rules and established forms. He observes customs social, civil and religious, many of which are environed as it were with the pressure of several atmospheres, and so much so is this often the case, so strong is the phychic sphere with wnich they are prevaded and silently ruled, that the average mortal hardly thinks to question the possibility of there being any other or better way.

It is a rash child, or a child of unusual endowment, who thinks, dares or even has the power to act outside of the prevalent psychic currents and and crystallized ways. When the child has unfolded into a reasonable comprehension and embodiment of that which is extant, he may add somewhat to the stock of concreted experience, may modify some prevalent custom or method, or possibly inaugurate something relatively new and distinctive. This is not, however, so much on account of any large amount of individual force as that the series or human beings of the stratification he is a member of has been maturing the necessary conditions. He becomes the mouth-piece or index-finger, as it were; for the psychic force or mental power of a single individual weighs but little if thrown directly against the crystallized sphere of the GRAND MAN, or totality of humanity. He must find, and act with, some partially formed or forming current of human life. Therefore men of mark in any direction are representative men in a fuller sense than would be casually supposed. "There is a tide," says the poet, "which when taken at its flood carries men on to fame and fortune." It is the men who perceive this and who seize upon the opportunity that make their mark and become representative men. Their powers would be of little avail without the opportunity. But there is a wisdom in the adjustment of nature that does not cause fruit trees to blossom at a season of the year when there would be no possibility of their ultimating their fruit. Therefore the internal perception of power implies that the corresponding opportunities exist or are near at hand. It is true that there is a system of forcing that may produce blossoms or even fruit out of season, but this is dependent on exceptional conditions,—hot-house facilities. It is an old proverb "that one swallow does not make a spring" any more than that one sunny day makes a summer. It is when we see the swallows coming in flocks and swarms that we know the spring is at hand. We often see the premature buds of nature nipped by a frost, and this is also observable of precocious mental powers and seemingly bright prospects. The possessors of such soon realize that they cannot successfully blossom out of season, that talents and powers have also to wait upon seasons and opportunities, or else be nippped by adverse currents, or at best enjoy but a hot-house existence.

Thus the lesson is brought home to us that existence is a matter of dependence and relation to civic, social, and industrial surroundings, as well as psychic and astral currents, and even of the solar and universal order of things, beyond the ken of the five senses. We are parts, specific functions of humanity, and must unfold in our order and series. Then again the humanity of one cycle of the planet can only do its own work. It may not hopefully attempt that of another age.

In the cycle of Buddha certain things were possible. In the cycle of

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Christ still other, higher and more composite attributes and powers blossomed and put forth fruit. The world is now in another grand sign, the cycle of what has been denominated "the second coming;" but we cannot advance out of order, we must unfold and do the specific work of our age and cycle, the knowledge of which we are esoterically seeking to acquire.

Now this is the problem before us at the present time, that all should interiorly watch and wait upon the Spirit of the New Age, that they may learn their specific work and find their place in the grand column which is preparing to march forward.

HELIOS.

THE FALLEN PERI.

A Cameo from Fairy-land.

BY WALTER KELLY.

Upon one of the rivers of fairy-land there is a mighty city. Dark and impious are the hearts of its inhabitants. Its towers and steeples threaten the sky like the spears of a countless army. Its inky breath rolls upward greater than the clouds of heaven. It utters forth a mighty voice hoarser than the roar of ocean, and no man knows its meaning. And there we dwelt as neighbors, and yet were strangers: side by side we lived and knew each other not, I and the Peri.

And in that murky city a spire-tined mount lifts its head above all others. And ever as the sun is near its setting, the labor-weary, sad-eyed gnomes gather upon that hill, and gazing westward see the Promised Land.

Far roll those beauteous plains, bathed in the amber light, hill beyond hill, woodland after woodland, each a fainter stain. That green terraced Canaan melts into the sun-tents of the sky. And upon those far rolling plains I and the Peri wandered with a liberated band and there it was our eyes first met.

A charmed aura hung around that Peri. Gazing upon her, I saw again the broken memory of long vanished lives, and felt the advancing shadow of lives as yet unlived. There passed before me visions of worlds long dead and worlds as yet unborn. And in thought I roamed a wanderer over the wide earth. I walked a stranger in the swarming crowds of genii-guarded cities. I saw wild sunsets redden upon pillared ruins, and gazed upon the silvery dawn breaking over virgin lands. I wandered lost in rainless desert where each sand grain was a human soul. I strayed bewildered in the gloom of mighty forests where each green leaf was one man's life. And I paced the shingly plains of endless ocean shores where the ever breaking waves of fate dash to and fro the stony hearts of men.

But most of all I dreamed of the earliest morning of our life when we dwelt as sinless children in a stainless world.

Dear Peri! Was the light of thy proud eye the far seen flashing of the cherub's sword guarding the golden fruit from the unhallowed hands of man? Was the swing of thy skirts the rustle of the tree of life beneath whose boughs our infancy was cradled?

Oh dreamed-of realm where speech is not, but silence only! The vanished land of Innocence, where all souls walk bare to God and to each other, and know no speech save the eternal language of the beaming eye. The dear lost Eden, which once was ours and shall be ours once more;

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was I then looking into thy unwithering bowers through the gateway of the fairy's eyes?

But alas, dear Peri! for thou wert fallen, thy crystal waters flowed upon a bed of mire. Among the reeds of that sweet river there lurked the satyr and the unclean thing. Alas, that thou hadst caught the music of the spheres, and wedded it with words obscene.

Was it that thou, too, hadst prayed and wert not answered, hadst hungered and wert not fed, thirsted and none gave thee drink. Hadst journeyed to the garden of human kindness and the lion couched there, and it was waste and overgrown with weeds into the spring of heavenly compassion, and it was dry and swallowed in the sand.

And in the bitterness of that long agony which none would ease thee of, thou saidest to thy heart "Lo, nothing comes of all my spirits toil. I hunger and no one gives me bread. My father has forgotten me, no eye beholds me. Now will I eat that unclean thing that I was bidden not to touch."

Alas, dear Peri, thou wert not unseen! For at that moment came a traveller from a far country, from thy father's land, to succor thee. And he put his face against the window of my breast and saw thee eat of that forbidden fruit. And he uttered a great and terrible cry, and weeping turned away.

REFRACTED AND REFLECTED LIGHT.

BY CLEMENTINE A. PERKINS.

On the material plane, the sun is the only self-luminous body in our solar system, and is the source of all light. Light is necessary for material life and growth. Where light meets with the least obstruction, there is found more natural beauty, cleanliness and purity; where light is obscured, is found disease and death.

The light of the planets, which shine so brightly in the heavenly vault, and of the moon, which almost turns night into day, is but reflected sunlight. The reflected light contains all the elements of the sun's light, in a lesser degree, and is modified to a greater or less extent according to the absorbtion of the light by the reflecting body.

All the primary colors are found in the sunlight, as the rainbow, the tinted sunset sky, the colors in flowers, fruit, and autumn-leaves clearly show. In the order of Nature the life-principle in the germ, the fluids of the trees and plants, are drawn upward; when meeting the gases of the atmosphere, they are transformed by light into grasses, ripening grains, blossoming flowers, and fruit-bearing trees.

There can be no health or maturity of growth without sunlight. God is to the spiritual world what the sun is to the material world. The sun is the source of light and power. God is the source of life and knowledge. The sun finds its source in God; then light, life, power, and knowledge are children of our Father. The sun is a manifestation or reflection of God; and each ray that shoots forth into space is a messenger of light and life. As the light of the sun banishes darkness, sickness and death, so the luminary of the Soul banishes error, ignorance and despair. As the light of the sun, with its attracting power, cleanses the land of its miasmatic and other undesirable properties, so the light of the Soul cleanses us of our impurities. We are spiritual planets upon which the light of God is shining in all its prismatic colors. In proportion as we

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absorb this Divine Light we enjoy health and happiness; and to the same extent we are drawn upward and inward.

Spirit and mind are the highest manifestations of God. We are material temples of mind in which the ray messenger of God is made manifest. We are rays of greater or lesser power as we are direct or oblique; more powerful as we tend toward the perpendicular. If we allow our ray to become obscured by worldly shadows, our growth will to that extent be retarded. If we live in the shadows of sickness and pain, more and more real will they become; but if we turn our face away from them, steadily toward the light, we will grow above the shade into the light. As we remain in the light, more beautiful will be the seasons of flowering and more abundant the fruitage.

We examine the planets with the spectroscope, and find in their reflected rays all the prismatic colors, the same as in the sun. So should the eye of the Infinite be able to read in our rays the colors of our beauty, holiness and purity, a true reflection of our Source. We are rods, or rays, in the hand of the Almighty. God could only manifest himself through matter; matter is the visible part of God and the receptacle of Spirit; matter could not exist without Spirit; Spirit could not be made manifest without matter; matter is the child of Spirit. Out of matter must come spiritual growth and progression. When its mission is accomplished, back to spirit it will return.

Matter and Spirit are one. When our ray shall become perfect it will be perpendicular, and shine back directly into the face of the God-head, and following it we may look up and know as we are known. Living in the light we attain to knowledge, and to knowledge is added power. The gloom that has settled for ages over the grave will be dispelled; as we shall realize it is only thus that we can rise to grander opportunities and experiences.

* * * * * * * * * * * * *

This solar system as yet has but reflected rays from the great Center. The earth receives its rays from its sun, and reflected rays of the sun from its sister planets. The rays from the sun are reflected rays from some other sun which, in turn, are again and again reflected, until a circle of suns are reached that receive their rays from the great Central Sun of our universe. The rapidity with which light travels is only equalled by the flight of thought. Many reflected rays have been millions and billions of years in reaching our little orbit; and ages will yet elapse before the last of unnumbered rays, now spreading out through space, will reach us. One ray from the Central Sun, wherever it may penetrate, will dispel the most profound gloom. In every ray from this Central Sun is embodied all truth and knowledge. Here and there brighter rays appear in the darkness, and we are led to believe a ray direct from the God-head has reached us, which in rare instances cannot be doubted; as yet the rays from this source are as the rays of the early morning; true rays, but not yet penetrating in their brightness as they will be when the contact is made. We now look up at the ray as it passes by obliquely; some time we shall look up into the ray as it shines direct and see God. Advanced rays are already tinging our horizon, and we shall see the beginning of the end of the night that has so long enveloped us, to be followed by a day of brightness of which it is impossible to conceive. The final destiny of each individual ray is known at the beginning, also its various

phases or physical manifestations; but the experiences that go to make up and give it character and individuality are its history, written daily, and forms a leaf in the great book of knowledge, which will always have unnumbered pages of new manifestations of truth unwritten. Every physical manifestation is of necessity controlled by its sources. A hand or a foot can no more act independently of the body, than can the ray whose sole being depends upon the existence of its Central Source; hence it follows there can be no independent action. The ray cannot be a free moral agent and move in one direction, when the will of its center or control is directly the opposite. The path of its physical existences and experiences is marked out from the begining, from which there can be no shadow of turning. Once realizing this fact, the reason is made plain.

The unknown universe of space, with all its mystery of silence, must be explored by the great seeker after knowledge. Every ray is a messenger with its journey appointed through pleasant valleys, over rugged mountains, by silver streams, or through the billows that may overwhelm many times. During its journey, its various phases of existence, its refractions and reflections, there will be new light thrown upon some truth ere it seeks its source, and the object of the mission upon which it was sent is accomplished. The moral (color) of each ray may be, for a time, affected by the atmosphere through which it shines. The atmosphere may be dense with error, lack of knowledge, and apparently the mission of the ray is thwarted sometimes at the outset, but this is not so. If its ray reaches and does not penetrate the gloom, it lessens the shadow that was cast, and makes less the task of the rays that follow, which will eventually overcome all obstacles. The ray that first beats against and is beaten back by a physical mass of ignorance, does not become a part of the ignorant mass. Its brief presence has borne into the mass some fragment of itself, and there is less ignorance than before. What seem failures in life are not so viewed by the light of advanced thought. It is only the ray on its earlier mission. The child who mastered his alphabet a few centuries ago was mighty in knowledge compared with the ignorance surrounding him. The most learned of to-day are but children in knowledge compared with what is to be in the ages to come. The Divine ray is yet to be reflected in the image of man, and in the fulness of time he will shine resplendent in the glory of developed powers hitherto unknown.

The ray may withdraw itself to its source to gain new strength to assist it in its struggles with ignorance and superstition, but though many times it may go out in apparent death, it will return again and again, stronger with each birth, upheld by its omnipotent Source, a final conqueror.

He who does not do what I command sees me in vain, this brings no profit;

Whilst he who lives far off from where I am, and yet walks righteously, is ever near me! A man may dwell beside me and yet, being disobedient, be far away from me.

Keep your heart carefully, — give not peace to listlessness! earnestly practice every good work.

At morning, noon, and night, successively store up good works.

Modest behaviour keeps the heart composed, without it every virtuous root will die. *Buddha.*

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SOLIDARITY.

ACCORDING to the Kabbalists, God creates eternally the great Adam, the universal and perfect man, who contains in a single spirit all spirits and all souls. Intelligences therefore live two lives at once, one general, which is common to them all, and the other special and individual. Solidarity and reversibility among spirits depend therefore on their living really in one another, all being illuminated by the radiance of the one, all afflicted by the darkness of the one.

The great Adam was represented by the tree of life, which extends above and below the earth by roots and branches; the trunk is humanity at large, the various races are the branches, and the innumerable individuals are the leaves. Each leaf has its own form, its special life, and its share of the sap, but it lives by means of the branch alone, as the life of the branch itself depends on the trunk. The wicked are the dry leaves and dead bark of the tree. They fall, decay, and are transformed into manure, which returns to the tree through the roots.

The Kabbalists also compare the wicked, or reprobate, to the excrement of the great body of humanity. These excretions serve as manure to the earth, which brings forth fruits to nourish the body; thus death returns always to life, and evil itself serves for the renewal and nourishment of good. Death thus has no existence, and man never departs from the universal life. Those whom we call dead still survive in us, and we subsist in them; they are on the earth because we are here, and we are in heaven because they are located there.

The more we live in others, the less need we fear to die. Our life, after death, is prolonged on earth in those we love, and we draw on heaven to give them tranquillity and peace. The communion of spirits in heaven with earth, and on earth with heaven, is accomplished naturally, without disturbance and without prodigies; universal intelligence is like the sun's light, which falls at once on all the planets, and which the planets reflect to illuminate one another in the night.

The saints and angels have no need of words, nor of any sound, to make themselves understood; they think in our thoughts and they love in our hearts. The good which they have not had the opportunity to accomplish they suggest to us, and we perform it for them; they enjoy it in us, and we share its recompense with them, for spiritual rewards increase in proportion as they are shared, and what we give to another we double for ourselves.

The saints suffer and toil in us, and their perfect happiness will not be attained till the whole of humanity shall be happy, for they are a part of that indivisible humanity which in heaven, has a radiant and smiling face, on earth a toiling and suffering body, while in hell, which for sages is but a purgatory, it has fettered and burning feet. We are all members of one body, and the man who endeavors to supplant and destroy another man is like the right hand seeking to cut off the left through jealousy. He who kills another slays himself, he who steals from another defrauds himself, he who wounds another maims himself, for others exist in us and we in them.

The rich weary themselves, detest each other, and turn in disgust from life; their wealth itself tortures and burdens them, because they are poor in want of bread. The weariness of the rich is the distress of the poor,

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who suffer in their persons. God exercises His justice by the medium of Nature, and His mercy by the mediation of His elect. If you thrust your hand into the fire, Nature will burn you without pity, but a charitable man can dress and soothe the burn. Law is inflexible, but charity is unlimited. Law damns, but charity pardons. The gulf of itself will never disgorge its prey, but a rope can be let down to him who has allowed himself to fall therein.

Mysteries of Magic.

OCCULT MEDICINE.

ON THE NATURE OF MAGNETISM OR THE VITAL SPIRITS.

The alchymist and physician J. B. Van Helmont, who was born three hundred years ago, was one of the profoundest minds that ever lived in the historical times of Europe, and it would be very interesting to hear all he says on magnetism, as he calls it, or what Maxwell calls the vital spirits. But on this occasion we limit ourselves to the translating of a part only of his treatise on the action of the so-called "Wound-Salve." This remedy mainly consists of a proper preparation of the blood taken from a vigorous man. To heal a wound by means of this salve, you simply spread it on a flat piece of wood, and add to it some of the blood or pus taken from the wound; and the healing process will be wonderfully hastened.

Before Van Helmont speaks of the action of the blood he adduces, among other illustrations, the following: —

"When the grape-vine blossoms, it stirs up and disturbs the wines of the previous years lying in the cellars of the surrounding towns. This disturbance is not due to the influence of the heavens; for were it so, both the disturbance and the blossom would take place at the same time every year, which is not the case. If somebody should say that besides the sun there are the planets that might be the cause of the phenomenon, we answer that then the blossom of the grape-vine would take place at the same time in all countries, which is not the case either. Again in countries where no grape-vines are grown the imported wines are not disturbed at all. It is the blossom of the grape-vine that disturbs the wine, at a distance of many miles, but the nearer the more intensely."

After mentioning the reciprocal action of the two fermenting liquids, the grape-vine sap and the wine, he says, speaking of the blood: "Flesh and blood are endowed with a will which is not the will of the man or of God. Also, the heavenly Father reveals certain things to the interior man, whilst other things are manifested by flesh and blood, which is the external and animal man. As there are wonderful ecstasies pertaining to the inner man, so there are also undoubted ecstasies in the animal man, by means of the imagination. Martin Delrio in his "Disquisitions" gives a relation of a boy who was put into ecstasy by his intense desire to see his mother, so that he saw her, although many miles distant, and when he came back to himself, remembered all he had seen and could give many details proving that he had really visited his mother. Here the desire of the external man, of the blood and the animal element, was active; for the soul when separated from the body, could only by a miracle be re-united with it. The blood contains an ecstatic power that, excited by a fervent desire, can carry the spirit of the external man to an absent object.

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But when the blood is passing into corruption, then all its forces, that before had been latent in it, enter into action of themselves, without a previous excitement by imagination; — the same as through the putrefaction of the grain the power of the seed is awakened that until then had lain dormant and now becomes productive.

For since the essences of the things and their vital spirits are not subjected to the corruption, they rise free and whole from the dissolution of the lower harmony. Any latent force whatever, as soon as it is released from the bodily bonds by a preceeding putrefaction, manifests itself and enters into free and untrammeled activity.

Therefore, when a wound has, by the access of air, assumed a diseased character and the blood begins to be decomposed, it continues so even when mixed with the blood of the magnetic salve. By this putrefaction the ecstatic force, latent before in the blood, is excited, and because, in virtue of the ecstasy, it desires to return to its own body, such blood is in continued rapport with the blood of the individual from whom it is derived. Then the "*magnet*" of the salve desires to act, and by its own ecstatic power draws all noxious substance out of the edges of the wound, and finally, by the mumial, balsamic and attractive force of the salve the "magnetism" is effectuated."

Van Helmont has the habit, not merely to illustrate the subject he has on hand, by his examples and their interpretation, but to avail himself of the opportunity to give the reader more light on other occult subjects pertaining to the one he is dealing with, and in accordance with this habit proceeds as follows.

"This is the positive cause of the natural magnetism of the salve, — a view with which also the Light of Truth is in harmony. 'Where your treasure is there is your heart' says the Scripture. When the treasure is in heaven then the heart, *i.e.* the spirit of the inner man is in God; but if the treasure is placed in transient things, then also the heart and the spirit of the external man is in the transient. Do not here interpret the heart as mere thought and desire; for the parable following it, of the eagles and the carcass shows that this passage must not be taken as a metapher only. The eagles are really and locally present with the carcass; likewise the spirit of the inner man can be in the kingdom of God in us, and the heart or spirit of the animal man be really and locally with his treasure. Be not therefore astonished that the astral ghost of the animal man is seen even after death with his buried treasure. The external man is an animal that lives after the impulse and will of the blood; the inner man is not an animal, but the likeness of God. Here a further thought upon the magnetism that draws the eagles to the carcass. These birds certainly have no such keen organ of smell that, guided by it, they should fly from Italy to Africa when there are carcasses there. The smell does not spread so far; the sea lying between and a certain property of the air that consumes it, prevent that. Neither can those birds scent the carcasses at so great a distance, especially behind a mountain, but they are really and locally attracted by the magnetism *i.e.* by the mumial spirit of the carcass, and not by the smell of the decaying body. The cause is the eagle's taking so much of the mumial spirit into himself. In the same way the spirit and will of the blood taken from a wound and united by a spatula with the magnetic salve, are attracted to their treasure, namely the remaining blood from which they are derived.

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"That a soul inheres to the blood of all animals, the very first Book of Moses admits. The blood, namely, possesses certain vital forces, that, as though they were animated, cry to heaven for vengeance against the murderer, and also ask of the earthly judge for punishment.

"Again only guided by the spirit of the blood, *i.e.* of the external man, somnambulists ascend certain high places and do things impossible to waking men: and this by a *magic* power, pertaining to the external man."

In the above explanation by Helmont of the healing by blood at a distance, one factor is left out, namely whence does the power of the salve mixed with the mumia of the wound come? From all we read on the subject we have the impression that the real effective agents in these cures are the desire and will, and the vital spirit of the persons manipulating, and interested in the manipulation of the salve and the blood, so that the "ecstasy" in the fermenting blood would be the vehicle only of the healing power.

Van Helmonts theory of the ecstatic force being *liberated* by putrefaction reminds us of what Hahnemann says of his homeopathic remedies liberated by dilution and trituration (modern Hindoo occultists ascribe a far more powerful influence upon the vital spirits to homeopathic than to allopathic agents). Would it not therefore be reasonable to assume that the remedy correctly selected by homeopathic rule would only be the vehicle best adapted to carry the vital spirit of the healer to the diseased spot in the body?

We are inclined to look for the real healing motor-power in the healer, not in the remedy, because in *mental* magnetic healing the powerful adept succeeds where the less developed disciple has not enough power.

We close with the general remark that the facts of healing by the vital spirits as described above would be a first stepping stone to *faith* in the "finer" and higher methods of cure; and we hold that the true method of learning and teaching in occultism would be to begin at the bottom of the ladder *where the occult power can be traced by experiment*, and where metaphysics is still linked with exact science or physics. From this ground then we should ascend, by inference, to the higher, which we have thus to first apprehend by understanding before we can have living faith in, and thus successfully apply it. To illustrate, we should study astrology and chiromancy first, not by applying them to character-reading and fortune-telling, but by examining whether the lines in the hand are really traced, or not, by the ascending planets, as claimed in those sciences; because this can be done without the interference of imagination and fancy, and therefore furnishes a solid scientific position, equally strong against morbid skepticism and credulity. C. W.

He alone can truly possess the pleasure of love who has conquered the love of pleasure.

To resist and overcome nature is to achieve one's self a personal and imperishable existence.

To learn self-conquest is, therefore, to learn how to live, — the austerities of stoicism were no idle boast of liberty.

We must not enter rashly the domain of the transcendental sciences, but once on the road, we must reach their goal or perish.

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TWELVE MANNER OF GENII.

THE GENIUS OF ♍ (VIRGO).

This sign rules the planetary sphere from Aug. 23rd to Sept. 23rd. It is discoverable by the aid of "Solar Biology" that all ancient mythology was only picture-language expressing the facts and principles in nature which were, and are now, beyond the common people's comprehension. The articles by Mr. William Cox on the "Science of Understanding" that have been running through THE ESOTERIC, furnish the formula of that language; and "Solar Biology" furnishes means for definite application and alliance of these principles to the cause-world. In the "golden age" the inhabitants of the earth were controlled by the Divine thought without reason or knowledge, wholly by what we recognize among the animals now as "instinct". But that could never develop man into an intellectual individuality; this could be accomplished only by the cold blasts of an experimental age through which knowledge was gained from suffering. In the purity of childish nature the genii were recognized as the God angels and were consciously with men as their presiding deities. H. Mattison in his Geography of the heavens gives the following account of the genius of this sign.

"According to the ancient poets, this constellation represents the Virgin Astræa, the goddess of justice, who lived upon the earth during the golden age: but being offended at the wickedness and impiety of mankind during the brazen and iron ages of the world, she returned to heaven, and was placed among the constellations of the zodiac, with a pair of scales (Libra) in one hand and a sword in the other.

"Hesiod, who flourished nearly a thousand years before the birth of our Saviour, and later writers, mention four ages of the world; the golden, the silver, the brazen, and the iron age. In the beginning of things, say they, all men were happy, and all men were good; the earth brought forth her fruits without the labor of man; and cares, and wants, wars and diseases, were unknown. But this happy state of things did not last long. To the golden age, the silver age succeeded; to the silver the brazen; and to the brazen the iron. Perpetual spring no longer reigned; men continually quarreled with each other; crime succeeded to crime; and blasphemy and murder stained the history of every day. In the golden age, the gods did not disdain to mix familiarly with the sons of men. The innocence, the integrity and brotherly love which they found among us were a pleasing spectacle even to the superior natures; but as mankind degenerated, one god after another deserted their late beloved haunts; Astræa lingered the last; but finding the earth steeped in human gore, she herself flew away to the celestial regions.

> 'Victa jacet pietas; et virgo cæde cadentes
> Ultima cœlestum terras Astræa reliquit.'
>
> Met. Lib. i.v. 149.
>
> 'Faith flees, and piety in exile mourns;
> And justice, here oppress'd, to heaven returns.'"

The first and dominant with these persons is WILL power, the second a natural understanding of chemistry, the third, of anatomy and physiology. These, as masters, would discover the alchemy of nature and govern the elements. The feminine side of this nature would govern in the art of beauty and symmetry of the body and its surroundings. Music is very effective in harmonizing their mind and vitalizing their body, and is help-

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ful in aiding clearness of thought and spiritual attainments. They would, in an organized body, institute divine worship on a grand scale of sublimity. It is this nature that rules the Roman Catholic Church, and its devotion is the source of its power. Virgo is represented as holding the scales in the right hand, that is, Libra, and a sword in the left, which is the spirit of Leo, standing, as it does in microcosmic and macrocosmic man, between the heart, or the love-nature, and the reins, or stored energies of sex-life: and not being instructed in the uses and abuses of their nature, they are taken control of, from their love of sensual pleasure, by the sex or serpent nature; therefore such persons have more to overcome than those of any other sign; but when they have overcome they possess greater power than any other. Among the twelve fathers of the Israelites this was Benjamin, which means in Hebrew "son of my right hand (or power)". Herein is a most significant fact, which has been used by all the Hebrew prophets in their prophecies concerning the final ushering in of the true Divine order on earth. All these prophets, Jesus and his apostles, Swedenborg as well as the Hindoo philosophers, unite in the one great truth that all men are members of one body and each is an individual function of the same. The function of Virgo being the solar plexus, the mind organ that governs digestion, the care and maintenance of the body, those born in this sign, by virtue of being at the same time subject to the sex passion, are more selfish and arbitrary in their natures than those in any other. Their evil genius has an expression in the boar, the wolf, (see Genesis XLIX. 27.) and the cat. The selfishness and disposition to dominate others and their very active sex-desires must be overcome before they can come into the unity of the body now in preparation; as it is said in Hebrews: "A body hast thou prepared me," which is to be the body of the Christ of the twentieth century, the prophetic 144,000. This function, as the repairer and rebuilder of the body, must be strongly allied to the old configuration and customs of the body, in order to maintain the identical appearance and prevent changes; because of this we recognise in those persons comparatively no change in personal appearance after 20 or even 40 years, notwithstanding every particle of the body has been thrown off, and new been taken on, and the body meanwhile constructed entirely many times. In like manner these persons are inclined to old formulas, such as governmental and ecclesiastical, and are naturally adverse to reorganization. They are the main stay and strength of the Roman Catholic Church. There are more persons born in this function in that Church than in all the other Churches together. Although there are many of them in the Episcopalian and less in other Churches, yet even they are in sympathy with the Catholic many times, more than they are aware of.

Persons born of this sign, if polarised and endowed for a business sphere, are very successful and hold a controlling influence in the wealth of the world; therefore money flows into the Mother Church in great abundance. Thus the linking together of all these influences is obvious, dealing with the body of humanity as we do, and as God, who flows through all as the life, like the sap of the vine through all the branches; as Jesus symbolized it: "I am the TRUE vine, my Father is the husbandman," or Life that cares for and nourishes.

So the persons born in Virgo, being linked to the past and passing age, inspire and are controlled by the religious spirit of it, and to extricate themselves from supporting and vitalizing that old parent body requires a

great struggle on their part; but when they have done so, the mother body of that church-organization will die like the symbol of Benjamin's birth, see Gen XXXV. 16 to 18; when he was born his mother died, and before her death she named him Benoni, *i.e.* "son of my sorrow."

All the Bible prophets refer to the time of the final change when God's kingdom should come, as a struggle in child-birth; see Isaiah LXIV. 6. to 9. verses; Rev. XII. 1 to 5. Many other passages might be given, but these will suffice. Thus it appears according to prophecy and according to the law governing the life of the body of humanity, that a great struggle is imminent through that body of people, and also that those making attainments from this sign have to close up the door of sympathy to the old order of things and earnestly desire a new body to be formed of which they may become the preservers, vitalizers, and enrichers. They may also expect adversaries as "angels of light" so deceptive, so mysterious and so insidious, appearing as from God to mislead if possible.

Therefore the only way of escape for Virgo is to fix their mind on the work of establishing a new body according to Divine law, let go all hope of their personality in relation to it, desire to be absorbed in God and his kingdom. Conquer selfish desires, and all desire of power, and disposition to control any other person; but desire to serve all and to be only an instrument under control of the Divine will. But right here there is danger of the deception, that it is Divine will that you should control this and that one, and in this and that sphere, and maintain certain conditions etc.; but you must not allow any, even the luminous angelic appearences, to turn you away from the object, viz. to become even a force in the Divine economy for the accomplishment of the new order of humanity on earth. The struggle is not with persons, but principles and spiritual wickedness; even from his high seat the Pope of Rome works through ancient magic to hold control over the earth. The symbol of this sign, when regenerated and brought into Divine order, is the mule; for as Jesus rode into Jerusalem (city of Peace) on an "ass, a colt the foal of an ass" so the Christ of humanity will come into his glory and dominion over the earth through the powers of Virgo being made docile and submissive to the Spirit of God. Jesus was offered the dominion of the world by the tempter, and refused it; Virgo, or the Roman Catholic Pontif, was offered it and accepted it; and they are ready to slay men to maintain it. Astræa, or the Genius of Virgo,—the last to leave the earth,—was spiritually restored at the advent of Christ and when she again left, the Christian Church of Rome fell; therefore the long list of bloody and cruel deeds during the Middle Ages. Those born in Virgo must, as individuals, counter-act this in their own life, and refuse all power over their fellow-men, and earnestly desire to be a servant to all other members of the body in aiding to bring in the true Divine order on earth, then will be fulfilled in them the prophetic blessing of Moses, Deuteronomy XXXIII. 12. "Of Benjamin he said, the beloved of Yahveh shall dwell in safety by him; he covereth him all the day long, he dwelleth between his shoulders," *i.e.* the position of Power.

H. E. BUTLER.

THAT which for ages I have aimed at, now am I just about to obtain; delivered now from narrow bounds of sense, I go to the place of never-ending rest and peace. *Buddha.*

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THE BROOK.

A MEMORY OF CHILDHOOD.

From near-by hills, its living source,
Through the meadow it took its course;
Then, neath the culvert of the road,
Winter and summer ceaseless flowed.
Night and day it babbled or gushed,
Coyed by the way or fiercely rushed,—
As fed by spring or falling rain
So it meandered to the main.

Sometimes gently, softly flowing,
Then to the sea in torrents going;
Oft we watched, and how we wondered,
Why it swelled, and why it slumbered,
Threw in bright chips to see them speed,
Clapping hands at the water's greed,
While greatly to our young delight
It whirled them quickly out of sight.

Into the sounding woods it sped,
For thus the brooklets pathway led;
Lost in its tangled web awhile,
Sallying forth with laugh and smile;
By lawn and orchard near the town,
Tripping, dancing merrily down;
Through the valley on mission bent,
On to brim the river it went.

LIVING WATERS.

A PARABLE OF THE FAIRY GROVE.

Life is a rill from mystic height,
Meandering through a vale of night;—
As mountain jet in spray doth fall
And sparkle down the granite wall,
To dally in the woodland shade
Till all too soon its freshness fade,—
Like mountain nymph to bondage sold,—
The sport of swamp-land muck and mold.

At birth thy spray drops gleamed with light,—
But now behold their sorry plight!
Such slimy things the waters crawl,
E'en serpent-forms the life appall;—
Its innate sweetness yet doth lave
Deep roots of trees that o'er it wave;
Till mounting by a hidden way
Within the leaves it finds rare play,
And sporteth with the wind and sun
Until a crowning work is done.
It solvent holds the germal power
From life of tree to form a flower,

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And in a magic cell to hold
The gift new forests to unfold.

The autumn wind with solemn sound
Did waft this germ to distant ground, —
A genial bed by valley side
Where it became the household pride
Of worthy ones who built their home,
Invited by its sheltering dome.

And its nigh offspring also throve
Expanding to a friendly grove
Where oft the cotter sought the shade, —
The goodly matron with her babe,
A bright but yet a pensive boy,
Whom fond tree-genii would decoy
To their cool shades, to sleep, and dream
Of sunlit heights beyond life's stream,
Of mountain crags where song-birds wing,
Of living brook, and flowing spring.

And thus the life that finds its way
From heights forever wreathed in day,
Was breathed into his inner soul—
Rare thoughts befitting life's true goal.
And their calm poise within his mind
Had strength the *serpent-self* to bind;
And in its stead the genii wrought
An INNER-SELF, of crystal thought:
The gnomes substantial bases gave
Of precious gems from rock and cave;
The nymphs, with lilies from the lake
Were wont a fairy bower to make,
And lent their charm to many a dream
Like stately swans on fairy stream;
The sylphs their airy secrets told,
The while they shone like sunlit gold;
The salamanders brought PURE fire
Wherewith to kindle high desire,
And by the magic of their art
Instilled their vigor through each part;
And wrought an inner vesture bright
To pierce earth's gloom with living light.

'Twas thus the LIVING WATERS strove
And wrought themselves a fairy grove:
It was indeed a goodly dell,
And shed abroad a peaceful spell;
And so the people often came,
Till "Sabbath Rest" they called its name:
For here bright genii were embowered
And erst awhile the youth empowered
To teach the neighbors gathered there,
The treasure-thoughts of earth and air

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Which gnome, and sylph, and genii kind
Had planted in his budding mind.
And thus they shed their crystal shower,
And made the grove a place of power.

The very birds drank of the peace,
And sought the grove with great increase;
But not a jarring chord or note
Found ut'rance from a warblers throat,—
For where the LIVING WATERS dwell
The very dust imbreathes its spell,
And pulses with a rhythmic flow
Which every mortal well should know,
And seek with an undying power,
To make the life a living flower,
From which an inner grove may rise,
Where dwell bright Genii of the skies.

JOHN LATHAM.

SWEDENBORG ON CREATION AND THE LORD.

IT has come to be a scientific, as well as occult axiom, that all life proceeds from some prior life. What we call death, therefore, is simply change; life may cease in one form of manifestation, but nothing is lost, — the essential principle of life is immortal and passes on in its processional spiral of expression. The centre from which life springs and to which it returns, — for life moves in spiral circuits, — is called God.

In a general way we say that mankind descended from Adam, but individually it would be idle to attempt to follow our hereditary line of descent; the best preserved genealogies are soon lost in the receding distance, yet none will deny but what all present life is derived from some prior life.

This applies not merely to man and animate life on earth, but to the entire solar system, and even the physical Universe in all its conceivable vastness. Only the spiritually illumined can approximately perceive or understand this prior life, and then only in its more superficial operation. We are at present incapable of tracing, and can barely conceive of its many prior universal cycles. We have a sufficiently vast undertaking to comprehend our relation to the present kalpa of the Universe and its producing cause or immediately Prior Life. Swedenborg tells us that Adam, or the people of the Most Ancient Church, conversed with this Prior Life face to face, cognizing it as Lord, God, and Father, the only true and real Man; considering themselves as men only so far as they partook of His attributes.

The term Man in its celestial and spiritual sense has a vastness of arcana not readily unfolded. It stands for the perfected Life or Lives of a prior kalpa, and those only are called Sons of Man, or Sons of God who are regenerated into its image and likeness. There is a significant conception of the universe as a single cell. This idea is truly applicable to perfected spiritual beings, and even with earthly races we observe that a well organized nation will representatively speak or act as a single man. Unity, solidarity, oneness have infinite possibilities in spirit and the Perfected Life of the preceding kalpa was the Man, Lord, and Angel

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that talked face to face with the most Ancient Church, and that representatively appeared to the Israelites as Jehovah and was known to other nations under different names. Therefore the idea of a God-man is not a mere childish myth, but one that pertains to the essential constitution of things, — of life itself; but the nature of this supreme heavenly Man is not comprehended, and consequently is unduly limited, personified, and distorted.

This Perfected Life of a prior kalpa became the Primal Splendor, the Spiritual Sun of this, the Divine Man of the heavens, the Father, Creator and Lord. To all things of the present universe, this Spiritual Sun is the supreme and original Life. It is perceived by the intelligent or spiritual principle of man as the uncreated light. It manifests itself to the affections or the celestial principle as veritable God-man.

These considerations seem necessary as supplying a missing link in the chain of thought that is requisite to the more profitable study of Swedenborg by certain schools of thinkers. While Swedenborg had a most remarkable illumination and understanding regarding the principle of unitized life in the heavenly societies of our planet, and also that these, though seemingly so complete of themselves, were each nevertheless but a particular organ or function of the universal heaven; he failed to philosophically define the Over Life of the previous kalpa which so wonderfully fills and rules the heavens not only of our solar system, but of those of the entire universe He clearly perceived the representative capacity of heavenly societies to appear as a single man even though composed of millions of individuals, and by special influx to speak through spirits and even mortals in a personified manner, and that the one controlled would speak and, for the time being, know no otherwise than that he was himself the mighty spirit who was speaking, and even thinking of it afterwards as a transient exaltation of his own individuality. These manifestations he seems to have well understood, and that a society could speak and manifest in proportion to its magnitude, function, and quality; neither did he account this as the power of a single spirit save in a representative capacity. But when the mighty Sun Society of a prior kalpa spoke or appeared as the Lord, such was the celestial intensity and manifestation of very LIFE that it was not surprising that he did not perceive its representative nature. Indeed it is non-essential other than for philosophical consistency, and to remove the stumbling-block which this proves to many, thus enabling them to understand the works and words of Jesus, the annointed, in their representative significance and not in a merely limited personal sense.

We have no desire to shock the religious sensibilities or prejudices of those who regard Christ Jesus, in a personal sense, as the Lord God of heaven and earth. That he is representatively such we are prepared to admit, conceding him to be that point or cell of the universal nature where humanity began to take on Divinity. His difference therefore is one of priority and degree, rather than one of kind. Were this not so, how could mankind participate with him in the son-ship and glory of the Father. The title of Lord is His in a lofty representative capacity, as of one who fulfilled the conditions and embodied the concentric and culminating thought, aspiration and ideal of ages on ages. The race had experienced many a divinely illumined thought, and enjoyed countless heavenly visions, but in Him the volatile became fixed, the ideal became a reality of flesh and blood in which the human nature took upon itself new qualities; converging forces celes-

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tial and terrestrial, gave birth to a new type, a "first fruit." It may possibly have taken the coursing electricities of the Divine Thought a million years to out-work through humanity such a distinctive and crowning type, — a Man who fulfilled not only the spiritual but the celestial conditions.

The seed of each new type, it should be borne in mind, is within itself, as most abundantly indicated in Genesis. Therefore a new type being once produced, its almost unlimited multiplication is a relatively simple matter and hence the significance of the "raising up" of Jesus as the Christ. Do we not continually see the proneness of mankind to do honor to those who embody the higher ideals of the race in either Church or State. Such persons are invariably representative in their capacity though perhaps in but a small degree at first. And in the same ratio that they are truly representative do they serve an important Divine function. Through their spiritual intuitions the Western World has, with an ever increasing measure of unanimity, accorded to the man Jesus the most lofty and exalted title of Lord; as the recognized necessary and long-promised nucleus of the heavenly kingdom from which a new and higher order of planetary and universal life should proceed. Swedenborg defines his position on this subject as follows.

"In the following work, by the LORD is solely meant Jesus Christ, the Savior of the world, who is called the Lord, without other names. He is acknowledged and adored as the Lord throughout all heaven, because He has all power in heaven and earth. He also commanded His disciples so to call Him, when He said, 'Ye call me — Lord, and ye say well, for so I am,' (John XIII. 13.) And after His resurrection His disciples called Him Lord. Throughout all heaven they know no other Father than the Lord, because He and the Father are one, as He Himself said: 'I am the way, the truth, and the life. — Philip saith, Lord, show us the Father. — Jesus saith unto him, have I been so long with you, and yet hast thou not known me, Philip? He that hath seen me has seen the Father: and how sayest thou then, show us the Father? Believest thou not that I am in the Father, and the Father in me? — Believe me, that I am in the Father, and the Father in me'" (John XIV. 6, 8–11.)

Swedenborg gives the following general explanation regarding the styles in which the different portions of the Bible are written.

"There are in general four different styles in which the Word is written. The FIRST was in use in the Most Ancient Church, whose method of expressing themselves was such, that when they mentioned earthly and worldly things, they thought of the spiritual and celestial things which they represented, so that they not only expressed themselves by representatives, but also reduced their thoughts into a kind of series, as of historical particulars, in which to give them more life, and in this they found their greatest delight. This style is meant when Hannah prophesied, saying, 'Speak ye what is high, high, let what is ancient come forth from your mouth' (I. Sam, II. 3.). Such representatives are called by David, 'dark sayings of old.' From the posterity of the Most Ancient Church Moses received what he wrote concerning the creation, the garden of Eden, etc., down to the time of Abram. The SECOND style is the historical, occurring in the books of Moses from the time of Abram, and afterwards in those of Joshua, Judges, Samuel, and Kings, in which the historical facts actually occurred as they are related in the letter, although all and each of them contain things altogether different in the internal sense. The THIRD style is the prophetical which took its rise from that which was so highly venerated in the Most Ancient Church. This style however, is not connected, and in appearance historical, like the Most Ancient, but broken and interrupted, being scarcely ever intelligible except in the internal sense, — in which are contained the greatest arcana, succeeding each other in a beautiful and orderly connection, and relating to the external and internal man, the various

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states of the church, heaven itself, and, in their inmost, of the Lord. The FOURTH style is that of the Psalms of David, which is intermediate between the prophetical style and that of common speach. Here the Lord is treated of in the internal sense in the person of David as a king."

The following extracts from the first chapter Volume I. of "Arcana Celestia" will give our readers an insight into Swedenborg's treatment of the subject.

"Man before regeneration is called earth, void, and empty. *The faces of the abyss* are the lusts of the ungenerate man, and the falsities thus originating, of which he consists and in which he is totally immersed. Such men when seen from heaven appear like a black mass destitute of vitality.

"The things over which God *moves*, are remains or hidden knowledges which never come to the light, or day, until external things are vastated. These are called *the faces of the waters*."

"*Evening* in a general sense signifies all things that are of man's own; but *morning* whatever is of the Lord. David says: 'He is as the light of *the morning*, when the sun ariseth, even as a morning without clouds; as the tender grass springing out of the earth, by clear shining after rain (II. Sam. XXIII. 2–4.)"

"The *morning* is used in the word to denote every particular coming of the Lord; consequently, it is an expression which has respect to a new creation."

"When the earth, or man, is prepared to receive celestial seeds from the Lord, and produce something good and true, then the Lord causes some tender thing to spring forth, which is called *the tender grass*: then something more useful, which again bears seed in itself and is called the *herb yielding seed*, and at length something good which becomes fruitful, and is called the *tree bearing fruit*, whose seed is in itself."

"The progress of faith with those who are created anew is as follows. At first they have no life, for it is only in the good and true that there is life, and none in evil, and the false: afterwards they receive life from the Lord by faith, first by faith of the memory, which is scientific faith; next by faith of the understanding, which is intellectual faith, lastly by faith in the heart, which is the faith of love, or saving faith."

"Love and faith in the internal man are like heat and light in the external-corporeal man, for which reason the former are represented by the latter. It is on this account that *luminaries* are said to be *set in the expanse* of heaven, or in the internal man a *great luminary* in the will, and a *less* in the understanding."

"By the sun being darkened and the moon not giving light is meant the obscuration of love and faith."

"Life never exists without love, there is no kind of joy but what flows from love. Such, however, as the love is, such is the life, and such the joy; if you remove loves, or what is the same thing, desires, which have relation to love, thought would instantly cease, and you would become like a dead person. Self-love and love for the world have in them some resemblance to life and to joy, but they are altogether contrary to true love, which consists in a man's loving the Lord above all things, and his neighbor as himself; it must be evident that they are not loves, but hatreds, for in proportion as any one loves himself and the world, in the same proportion he hates his neighbor, and thereby the Lord. Wherefore true love is love towards the Lord; and true life is the life of love from him; and true joy is the joy of that life."

"The celestial angels, by virtue of the heavenly love with which they are influenced from the Lord, are in all the knowledges of faith, and enjoy such a life and light of intelligence as can scarcely be described; but, on the other hand, spirits who are only skilled in the doctrinals of faith without love, are in such a coldness of life, and obscurity of light, that they cannot approach even to the first limits of the entrance into the heaven."

"After the great *luminaries* are kindled and placed in the internal man, and the external thence receives light, then the regenerating person begins first to live."

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"When the Lord raises up to life, or regenerates man, he permits him at first to suppose that he does good, and speaks truth from himself, inasmuch as at that time he is incapable of conceiving otherwise, nor can he otherwise be led to believe and perceive, that all goodness and truth are from the Lord alone. Whilst he thus thinks, the truths and goods that are in him are compared to the *tender grass*, and also to the *herb yielding seed*, and lastly to the *tree bearing fruit*, all of which are inanimate; but now that he is vivified by love and faith, and believes that the Lord operates all the good which he does and all the truth which he speaks, he is compared first to the *creeping things of the water*, and to the *fowls which fly above the earth*, and also to *beasts*, which are all animate, and are called *living souls*.

"The *beasts* here alluded to are the good and gentle, and thus signify affection because it here treats of those who are being regenerated. The inferior things in man, which have more connection with the body, are called *wild beasts of the earth*."

"Everything which has in itself life from the Lord, fructifies and multiplies itself immensely; not indeed so long as man lives in the body, but to an amazing degree in another life."

"*Male and female created he them.* What is meant by male and female in the internal sense, was well known to the Most Ancient Church, but when the interior sense of the Word was lost amongst their posterity, this arcanum also perished. Their marriages were their chief sources of happiness and delight, and whatever admitted of the comparison they likened to marriages. ****** Being also internal men, they were delighted only with internal things, viewing externals with their eyes merely, whilst in their thoughts they regarded that which was represented. *** In this way they were led to reflect on the celestial marriage, whence they perceived the felicity of their marriages to flow, and on this account they called the understanding in the spiritual man male, and the will female, which when acting in unity, were spoken of as married. From that church was derived a form of speaking, which came afterwards into general use, whereby the church itself, by reason of its affection for goodness, was called *daughter*, *virgin*, and also wife."

"The times and states of man's regeneration, are divided into six, and called the days of his creation: for by degrees he is elevated from a state in which he possesses none of the qualities which properly constitute a man, until by little and little he attains unto the sixth day, in which he becomes an image of God. *** At the close of the sixth day the evil spirits depart and the good succeed in their place, when a man is introduced into heaven."

CORRESPONDENCE.

OAKLAND, CAL., AUG. 13, 1888.

DEAR ESOTERIC,

I am inspired to write you to-day by reading the suggestions from others about the location of the college, and I trust you will bear with me in brotherly patience should I claim too much for this, to you far off Land of the Golden West. Well, to begin with we have mountains towering up toward heaven until lost in eternal snow-caps of dazzling whiteness, while from their tops one may see all that vision possibly can take in. Then they are covered with virgin forests where one may find *the* silence wherein is to be found the still small voice telling of love and peace, that peace which passeth all understanding. Then in the Coast Range it might be so located as to command an enlarged view of the Pacific rolling its gentle waves upon a shore of eternal summer. Then, more than all, the golden sun forever shining on in sublimest grandeur, always reminding him who has passed through the "Gates of Gold" of the ever present and ever to be adored God our Father and also of the near approach of the woman clothed in

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the sun. Then again the light that has arisen in the east will shine into the west and from thence shall illumine all the world of mankind. Oh, may our blessed Father and the Christ whose light hath found a lodgement in our soul bless this undertaking! and I pray that I may be so prosperous that I may be able to furnish it all needed material aid and also to spend my life in its service trying to lead my brethren back from husks to the fatted calf, and every moment while I live I will not cease to pray: "Dear Father, lift upon us the light of thy countenance and grant, oh Father, the wisdom that shall redeem us from the dominion of sin and *death*. Now, please consider this idea of coming here and may God pour out a blessing on your labor and may every page of THE ESOTERIC reflect the light that cometh from the throne of *God in man!* Pray for me that I may have light and may meet you face to face in this life. Peace from God our Father be Thine.

Ever your Brother in the bonds of Love, R. A.

GILROY, CAL., AUG. 7, 1888.

EDITORS ESOTERIC.

Dear Sirs,

The August number of THE ESOTERIC is before me. I am so well pleased with the magazine in general, that I want to tell you about it. In the first place I always had a way of studying out things for myself, and when I saw an advertisement of THE ESOTERIC in a Boston paper, something told me, that I needed that magazine, so I sent for the three first numbers, then became a subscriber. I loaned my copies to others, everyone likes them, and I think some have sent in their names.

In the present number I have just read the "Unity of Desire, or Prayer." I have tried to sit at the appointed time, as often as I could, and I have an experience to relate, which I did not understand till I read this article. I hear that peculiar *rushing* sound, I cannot discribe otherwise, than it is like the sound of many waters, then I hear music like some wind-instrument. It will swell, and seem to come very near, then die away in the distance, so soft it can be scarcely heard. I could not make up my mind, about the matter as I am a little deaf and I did not know but it was the condition of my head. I hear no words, but sometimes I can write very readily

For a long time it has been impressed on my mind that I have a mission, a something for which I am waiting. It may be that, like Anna of old, I am waiting for the coming of the Lord. I do not know, so I study and wait.

THE ESOTERIC is a great helper. May it ever prosper!

Yours truly, Mrs. L. F. A.

WILTON, N. H. AUG. 12, 1888.

Dear Esoteric: —

In compliance with your request that the friends of the Esoteric would give some of their experiences, I feel impressed to speak of one of my own which, although it took place some years ago, is as fresh in my memory as if it were but yesterday and proved to my mind that there is a power within us that can see and hear independently of the physical senses.

While passing through one of the shadows of life, an experience which, in some form, comes to each one of us as we journey on towards the city of Heavenly Light, when the curtains of darkness hung like a pall around me, and there was not a rift in the clouds above to admit the light of a single star, there seemed to rise up before me a large, round, high, and very steep hill. The surface seemed very smooth, and thickly covered with green grass, but there was not a bush or stone or indentation even, by which to gain a foothold, and it seemed that by the most persistent and patient effort only could one ever climb to the top. Just beyond the summit was a beautiful light apparently about a foot in width and shaped like that from a kerosene lamp. Just above it in letters of gold was this inscription, "The Light Beyond," while in the distance I could hear the sweetest music that ever fell upon my ear.

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The hill and its difficult ascent seemed to symbolize my life, which, from early childhood, has been a continual struggle. The beautiful light held by angel hands has never burned low, but seems to increase in size and brightness as slowly I wend my way towards it, and the sweet angel voices are still ringing in my ears, "Come up Higher."

Frequently during the past year I have seen dancing before my eyes when closed, beautiful bead-like lights of a sky-blue color, sometimes changing to a golden yellow and varying forms. Is there any special meaning to this? if so, what is it?

Every page of the last issue of THE ESOTERIC speaks with a living voice. May it reach the inner consciousness of all who are favored with its perusal.

Yours very truly, Mrs. E. A. B.

Ans. Every color has its significance: the persistent appearance of sky-blue would indicate that your mind and nature was pervaded by an orderly and peaceful atmosphere. The golden yellow implies the opening or unfolding of the sensations of the spirit.

LOS ANGELES, AUG. 7.

EDITORS OF THE ESOTERIC.

There are a number here that sit Wednesday afternoons, and what a spiritual force comes! THE ESOTERIC has done a great work and I feel assured that this is but the commencement of it. L. M.

CHICAGO, JULY 26, 1888.

EDITORS ESOTERIC.

I had a beautiful vision last night while sitting at the hour appointed for prayers. The vision was one long to be remembered, for the heavens were opened, and thousands of angels in dazzling robes of white and gold came floating down towards me with such radiant faces they shone like the white light of heaven. Why, I said to myself, do they seem to hover over me at this time? The answer came softly, but earnestly: Because you have made covenant with God and the angels, and are willing to yield all into their keeping. This seems almost egotistical for me to write, but I really feel more humble than I ever did in my life.

Yours very truly, L. M. H.

SALEM, OREGON, JULY 23, 1888.

ESOTERIC PUBLISHING COMPANY.

Dear Friends: —

I am a subscriber to your truly excellent magazine and have read every number so far, and am more than pleased, and feel that I have not the ability to set forth all its merits sufficiently to make an attempt to do so. I will simply say that it has become an indispensible grand necessity for the age or dispensation in which it is published.

You would confer a favor on more than one of your patrons, to state in THE ESOTERIC, if you intend to form a co-operative colony, and if so, when, and where, in all probability, it will be located.

Persons of small means, desiring to live on a higher plane of life, should have better facilities and surroundings than they have at present.

May success and prosperity crown the noble efforts of THE ESOTERIC to enlighten and spiritualize its ardent band of readers!

Yours truly, H. L.

Ans. The establishment of an esoteric college and co-operative colony are earnestly contemplated at the earliest practicable date. The matter of location is not yet settled, but indications point to its being in the vicinity of one of the great mountain ranges of the country. We are open to further suggestions relating to desirable localities and available tracts of land. A register has been opened for

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the recording of the name, business, etc., of interested parties. Further and fuller particulars will be soon presented.

POMONA, TENN. AUG. 7, 1888.

IN the August number a suggestion is made that Colorado be selected as the location of the future college for esoteric culture.

As I read it on this lovely plateau, two thousand feet above the sea, where nine or ten months of every year one may enjoy the open air, and the climate is simply perfect, I was wondering why this more *central* location could not be selected instead. Land is cheap, fruit plenty, health abounds, and the distance is not so great from our denser civilization, hence travelling would be less expensive. Come and see what a paradise is here on the Cumberland mountains.

Yours, etc., M. B. P.

POMONA, CAL. AUG. 6, 1888.

DEAR ESOTERIC,

I have been for some years impressed with the idea of a gathering together of those who are led by the Spirit, and are of one mind, that they should also be in one place, that would serve as a nucleus of illuminating power, that should be as a beacon light to all who are seeking a haven of rest. That there are many such I am fully convinced. In my work as a Christian Science healer and teacher I find many. I am so glad to hand them THE ESOTERIC with its clear and practical teachings, to help them. All like it.

Now, I have consecrated myself, all I have, am, or can be, to God, to be used in the way that He points out to me, and I shall be so glad if this is the way, and ye are the people. The promise has been made to me, that a blessing shall be poured out upon me until there shall not be room to receive it, and I expect it to be fulfilled, for these promises have never yet failed. I have been cared for in a most miraculous and wonderful manner. I send $100. to your Trust Company for ten shares, as that seems to be the wish of the spirit. I trust you will keep me advised of what you propose to do. I like your sensible business-basis. Have you thought of the Santa Cruz mountains as a locality?

Fraternally, Mrs. Y. L.

SARATOGA SPRINGS, N. Y.

MR. HIRAM E. BUTLER.

Dear Sir,

May I call your attention to an experience that attends me, in the hope of an elucidation or explanation?

Perhaps it is not uncommon with others, but in any event I will present it.

In reading the translated works of Homer, say the Odyssey, I feel a continuous succession of *vibrations* through my entire system, from head to feet. They might resemble repeated electric currents, minus the physical shocks. The sensations are agreeable, inspiring sometimes to grandeur! They are quite apart from intellectual thrills of pleasure.

The same states occur from perusing Shakspeare and in listening to the oratory of a Forrest, though not so marked and vivid. I hope I do not trouble you by this letter. I am yours in sincerity, H. J. H.

Ans. You cannot read the writings of any one with sympathy for his thought, without imbibing of his mental aura or conditions. Psychometers feel the conditions of an author by touching his book, and much more by reading. You are a sensitive probably born between January 20 and February 19, or August 23 and September 23, and your nerves of sensation are very accute. This also occurs with some others when there are sensitive conditions in their nature; to be interested in one's words, written or spoken, causes vibrations in the life-forces very much like the speaker's.

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AN ASTRAL VISION.

THE MONASTERY OF THE ARK.

"All ye inhabitants of the world and dwellers of the earth, see ye, when he lifteth up an ensign on the mountains, and when he bloweth a trumpet, hear ye!" (Isaiah, xviii. 3.)

BOSTON, AUG. 11, 1888.

TO EDITORS OF THE ESOTERIC.

In answer to your request for Wednesday night experiences I send the following.

I perceived a large object, seemingly resting on and partly enveloped by a dense, dark cloud. As my vision became more clear I discovered that the object had the appearance of a large, capacious, and very roomy ark. Through the subsidence of the cloud, which by the increasing light I perceived to be of the nature of astral waters, the ark came to rest on a mountain peak, apparently connected with some vast range like that of the Rocky Mountains. Light seemed to emanate from the ark and from the heavens above it, until the region became highly illuminated. I saw people of a superior type but apparently from a very ancient period, issuing from the ark in great numbers, who seemed to be the *genii* of people now on earth, and under the guidance of a central or sun-society of genii, from whose light they seemed to be guided. By the aid of this light I was enabled to be present in my astral form.

My attention was arrested by a murky cloud which wreathed about the top of a neighboring crag, to the left and slightly below where the ark was resting. The cloud was rolling and tossing in fantastic shapes having the appearance of being alive with hideous forms in fierce contention, confusion, and strife. The scene was one calculated to bewilder and intimidate any mortal who attempts to tread the path that crosses its summit and wends to the "mount of the ark." I looked more closely and perceived the form of one who was still of earth but struggling to attain the higher goal. The hideous and contending forms of the cloud I discovered to be largely reflects of the internal confusion of earth-people which states tend to keep aspiring mortals plodding in a labyrinthine circle rather than following the path to the "mount of the ark."

By the wonder magic of the celestial Sun-Genii the substance of the ark was suddenly transformed into a capacious and picturesque monastery, and the tutelary genii entered in to await the coming of their earth people. The monastery formed an inspiring sight on the mountain side; for loftier peaks came into view and towered in the back-ground, and a celestial city of wondrous charm was visible in the atmosphere above the mountain. I was given to understand that a zone of the astral world had been brought into order and been given a resting place from which the spiritual Genii and their celestial Sun-Angels might radiate, and flow forth into all the earth.

I would fain have entered within the monastery and, perceiving that my genius had remained behind, I queried if he was waiting to accompany me; but perceiving my thought he answered: "Not yet, there must be no unseemly haste on the part of mortals to be the first to enter. It is sufficient for the present that you have seen the monastery and the Celestial City, for it is not permitted that mortals should enter singly, for this is the monastery of the ark concerning which it is written, "there went in two and two." Then I saw the dark astral waters had subsided until a way appeared down the mountain, and I beheld a neat but modest lodge at its base with a fertile space about it and I said to my genius. "When the people enter into the monastery they will need of the fruits of the valley; may I dwell in the lodge and plant a vineyard and orchards and make ready for their coming? and he replied, "It is well; do as you have said, the lodge shall be yours."

I proceeded down the mountain, a deep peace within; I did not look back lest some unknow temptation should come over my mind; nor had I need, for the monastery with the shining city above it was indelibly impressed upon my brain and was with me like a living presence. I realized that my genius had joined his

brotherhood of the ark; but I knew that I should have his mystic presence with me in the lodge at the mountain's base, for the absence or presence of a genius is a matter of state rather than of place.

When I had nearly reached the lodge, I thought of the mortal I had seen struggling on the cloud-bound crag to the right of the monastery, and my soul went out to help him rend the cloud and find the path; "for" I said, "it may be permitted him, though it is for me to dwell in the lodge." Then I rested against the verdant terrace that marked the approach to the lodge, and my soul went up to his and we wrestled with the forms in the labyrinthine cloud till a voice sounded from the Celestial City, "The united desire of the two souls accomplisheth that which is denied to one; admit the pilgrim." Then the cloud parted and the way to the monastery of the ark appeared. I heard its gates open with a musical sound and then the pilgrim's genius appeared to conduct him over the rough path and intervening chasm.

When I arose from the velvet terrace where my natural form had rested, and entered the lodge I could still hear the musical strains that had issued from the monastery, and realized that it is the law of higher life that each should rejoice in the preferment of others, for therein doth the joy of angels consist.

"And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." Isaiah, xxv. 7.

CAPRICORN.

EDITORIAL NOTES.

ANOTHER installment of "How to study Solar Biology" will be given in our next; the contributor of this series was unexpectedly called out of the city and did not return in time for this issue.

THE comments of the translator of Occult Medicine will be somewhat modified by Van Helmont's theory of the action of remedies which will be given in our next.

HAVING returned from his vacation, Prof. Butler resumed his Sunday night lectures before THE SOCIETY ESOTERIC on the evening of the 19th of August. The Sunday afternoon meetings will not be resumed until September 9th. The lectures commence at 3 and 7.45 P. M.

"THEO-SOPHIA, from the Wisdom of the Wise," which attracted so much attention at the time it appeared in the April and May numbers of THE ESOTERIC, has been reprinted in pamphlet form and is now ready for delivery. Price 15cts. post paid.

"CORRESPONDENCE" forms quite a feature of the present issue, more space than usual being warranted on account of "Unity of Desire" experiences, and recommendations regarding the location of the Esoteric College. A suggestive and impressive thought on this latter subject will be found under head of "An Astral Vision," on page 131.

ALTHOUGH forty pages of reading matter is our present standard we gave our readers forty-six in the August number and give them forty-four in the current issue. The law of expansion has been our rule from the start, and by the co-operation of our subscribers we trust to be able to continue the same course. The more numerous our readers, the more we are warranted in giving, as the greater the number issued the less in proportion is the cost of a single subscription, and consequently we are enabled to serve our readers, as well as the cause, more abundantly. Therefore we earnestly request our readers to secure all the new subscribers they can, and also to send us the names of those they cannot see in person, but think would appreciate THE ESOTERIC. Subscriptions may commence at any time, as we can supply all back numbers from date of first issue, July 1887. For inducements to getters up of clubs, see page 42, Volume II.

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THE ESOTERIC.

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UNCONSCIOUS SOUL-GROWTH.

THE real secret of development from lower to higher forms of existence, is a simple unconscious adherence or obedience to the laws and conditions most closely affecting the substance being acted upon.

In his endeavors and longings for a better comprehension of the laws operating through his organism, man, in the present age, matures nobler and more perfect ideas with regard to his important earth-mission.

More and more, as his knowledge of inner resources becomes plain, he learns intuitively to link in unbroken continuance the natural with the spiritual world. Thus, in treating the subject of growth, we may positively assume that both natural and spiritual development are promoted and brought to maturity by the same great plan of procedure.

A slight consideration of the phenomenon of vegetable or animal growth will convince all that the growth of soul may be explained, through analogical reasoning, upon the same basis with the growth of less important life.

In those humble, modest ways, universally characteristic with Nature, she constantly holds before us the lessons which fully unveil life's deepest mysteries. Day by day, year by year, she parades them before our blinded eyes, and because of their extreme simplicity and frequency of occurrence we ignore them. We delight rather to look above them, and in our yearnings to gain the heights, before we have felt beneath us the solid foundation of a *right beginning*, we lose all.

Soul-growth and perfecting of character is the prime object in man's presence upon this planet. A belief being entertained of this, the great question presents itself: What must be done to accomplish this highly necessary achievement?

God requires of us no impossible task. In all the innumerable departments of His great Natural Laboratory, impossible feats are neither expected nor attempted. The sublime ends for which each was intended are reached by different roads and attain their goals of perfect use by apparently different methods and laws, applying perfectly to individual peculiarities.

The child, under laws analogous with the flower's, grows and passes through the different stages of physical development, and yet, how widely the paths diverge! The same earth, the same air, may furnish sustenance to both. The flower grows on and on to perfect development and subserves the humble use for which it was created; the child in like manner attains

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the ends of physical growth and if, like the flower, he could remain unconscious to those external influences which wrongly beset his reasoning powers, his innner life would quickly and *naturally* attain the pure spirituality, which is illustrated externally in the beautiful perfection of the flower. And now the answer to the above question. As implied, God asks us to do only reasonable things. He requires only just such an amount of effort or energy in any department of the universe as is consistent with the end to be achieved.

To man He has been especially indulgent, in that He has shed upon him the very light of divinity and unlimited resources of power. This great possession which man holds pre-eminently his own, above all other objects of creation, is often lost sight of and crushed beneath a mountain of self-sufficiency and misapplication of the reasoning faculties.

Growth of soul-power and inner purity can come only through the Divine environment of all that is good and eternal. This environment is alike free to all mankind. It thrusts itself upon us at every step in life and from the very fact of its universality and constant presence we fail to estimate its importance. Rather than look for a means of development always at hand and ready to act upon us, we anxiously journey through life's winding by-ways and long for that which is ever following us, ever surrounding us.

Constant reasoning and anxiety for the Higher Life will not entirely prevent its coming in a partially satisfactory manner, but the growth will be attained more speedily and perfectly by relinquishment of all worry or misgivings for the future. Give up all anxious thought; fear no evil of personal harm — *simply hold yourself in position and desire, clearly and in faith* that soul-illumination may be visited upon you, and God through the action of His immutable laws will do all. Remember that these laws are ever present. *It is useless to search for them.* They beset you continually, ever seeking an opportunity to act upon you, precisely as they encompass the flower and bring it surely and beautifully to its ultimate of use.

A separate environment is not given to each production in nature. The air, the earth, the water, that sustain one tree of a forest are alike free and useful to all the others.

Your environment in a natural point of view, is mine, and the same great good may be derived from it by each, if submissiveness is practiced and consistent adherence to laws of environment is observed in a faithful manner.

"Consider the lilies of the field, how they grow."

Here is the substance of it all. This question of soul-growth has been before humanity since Christ uttered these words on the mount. When will we imbibe the truths of the divine theory embraced within these simple words which are upon the lips of all the civilized world?

In the very simplicity of the parable of the lilies, we pass it unnoticed, thereby thoughtlessly refusing the key which alone can admit us to the temple within, and give us the true Christ-like growth.

The hidden simile of the lilies' and the soul's growth is one of the many indescribably beautiful and perfect comparisons of the natural with the spiritual, with which Christ's sayings are pregnant.

And above all other teachers and seers of whom history informs us, his doctrines, from their simplicity and foundation upon a natural line

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of thought, are given a stamp of divine origin which the consistent truth-seeker can scarcely question. Of all nature's floral offerings none present the clear embodiment of purity that is manifest in the lily of the mountain as described by the Great Teacher. "They toil not, neither do they spin." How could we more plainly be told that our futile struggles for a higher life and our endeavors to *force* a growth is entirely uncalled for? At last these struggles, these feelings of anxiety must cease and the great change will come only through humble and complete passivity.

Learn patience, learn to acknowledge your littleness and incompleteness before eternal forces and your dependence upon them. Accept reverses without a murmur, for often they will prove the most fortunate occurrences of your life. Faithfully keep your true position. Calm the external senses, which mislead you, and bring them completely under your powers of true understanding. This can be accomplished by following the careful instructions which are made a prominent feature in THE ESOTERIC. When you have done this, and even as the change goes on, *your inner-life will expand and come to consciousness of a necessity*, through the action of these ever present laws and forces.

Step by step, little by little, unnoticed as with the flower, your growth will proceed. So quietly and calmly will the God-given qualities unfold that you will scarcely know that the change has been inaugurated until, by and by, in the fulness and satisfaction of your attainments you will realize that you have risen to a new and infinitely higher plane of existence.

Then, and then only, when the goal is reached, you can look into the past, and trace your soul's progress in its journeyings through the winding labyrinth of experience. Then you will see how completely the laws which act upon the flower and bring it to perfect development, are likewise applicable to yourself, and humanity in general.

C. H. MACKAY.

ROADS TO IMMORTALITY.

THE CAPTAIN'S DOUBLE.*

A certain Captain von Härdteck of the sixth regiment of the line, at P**rch* had a remarkable experience. His parents sent him to the military academy, although he had shown no special inclination for an army career. Nevertheless he adapted himself very well to his calling. He was diligent, was scrupulously attentive to his duties, and on entering active service he was particularly favored, so that his promotion was hastened. He soon became a captain, and then for the first time he began to reflect upon the conditions of his profession. "It is difficult," he once said to himself, "to unite the true man with the soldier, inasmuch as the latter, too severely bound to forms, very easily loses himself in them and holds them for the essential. But just when the forms are strict, the heart must be yielding and humane if one is not to oppose himself to the first law of human nature."

Amid such reflections, and with the most scrupulous attention to his duties, he had passed three years as captain, when he began to feel a strange sensation internally and upon his head.

* The translator of "Roads to Immortality" has made the valuable acquaintance of the gentleman who published some parts of the same book in "the Path," and avails himself of his kind offer to make use of his translation of "the Captain's Double" and some other fragments. He does so with pleasure as he regards the translation a very good one.

"What is that?" he thought; "are my broodings injuring my health or confusing my understanding?" He examined himself closely, but found nothing that could cause concern. One evening when alone in his room he seemed to feel a presence at his side. He looked, but that which he thought to see turned backward as he turned. He looked straight forward again and, behold, at his side there stood a figure which, with some exertion, by turning only his eyes and not his head, he recognized as the image of himself!

He could not repress an involuntary shudder and fled from the chamber to rid himself of his strange companion. Outside the house, he saw the figure no more, but he continually seemed to feel its presence. "What will come of this?" he thought; "I am not a Sunday child that sees ghosts!"

The next day, at the same hour, the apparition came again, but this time much plainer than before. When he sat down it sat beside him; when he paced the room it accompanied him; and when he stood still it stood still also.

"This is no illusion!" he cried, "for I am conscious of everything else. What shall I do? In whom confide? nobody will believe me; they would even ridicule me. I must keep my own counsel and, though the case is a strange one, can do nothing more than meet it with manly courage."

Captain von Härdteck had long been betrothed to Fräulein von Blum, but could not obtain permission to marry. He had sent a third petition to the ministry of war and was daily looking for an answer. Three days afterwards the colonel of his regiment came to him at dress parade and congratulated him on his speedy marriage. "The permission of the King," said he, "has arrived! in an hour, at the furthest, you will receive it and all the hindrances that stood in your way will be removed."

In his strange situation this news did not cause him such joy as it formerly would have done, for it was his duty to inform his betrothed of his peculiar condition, and he was doubtful how it would be received. "Heretofore," he thought, "my happiness has been delayed by earthly circumstances; and now heaven, or at least a spiritual being, comes in my way." With faint heart he set out to see his beloved one. What he feared, happened; she was horrified to learn of his ghostly companion and begged for time to reflect and consult her parents. Härdteck parted from her in sorrow and said, "My heart loves sincerely and were you in my place I would not hesitate; I will not complain, however, but will hope that your heart will conquer fear."

He passed two anxious days in uncertainty. On the third he received from the father of his beloved a letter which said that under the circumstances the proposed marriage could not take place. He was sorry to give an honorable man such an answer, but his love for his daughter compelled him to; he would count upon the uprightness of the captain and hoped their friendly relations would not be broken off.

Härdteck read the letter with silent resignation and said at last: "It is not my destiny to be happy; I must bear this loss, heavy though it be."

The King's permission and the intended marriage were generally known, and everybody wondered that the affair should come to an end at the moment of fulfillment. The officers of the regiment took it as an insult to their comrade and demanded satisfaction of the young lady's father. The colonel himself summoned the captain and questioned him about the matter. Härdteck declared that he alone was to blame; something had hap-

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pened to him which he could not disclose. The colonel begged him to give him some kind of a reason in order to pacify the other officers. After a struggle with himself the captain confessed that for some time a ghost had been at his side and refused to leave him. The young lady, when informed of this extraordinary circumstance, could not master her fear and therefore the engagement had been broken off.

The colonel gazed in astonishment. "Ghost? nonsense!" he exclaimed. "That is a notion which you have hatched out in your lonesome life, and it will disappear of itself as soon as you have a wife. The young lady is a fool and her head will have to be set right."

Härdteck defended her and begged the colonel to attempt nothing that might offend or compromise her. The colonel consented at last, but said, "You must be helped. Ask the doctor for advice; perhaps he knows some way to banish your unbidden companion."

The captain, although he felt convinced that medical skill would avail nothing in this case, followed the colonel's advice and spent half a year in trying useless medicines. Then he refused further physical remedies and declared that he regarded his condition as fated; he would have to bear it until it changed of itself.

The colonel said, "Well, do as you wish; but I will make one more attempt myself. When I lived in the capital" he continued, "I once met a man who, without the least boastfulness and in all seriousness, stated that he had attained the gift of knowing all things; he therefore asked all those who found that human wisdom would not avail in unusual matters to turn to him for the advice or help which he could give. I will write to him, and if his words were not mere nothings perhaps he can help us."

He wrote the same day. Shortly he received this answer:

"The condition of your friend, which you have described, is a peculiar one. It originates in a too great conscientiousness, in that the captain doubts that the better nature of man can be joined to the life of a soldier. In consequence of this conflict two beings have been developed within him; one a soldier and the other an ordinary human being; these two would like to become one, but the indecision of the person prevents them. Greet your friend in my name and tell him he should befriend himself more with his ghostly companion and endeavor to become one with him in order that the latter may become absorbed in and make a completed man of him. Then he will see that true human worth excludes no calling and is confined to no garb, but manifests itself wherever the inner life is released from the external and gives to the latter the laws of thought and action. If your friend takes the contents of this letter to heart and carries them into practice, it will be well for him from time to time to give me news of how it stands with him, so that in case he should go astray I set him right again."

This letter made a great impression upon the captain and he exclaimed: "He speaks of an inner life. Is not the apparition which has come to me perhaps the beginning of that? I will follow his advice and see what comes of it."

Härdteck kept his promise. The figure which for a long time had kept at his side at last changed its position and appeared before him, turned itself around with the circle of his thoughts and gradually began to think and to speak within him.

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"Man is a wondrous creature!" he said to himself; "spiritual and divine is his nature when his inner life awakens; but dead without this, however much of acquired theories he may have taken up. I perceive that now I am on the way to truth, and my first duty is to thank my friend and the teacher whom I found through him."

CONTINUATION OF THE ORAL INSTRUCTION.

At the end of six months Silbert * came to Fielding with an air that showed that his Ego had not been without effect and that his skeptical ideas had been powerfully shaken. After the first greetings were over he said: "I have passed through some hard struggles; my body rebelled against my persistence, and my reason reproached me for my mechanical obedience, but the will maintained the mastery! I persisted in my exercises, and I have convinced myself that much may be attained, the knowledge of which is sealed to the ordinary man."

Fielding questioned him concerning every circumstance of his practice and requested him to relate the nature of every effect of the same; he then frankly expressed his joy that his pupil had justified his expectations "You have acted as a man," he said; "this makes it my duty to guide you further. Therefore listen: The man must see, hear, and feel himself, not only outwardly, but inwardly, in the spiritually created image which always accords with the condition of our soul. These phenomena at first make themselves manifest in dreams, then in the waking condition also, and finally in the fullest clearness of our mental powers. You have had proofs of this in your own experiences; therefore let us examine the phenomena systematically.

"The power of the Ego has penetrated you to the extent that you have reached the conviction that your whole being is capable of receiving the Spirit. Since, however, the Ego is subject to so many powers, attaching itself to-day to this, to-morrow to that function, we will show it the way to find again its better self where it separates the pure nature of man, from all its worldly conditions and exalts itself to the place of power.

The natural man is born to the mastery. What the world gives us is fleeting and weak. When the condition stands above the man, when we are ruled by the self that the world has given us, then we are involved in darkness, and we fall a prey to Death if we do not save ourselves. But the pure Ego, when it triumphs over the other, conquers Death and opens for us the gate into the Life; therefore we will now penetrate to the real Man, and learn to feel him, as well as to distinguish him, within us. To this end take for your practice in future the task of thinking the name "man," until the power of the same seizes you, destroys completely the false germ, and places you upon the standpoint where only the stamp of humanity has any value for you. You have accomplished the first task; try now the second.

"It is harvest-time here, and therefore my time is limited; but I advise you to pass a few days with me that you may see the industry and the re-

* We recall to the memory of the reader the last sentence in the first instalment, regarding Silbert, the disciple of the book: "Silbert returned to the capital where he "practiced" for several hours every day and, in the intervals, read for his recreation the tales in the book he had received from Fielding. In order to lead the reader by the same path we will give some of those stories" — which are "The Scholar," "Caroline Rupert," "The Image of the Betrothed" and "The Captain's Double." (*Ed.*)

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joicings of the country people as they bring home the blessings of the fields. Our mood is brought nearer to Nature when we observe in what abundance she gives, and we forget, at least for the moment, that man has also laid upon nature's productions the ban that leads to so much discontent."

Silbert staid with Fielding and observed the activities of the people of the neighborhood and at the same time began the practice of his task. It awakened in him sensations quite different from the other. "I feel myself internally and externally, he said to Fielding, "when I undertake the new practice." "Have courage," said the latter, "for you must possess yourself both within and without."

One evening, when Fielding had finished his business earlier than usual, they sat together upon a height; the glorious landscape lay before them in the most beautiful sunset light. Silbert was involuntarily affected and cried: "Nature is wondrous fair; exalted above all expression and all description! Can the spiritual eye, then, behold still greater beauty?"

"The Spirit beholds all in its own light," said Fielding.

"I do not understand that," said Silbert.

Fielding replied: "All that is proceeds from the Spirit. Within it are the rays of life, as well as all the forms and colors that charm our eye. It is the sum and substance of all beauty, and the external world is but a weak copy of the living glory of the Spirit, wherein it beholds itself. The more we recognize the Spirit, the more perfect appears the Creation also. Nature has no beauty for the unspiritual."

"According to this the wise have more enjoyment than the ignorant," said Silbert.

"Do you doubt that?" asked Fielding.

"No," replied the pupil. "But there appears to be a double meaning. Wisdom demands renunciation of all enjoyment, and still shall it retain the capacity for enjoyment?"

"That is a trifling with words learned from the unwise, who, in their parsimony, can tolerate no riches. Who made the plan of Creation? The eternal Wisdom. Who can understand this plan? The wise. And whereby can it be understood? By penetrating into the being of Creation, contemplating it in its beauty and its perfection, and thereby attaining the highest enjoyment."

"If that is so," remarked Silbert, "then the doctrine of Wisdom is that of enjoyment."

"Happiness is our aim!" said Fielding. "In that we find all conditions of life fulfilled."

"That is also the language of the egotist."

"It appears to be. Is he an egotist who by his conduct raises into honor in human society a calling which for a long time has been despised? No, in truth, no! He has only given in himself a proof of the worth of his calling. This is the example for man: Everyone shall strive to realize in himself the ideal of humanity; then he has worked for himself and humanity."

"You are right!" exclaimed Silbert. For the first time this view is clear to me. We seek to illuminate others while we are wandering in the darkness ourselves. I feel what I have neglected, and will strive, through knowledge of myself, to pay the debt which humanity has the right to demand of me."

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Silbert laid aside for an indefinite period all his legal business and dedicated himself wholly to his new task. In order to live undisturbed, he left the city and leased a lonely estate in the country, whither he retired, seeing no one about him all the day, so that he could continue his practise in the house as well as in the open air. It lasted a year until the time when he could give reckoning concerning his new task. At last, however, the husk burst and he felt the necessity of seeking his friend, that the bud might not be injured by false treatment.

When he came to Fielding, he said: "Man must find himself, each for himself; thus mankind ennobles itself. I recognized the husk of man conduct me to that within." Fielding replied: "You have spoken that which you need, the Inner. Seek it for yourself! That it may be made certain and without illusion for you, however, think for a year: "Inner Nature."

Silbert thanked his friend and again went away. "Inner Nature" he said to himself, "I will learn to know thee. Inner Nature! Thou shall be my key!"

Another year passed by and he came by his practice to the conviction that man, without entire transformation, without rebirth, was swimming aimlessly upon an ocean where he could never hope to reach shore.

Since all the pictures that show themselves to men when dreaming or waking were now pretty clear to him, he read once again the stories contained in the afore-mentioned book, that he might explain to himself the causes upon which they were based.

"The scholar," he wrote in his notebook," is an example of the error into which so many fall when they set up an aim for themselves without considering the peculiarity of their nature. He was pleased with his calling and used all the powers of his mind to attain the highest position therein; in so doing his natural Ego became suppressed. He wrote mostly books of a moral nature, for children, upon their training, upon the improvement of men in particular and in general; he wrote against the sins of his fellows, and everybody held him for an apostle of the age, for a star which would light the world through coming generations. But all his writings were fruits merely of his industry, his capacity for making comparisons and speaking attractively according to given forms, they did not spring from his own powers. The Scholar estranged himself from his natural Ego and died in a living body. The latter, unnerved and enfeebled, could not lift itself to a rebirth, and so it became degraded to the rudest animal nature and at last fell into the arms of death.

"That is the way which I was going, and I have only a kind Providence to thank that I was saved by Fielding in time.

"A lovely example of the rebirth is given in the story of the sailor who found the inner life in the image of his beloved. It is not related in the story, but certainly he first saw her in his dreams; then she appears to him in his waking state, becomes his companion and at last leads him victoriously through the storms of the sea back to his native land. This is an example of those simple natures of the fifth grade, who in faith and love regain themselves. Happy are they who journey such ways.

"The story of the captain awakes my veneration. Fearful lest he violate the laws of humanity, the image of his unblemished Ego appears at his side and in this life receives him into itself. Exalted power of Human-

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ity, help me, and help all of us, that we at last may behold thee in thy image, and unite ourselves with thee!

"The story of Caroline Rupert is that of a chaotic character: manifold emotions struggle within her. The sorrow for her mother and the pangs of conscience awake at last her better self. The feeling of a cherished pride, paired with a touch of piety, take personified shape against her and would surely have wrought her destruction had not that illuminated man come to her rescue. Wonderful powers of the spirit! Even in error still exalted above ordinary wisdom and reason, since ye could raise the veil of the future for her; wherefore are ye so seldom sought? wherefore are we not shown how in your realm to distinguish Good from Evil? I thank thee, eternal Goodness, that thou hast received me into thy school! I thank my friend and benefactor who with such patience has led me out of the world's confusion."

For two years he practised the awakening and investigation of his inner nature. At the end of this period he came to Fielding and said: "The man and his Inner Nature have become alive, but I feel within this, still an innermost germ, or, I say, a fundamental cause of my being. Help me to bring this also to light."

Fielding replied: "You are right! In the innermost of all there is still a germ which is to be brought forth; to the Ego this is also possible. In order to fulfill all demands, and to raise you to the degree for which your courage and diligence make you worthy, call it 'King' and you shall see what a power flows out from it."

[To be continued.]

A FEW OCCULT MAXIMS.

The end of all occult philosophy is to assure that unalterable serenity of soul which is the life of heaven and the surpassing peace of the elect.

Believe in the wisdom of God and the harmony of natural laws. This faith will preserve us from anticipating evil, and being vexed by disorders we cannot prevent, for what appears irregular to us is often the result of a law which escapes our notice. We shall find in this consideration the great secret of resignation.

Be not disturbed by the apprehension of evil, for the evil which may overtake you will never be stronger than yourself. There is but one real evil, injustice, and it is in your power to be just. Calamities which are foreign to our conscience are either trials or favors of Providence.

Believe in the reality of all that is good, even in the most fleeting forms of life. "A glass of water given in my name shall deserve eternal life," said the great Initiator.

Be humble; never imagine yourself great because you possess much knowledge or experience profound thoughts. A simple dewdrop reflects all the glories of a beautiful day, yet nothing thereof belongs to it; it is thus of the soul.

Dispute not about the essential nature of God. Faith in God should make men better, not lead their reason astray: for how should we define the Infinite? How explain what we cannot understand? The more we dispute, the less we adore. Let us reason as we please on the necessity of adoration, but when we pronounce the name of the Indefinable, let us preserve supreme silence. Let us bow and adore!

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GLEANINGS FROM "THE HEALING OF THE NATIONS."

INTRODUCTORY REMARKS.

The book from which I have culled the following extracts is entitled "THE HEALING OF THE NATIONS," * and was written in 1853–4 by the hand of a young man of limited education, a blacksmith by trade. He disclaims all the credit of authorship, and says: "When about to write, I felt descending upon me an influence whose holy sweetness words can never express. My whole being entered a calm and tranquil state which was expressed **** in a devout prayer, **** I never planned anything ahead in writing, for beside the power dictating I felt truly as a little child, and can now thank God that I was permitted to have a child's trustfulness. Having been asked, 'Why do you reject the credit of composing the work? — I answer, — Common honesty bids me do it. I have desired, humbly and sincerely, to glorify a loving Father and benefit man."

I think the young writer must have been on the true spiritual or Christ plane, and at one with the Infinite, as Dr. Dewey so ably explains in that truly valuable work, "*The Way, the Truth, and the Life*" which I have lately read with profound interest. The Healing of the Nations *abounds in truth.*

W. A. ENGLISH, M. D.

"THE PHYSICIAN."

"Physician, thou art unworthy the name, if ignorant of the intimate connection of spirit with the mind, and through this, the body.

"Inspiration is not confined unto a few of God's children, but hath an avenue leading into every spirit on earth, and through the spirit it can affect all the regulations of man. This governing power thou canst never reach without knowledge from above.

"If thou knowest no more than unaided intellect can teach of man, thou canst never appreciate the power of the spirit, of which thy intellectual power is but a result.

"A result can not understand its cause. This should be thy first great lesson in Physic.

"To understand the causes of disease, it is necessary to understand, first, the cause of the body, and its connection with spirit. No man, unaided by Inspiration, can see or understand this connection."

"First, and greatest, and most difficult, the spirit must be understood; not only in relation to the body in which it exists, but in its immediate connection with God, its creator.

"Thou must in humility seek God; for, remember, all the spirits of his children are connected with him, and for thee to thrust thyself between them rudely, is certainly presuming. Ask of Him help. If thou hast obtained this aid, disease must fly before thee, as chaff before the wind.

"Disease is simply inharmonious action or passion. To remove this, thou must, of necessity, be in harmony with God and, through him, with the elements surrounding thee and the sick.

"Thou must be also in an harmonious state with the spirit of the sufferer. This can only be obtained by a sympathizing spirit. Thy spiritual vision must be opened by God, the great physician, and all things in connection with the diseased body will be plain. Body cannot see spirit, neither can mind; but spirit can see the mind, and also make the body clear and trans-

* In answer to letters of inquiry I would state that doubtless THE ESOTERIC PUBLISHING COMPANY could procure this excellent work, unless out of print. If it is, they might do good by republishing it. W. A. E.

We read this work some twenty years since and were very favorably impressed with the same, and therefore regret that it is *not* now in print. (*Ed.*)

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parent. It is very necessary that thou shouldst have an harmonious spirit, for without it thou art thyself diseased in thy most vital part; and if, by accident, thou didst cure, the cure would be little, if any, better than the disease.

"For perfect health, the spirit must be harmoniously connected with God, and in his sweet communion receive nourishing food, — sending down through the mind the joys of perfect peace and revealing itself in form of vigorous manhood in the outer body.

"With those enjoying this peace, yet having, in the outer body, an inheritance which obstructs the spiritual power, all disease can be by the inspired physician removed by the simple touch.

"He, with his powerful harmony removes the disease or obstruction by simply stimulating the spiritual power of the sick.

"Where the flesh predominates, the mind sways to the animal passions. With such, disease must not only be more common, but harder to cure or remove. More common, because this very preponderance of flesh is a disease, in affinity with all diseases. It being intended by God, that spirit should rule in the body, any deviation from this intention must in reality be returning from him to earth, from life to death. Until the abundant weight of flesh be removed, or rendered perfectly passive, the spirit within the body cannot act, to cure.

"This fact hath builded a systematized druggery, which drugs not only the animal into passiveness, but upon the spiritually minded heaps loads, that indeed it requires a strong spirit to overcome.

"*Through passiveness of the animal nature, all cures must be made.* Where disease hath produced the desired passiveness, all medicines are an injury, for they are only a load for spirit to overcome.

"Earthly food cannot nourish spirit, neither can drugs composed of the earth help the spirit in operation, save, as hath been stated, in those cases where the animal organization greatly predominates; and here they in reality break down the living powers of the flesh by giving it an overload of death contained in the drugs, to be scattered over the system already diseased.

"Take away the physician's confidence in his drugs, and they are perfectly useless in curing, and worse than useless unto the patient.

"There is but one *true system of healing*; this is, *that in which love obtains passiveness, and through which passiveness, spirit assists spirit to throw off the inharmonious action of the being, either spiritual or physical.*

"Sickness of flesh is not the commencement of disease. It is but an effect of transgression, which, of whatever form or character, makes at last its centre, by entering the transgression of God's law, through which pure love floweth unto the spirit.

"Change of disease is no cure, yet many great fames and great names have been builded upon such change. Faith in God would remove disease from the lot of man. He would then see, in the bounteous love of his Father, all that spirit could enjoy, and would nourish his earthly body with the simplest, healthiest food he could find.

"The enjoyments of *animal disease* would be left behind, and he would only live to enjoy *perfect health.*

"Physician, do thy duty. The removing of disease can only be accomplished by understanding correctly the cause of all diseases, and this under-

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standing can only be given by thy Creator, in whose very life thou dost exist.

"Thou *must show* the preventive of disease as he showeth it unto thee, else his showing will *certainly cease.* He is just, and giveth unto none more than others equally deserving of trust. Thy vision must, by His aid, be so refined as to pierce instantly all flesh.

"Thou must borrow, as it were, his unlimited vision, and as he does view his children.

"With him, in his unlimited vision, nothing is mysterious, and unto thee, there is more or less mystery, as thou dost *approach or recede from him.*

"The human form should always be open unto thee and transparent as air.

"Is this impossible? If thou thinkest so, so long as thou thinkest thus, it is; but thou art measuring with thy own measure, and not with God's, or as thou wouldst with his aid. Dost thou desire this aid? Seek *within thy spirit* and thou shalt find it, for thy spirit is intimately connected with thy Creator's spirit, else it could not exist.

"The deeply-schooled physician is often most ignorant of this connection. How very little man knoweth of himself.

"Is not spirit the controlling power? It is connected with every part of thee. It is the intelligent principle, through and by which man discerns that which he understands.

"Then cannot spirit in affinity with, and having the confidence of the suffering man, see instantly, through this intelligent controlling principle, the disease and the cause of it?

"It is not the outward eye that sees. The eye that is invisible, and which, the true and ever living organ of sight, is connected with, and seated in every human being, and the outer eye is but the machine which it uses.

"The spiritual eye sees most clearly when the outer vision is perfectly under its control, yet *it can see* without the use of the outer eye at all.

"The controller of all is God. From Him branch off rays of intelligence, penetrating all space, pervading the spirit of man, and giving unto every creature all it knoweth, or can know.

"At the fountain, all the effects are visible. To open thy spiritual vision, oh physician, go thou to this fountain which hath its connecting bond within thee, and humbly ask permission to drink thereat. What is plainer than that God, the creator of all, must know all perfectly, and if he knoweth, will he not give unto thee, if deserving?

"Oh, measure not God's bounty in thy own selfish measure.

"Books upon bones, muscles, blood, and nerves, are piled high upon the physicians shelves, but where are they which illustrate clearly the spiritual controlling power and those parts of the machine it controls.

"The beginning is entirely deserted, consequently the desired end is not attained.

"Let the first question in medical books be, — *what is spirit*? the second, — *what is its proper connection with its creator*? the third, — *what is its connection with the animal life of man*?

"Let these, answered correctly, be the foundation of the system, and disease will be removed form the inheritance of man. Think not, oh timid physician, that thy occupation would cease!

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"It is surely more noble to give health than to remove disease, — to prevent instead of cure, and this is the physician's greatest privilege, to tell unto man that which shall make him avoid disease, which through ignorance he might suffer. Man under thy inspired instructions would walk the earth as a God. In form perfect; in mind and spirit, the image of his Father in heaven.

"Reproduction would be understood. Thou wouldst unto the mothers of God's children reveal laws that would make their loved babes pure and perfect as angels in heaven. "O, what a noble mission! to bring back the halt, the lame, the erring, the sick, the suffering, to their Father's house, well, happy and rejoicing. Man hath been so preoccupied with the physical machine, that he forgets the motive-power, and can not fathom the cause of its motion. God never intended thee to be incomprehensible to thyself. Surely the Creator of wisdom can not take pleasure in listening to the hum of a machine, when that machine is only a distortion of a loved child that should be a comprehender of the supreme wisdom in which he was created.

"Profess to regulate man, and know not why he hath motion! Heal flesh at the expense of spirit! Trample heedlessly under foot God's greatest production!

"Physician, if thou art so ignorant, learn, ere thou dost attempt to stand between God and his child.

"There is little known of the true science of healing. Drugs are looked upon as necessary. If this be the case, why were they not allotted a separate apartment in thy individuality? Why not desire them as food and drink? Why not be tortured to death unless in health thou hast them?

"True knowledge will sweep drugs into the earth, whence they came. They are necessary unto the harmony of creation, but their being created does not impose upon man the duty to eat or drink them instead of food.

"Man, if a physician visits thee, ask him to tell thee what the life *is*, that he would save. If he know not, tell him to depart, and put thyself in God's hands.

"Oh, physician, seek higher, search within. There are purer and holier truths, to reward thee. In God's pure light there are no mysteries: all is clear and transparent, for none enter his presence, who wish to pervert the light. Oh, seek this pure and holy gift, and before thy astonished vision will open the *book of life and love*, and behold thou dost see before thee the cause and controlling power of all life!

"Oh, seek thy Father's aid, and think not that because He is seldom, if ever, mentioned in the books of the dead thou hast studied, that He is afar off, and only to be reached by a choice few on earth!

"God is near thee, around, and in thee, and knoweth thy every thought and action; oh, listen to His loving voice! Thou canst not know the forgiving kindness and sustaining help of an all-wise Parent, until thou dost in humility seek him within thyself. Therein He is always manifest. Listen and learn of His own holy voice the mysteries of thy being, and fearlessly impart thy knowledge unto man."

Lose not thy time in denouncing the darkness with vain discourses; make the light shine, but let it not be the light of a consuming torch.

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MAN, INTELLECTUAL AND SPIRITUAL.

A LECTURE BY JOHN LATHAM.

[Delivered before The Society Esoteric August 12, 1888.]

THE human brain is the most complex and wonderful structure known to Science; it is the citadel of sensation and the seat of conscious life; — the organ of thought, memory, invention, and, lastly, of revelation itself.

The peculiar structure and arrangement of the brain with its white and grey matter, and millions of cells and fibres, taxes even the resources of the specialist to expound, and is beyond the scope of the present lecture. While a familiarity with its structural anatomy and functions are highly advantageous and serviceable, we shall leave these technical considerations of the brain to the anatomical specialists. We will, however, call attention to the five recognized avenues by which the brain holds communication with the outer world: *i.e.* through the senses of touch, taste, smell, sight, and hearing. Here again is presented an almost inexhaustible field of labor for the specialist to demonstrate how wonderfully man is allied to, and bodily sustained from, the material universe. We shall however content ourselves with a few simple statements as being sufficient for our present purpose.

By the sense of touch we are warned of the extremes of heat and cold, we protect our feet from ice, we snatch our hand from the flame; we adjust our garments to the requirements of the season and regulate our relations to outward nature in a thousand ways.

The necessary duty of nourishing the body is made inviting and pleasurable by the sense of taste, which also furnishes many delicate hints at combination and suitableness, while it offers emphatic protest against much that is unfit, detecting adulteration and proving in many matters a connoisseur of great delicacy of discrimination.

In the sense of smell we have an alert sentinel to warn us of the presence of many noxious and deadly gases, it also imparts pleasure to the mind by bringing it into relation with the fragrant and life-giving emanations of nature.

Through sight we have an avenue of education and enjoyment, as wonderful and far-reaching as *light* itself, which is the symbol of intelligence and progress, — the flashing or irradiation of the Divine Thought.

Hearing is a sense, or manner of manifestation, intimately allied to the heart and emotional nature; through waves of sound we are cheered or annoyed, exalted or depressed. The brain is an instrument of many strings, and through the vibrations of sound we are moved to laughter or tears, to heroism or fear, to nobility or baseness; it is probably the sense having the widest range of possibilities for the transmission of joy or pain, for it is not alone the word we hear but the tone and quality of mind are communicated as well, which are often of vastly more significance than the words themselves. Through the ear a more substantial vibration is produced upon the brain, and hence the system is more profoundly and variously affected, as in oratory and music, feeling as well as thought being communicated and thus wide possibilities of future culture through the medium of this sense are suggested.

We have outlined thus briefly the methods by which the wonderful structure of the brain with its indwelling life is allied to the material universe, as a suitable preliminary thought.

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Man looks out upon nature with a conscious sovereignty. Though at birth the most helpless of beings, by virtue of the quality and capabilities of his mind, he steadily advances towards a state of supreme command, he subdues and domesticates animals vastly his superiors in brute force. He constructs tools and implements to facilitate his work, he bends the forces of nature to his service.

Other forms of animal life adapt themselves to conditions as they find them, or enjoy but a limited and specific instinct for self-assertion; as the bee in building its hive, the beaver in constructing dams, the bird in making its nest. But these are in no sense comparable to the powers of mind with which man contemplates the material universe. To him it is a workshop, a theatre for achievement; matter is but the crude material in which his ideals shall be wrought.

He clothes himself not merely by necessity, but according to fancy. Nor does he stop, in the matter of habitation, at simple protection from the elements; he is imbued with an aesthetic instinct, he aspires not merely for comfort, but elegance. Stately architectural structures spring into being at his word of command, and imposing public edifices and worshipful temples arise.

He banishes night by artificial light, which within its sphere even rivals the sun in brilliancy and chemical force. Within enclosed areas he controls the extremes of heat and cold, creating and maintaining artificial seasons and temperature at will.

The wind and waterfall are utilized, machinery invented and constructed for almost every conceivable purpose, while the expansive force of steam is invoked to impel and thus increase the productive capacity of man a thousand-fold.

The steamship and locomotive equalize the commodities of the four quarters of the earth, while the telegraph and printing-press lay beside his breakfast table the events of the habitable globe.

In order to realize how vastly man has distanced the ox, the horse, the elephant, and all other known animals, we have but to glance at the classified stores of fact and knowledge in the departments of agriculture, horticulture, floriculture; the wealth of experience and knowledge in the mechanical arts, the researches of geology, the vast discoveries of natural wealth in oil, coal, the various metals and minerals, their expeditious manipulation and practical uses. Nor can we overlook the profound spirit of investigation with the resultant brilliant record of chemistry which, together with mathematics and astronomy, has enabled him to analyze, weigh, measure, and wonderfully interpret the laws of matter and space.

Mind is the great subjective fact at the center of this extended realm of objective possibilities, and though the domain we have contemplated is regally stupendous, the significance of a man outweighs it all, and at best material research, achievement and discovery but brings him to the threshold of true existence; for man is something more than matter.

Geologically speaking there was a time when God said, "Let there be light". The dense vapors which enveloped the earth, shutting out the face of the sun, were rolled away and the vivifying rays of the sun of our planetary system fell full upon the surface of the earth, giving nature a grand impulse forward in the evolution of a human race.

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The spirit of the nineteenth century is crying "Let there be light." It is but the echo of God's Spirit moving in the expanse of man's spiritual nature, rolling away the clouds of mental and moral night, that we may come to know the true import and value of being; for we are, so to speak, privileged to be a people "clothed with the sun." Though many are prone to be like the early cave-dwellers of the earth who knew comparatively little about the power and glory of light, the time has arrived when in the economy of the universe, the mental, moral, and vital atmosphere of man is being clarified, and we are coming to understand more substantially that there is a luminous presence above and behind life, a something that gives potency to the faculties of the mind, and health and vitality to the powers of the body.

Even the most material philosophies acknowledge the presence and operation of an all-pervading principle of nature, and, furthermore, that its manifestations are those of order and intelligence. The human mind is the key-board wherein this intelligence finds concentric expression, and by virtue of the complex and wonderful arrangement of the brain we are in possession of faculties, by which we may not only fathom the domain of nature, but explore the boundless realms of thought itself.

While man is a most wonderful complex of matter, yet the intuition and philosophy of all ages has had a deep conviction of the fact that the real man is something infinitely more enduring and truly substantial than the ever-changing material of which his earthly body is formed. In short, the most enlightened are rapidly coming to accept that all phases of organized existence are but the outbirth of an underlying spiritual cause. If matter assumes the form of a flower, a tree, a bird, there is a spiritual cause and necessity for its so doing. In accordance with the same law earthly substance assumes the human shape and semblance because of an indwelling force, which is the true and very man; while the material body is simply an adjustment of the spiritual man to the conditions of a material universe.

It is an important step forward, when we are able to discriminate between the spiritual, the immortal or real man, — and the mere semblance or material structure built up for his convenience and use in this life. Therefore, as we have a spiritual body within our natural body, so within our natural brain we have a spiritual brain, composed of spiritual or true substance.

We have shown how the brain is related to the outward universe through the senses. In a similar manner the spiritual or living mind is conjoined to the spiritual universe. We duly commiserate the misfortune of being blind or deaf to the sights and sounds of this world; but blindness and deafness to the things of the intellectual and spiritual universe is a calamity of far greater magnitude, and one of lamentable prevalence.

We perceive that God is a Spirit to be worshiped in spirit and truth, hence the necessity of activity and wakefulness on the spiritual side of being. We can readily understand, in view of man's spiritual opacity, why Christ should say to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." The fact seems to stare us in the face, that, by some strange eclipse or divergence, the race is involved in an illusory life of the senses. That which should be least has become the greatest, while the vital, living, and truly real side of being has been ignored or cast down. Nevertheless the spiritual is the true and we must set

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ourselves to discern how this new birth or re-adjustment of forces can be effected. This is especially rendered necessary from the fact that every vestige of disease, inharmony, or evil that is known to earth primarily comes from the lack of comprehension and conformity to the laws of our spiritual being. Therefore, if the fountain-head is not pure how can we expect "sweet waters?"

This brings us to the consideration of a pivotal and fundamental principle of spiritual being, viz., the existence of a spiritual sun, which is the primal center of all occult thought and philosophy. The great wonder is not so much that such a sun should exist, as that man should have become so nearly oblivious of this spiritually thrilling fact. As the spiritual man is the real man, and the body, so to speak, but its ever-changing garment so the spiritual sun is the real sun, while the bright center of our solar system is but an outward symbol, a vast electric light created and sustained by the spiritual sun.

Whichever way we turn we find the operations and limitations of natural law, everything is done according to method and system, nothing happens by chance, everything has its cause. The phenomenon of life is regulated by law as well as the revolution of suns and planets. Their sufficient and ever-present cause and law is the spiritual sun, whose rays are more important to the things of our spiritual being than the rays of the natural sun are to the outward life of nature.

The spiritual sun falls upon the faculties of the mind like living light. It is the luminous and vital principle of thought. Its presence is inspiration and power to the heart and affections; it is the true well-spring of life.

While the sun of our planetary system is a representative of natural fire, the sun of spiritual being is the fire of life itself. Its every ray is instinct with thought and affection. It endows man with true humanity and personality. It shines for universal man whether in the body or out of the body. It is by virtue of its potency that men and angels are, and continue to be. It is the all-pervading and ever-present Comforter or Holy Ghost. It is the true Olympic or Divine energy whose presence is in the earth like a mountain of power, only requiring suitable states on man's part for its abounding and mighty revelation.

As the sun of the natural world shines alike for the evil as well as the good, so also does the spiritual sun shine for all, regardless of religious faith or previous conditions, the difference or degree of reception being solely due to the states of the invidual, and not to the absence of the sun itself.

The sole consideration in opening one's mind to the influence of the spiritual sun is an honest desire for its benefits, a yearning for wisdom and truth, a willingness to conform to the laws of spiritual being as they are daily made known; for in this source we have an ever present revelator, it opens the book of life to each to the measure of his requirements. It is the providence of God constantly ministering to the higher necessities of our being, and as the higher includes the lesser it consequently becomes a providence embracing the minutest particulars of our lives. This is implied in Chrits's words where he states that not a sparrow falls to the ground without notice and that the very hairs of our head are numbered.

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We can nowhere escape beyond the operation of law, yet we are everywhere and at all times free to give willing co-operation, or even in a measure place ourselves in opposition to the grand providential dispensation of spiritual forces. The law of universal good does not always operate to suit our narrow views or selfish interests: hence, we act from a center of supposed personal interest. We thereby close ourselves to the general providence, and in our endeavors to reconstruct or modify the universe to our wishes, new conditions of friction, suffering, and ultimate blight are the result. The internal life of the race has consequently become as a tangled web, and we have friction and inharmony in almost every nook and corner. Ignorance, injustice, sorrow, suffering, disease, and untimely death form the warp of life which should properly be composed of shining threads. For we are privileged to be a people clothed with the Sun, with the Moon (self-derived intelligence) under our feet, a crown of Stars upon our head; a people against whom the powers of night cannot prevail, and who shall bring forth a man child, — the new truth or law of the mind — which is to rule the nation.

It is not the purpose of esoteric philosophy to banish God or offer new names or symbols as the essentials of salvation. We take the universe as we find it and merly endeavor to demonstrate the reality of spiritual substance and its existence in accordance with laws as fixed and definite as those which control the domain of matter, which in reality is but a reflex or lower form of the same. In the spiritual sun we have the fountain head of all life; its vibrations are the voice of conscience, its rays the glad ideals and light of the mind.

To those who contemplate God as a person, or accept Christ as the incarnation of Deity, it will be appropriate to still approach the source of life and wisdom in such form of mental recognition, prayerfulness, worship, or humility, as habit or experience demonstrate to be most serviceable and responsive; for out of this spiritual sun flows a most intense, luminous and adequate personality, and its provisions are more than sufficient for every necessity of man's nature, because it holds not alone the power of life, but of the requisite form for its material expression.

The period has arrived when in the economy of the universe, the mental, moral, and vital atmosphere of man is to be purified, that he may become more keenly aware of this most substantial and wonderful domain of inner life and being. This, of course, must be an individual work, for all progress is based on individual effort, and esoteric truth appeals to personal consciousness for acceptance and out-working.

This Spiritual Sun is the adequate source of life and healing. It is the supreme force of the mind and its reception evolves "a new Olympos," or WILL, through the marriage or proper adjustment of the spiritual and natural substance of the mind, which in turn gives birth to new activities and vital forces supplying new life to the brain, heart and lungs, practically and literally fulfilling the conditions of being born again, as announced to Nicodemus.

There are consequently before us to-day new possibilities of health, wisdom, and power, which it should be our pleasure as well as duty to ultimate on the earth.

There are few persons, if any, that have not occasionally had more or less vivid experiences of this his inner sunshine, revealing sources of light

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to the mind and warmth to the affections, as real as the voice of a friend or the warmth of a glowing grate.

Again, who has not seen how wonderfully the will is at times potentialized, overcoming apparently insurmountable difficulties, breaking up deep-seated disease and even thriumphing over death itself.

So-called miracles ar not wrought in defiance of law, but in conformity with true esoteric principles, and such works are possible to all in the same ratio as true conjunction is formed between the forces of Spirit and Matter.

OCCULT MEDICINE.

Van Helmont on Magnetism.

[Concluded.]

"The ignorant only," Van Helmont continues, "will take offense at the term *magic power* (which he claims for the blood); on my account they may also call it *spiritual* power, for the name does not matter, but the thing. There is such a magic power in the inner man, whether you mean by it the soul or the vital spirit. Since there is, in all things, a certain relation between the inner and the outer that power must pervade the whole man, only that in the soul it is more active, in the flesh and blood more relaxed. The vital spirit in the flesh and blood holds the place of the soul, *i.e.* the vital spirit in the external man is the same that in the seed fore-knows the whole form of the man, that magnificent structure and perfect outline, as well as the nature and the limits of his action, because this spirit contains all that in itself: it accompanies man from his mother's womb to the end of his life. Although it disappears with the life, it remains to a certain measure in the body of a man killed by violence, whilst the body of a man who dies from weakness of nature is left by the inborn as well as the inflowing, or sustaining spirit.

"The soul, as a purely spiritual entity, could move neither the vital spirit, nor the flesh and bones, did not a force, pertaining to the soul, but magical and spiritual, outflow from it into the mind and the body. How should the vital spirit obey the command of the soul, if this command were not able to move the mind and then the body? But perchance the objection will be made against this magical agent that it, indeed, acts within the body and its natural residence, but if we call it magic it is only a misnomer, since it cannot move or change anything outside of its body. To this objection we answer: That magic power, pertaining to the soul, that acts at a distance, lies latent in man and wants awakening; for it is, so to speak, in a state of sleep, which, however, does not prevent it from daily performing its duties in the body."

As an illustration of magic action by the animal man Helmont adduces moles, or birth-marks. "If a pregnant woman has a great desire for cherries and, therefore, forms a vivid image of them in her mind, the form of a cherry is impressed upon the child, just on that part that the mother touches with her hand on her own body. Such an impression then is not the lifeless image of a cherry, a mere stain; but it blooms and ripens at the same season with the natural cherries, which is seen in the changing color. This is certainly a great power of the microcosmic mind that produces, by mere thought, a true cherry *i.e.* flesh characterized by the inner properties of the cherry.

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"The spirits are the conductors of the magnetism, but they are neither celestial nor infernal spirits, but such as arise from man himself, as the fire does from the flint. A particle of the vital spirit assumes an ideal entity, a form, so to speak, according to the will of man. The spirit that before had been purer than ether, after taking on this form, is now placed between the material and the immaterial. It then takes the direction that the will imparts to it or whither the unerring knowledge innate to the soul sends it for action. Once started, that ideal entity is no more arrested by the barriers of space or time. But it is no demon, nor the action of a demon, but an entirely natural action of our own mind."

Van Helmont holds the view that at the bottom of the magnetic virtue of the loadstone and the inanimate things generally there is a sensation, the cause of all sympathy. As the magnetic needle points to the pole, it must know the pole. But how could it know the pole, if it did not sense it. The same, if it turns to an iron-bar you approach, no longer minding the pole, it must neccessarily have sensed the iron before-hand. But the mere sensation would not be sufficient, if there were not the impulse of love also; the loadstone, therefore, must be endowed with a certain imagination. One imagination draws it to the iron, another to the poles; and yet another draws it when preventing a miscarriage, or healing catarrh or colic. The imagination of the amber attracts straw; combined with our mumia the amber draws more intensely than the loadstone draws to the other side, and thus becomes a "zenexton" (amulet). Ought we to wonder that inanimate things possess an imagination? Does not the Spirit of the Lord fill the whole Universe?

"There are plants which, when eaten, produce mental derangements, not by destroying the brain or scattering its spirit, but because their foreign and mad imagination overpowers and subjugates ours, for a time or forever. Is not the hydrophobia transferred from the dog to a man? Is it not the raving phantasy imbedded in the saliva of that animal that soon triumphs over the blood after touching it, however slightly, through the open skin. Then the former imagination of all the blood gives way and the foreign hydrophobic imagination is irresistibly forced into it. The awakened and increased magic power of the dog gets the better over the quiet and slumbering imagination of the bitten animals. No animal therefore protects or defends itself against a mad dog; for he exercises a spell against which neither teeth nor horns can prevail.

"In the external man then, as well as in the animate creatures around him, there is slumbering a magic force that can be aroused; yea in the whole Universe there is latent a spirit which we call the *magnale magnum*, and which is the communicator of the sympathetic and antipathetic phenomena and through which the magnetism acts, as through a vehicle, upon distant objects." He says at another place: "The medium of that hidden property by which things act and react upon each other at a distance is the *magnale magnum*, or great magnetic agent, but it is not a corporeal substance that can be condensed, measured or weighed; it is an ethereal spirit, pure, animate, pervading all things and moving the mass of the Universe. * * * * It has its like nowhere in Creation; it is no light, but a form married, so to speak, to the air as its helpmate, although not combined with its essence. By this form the influence of the stars is conducted everywhere in a moment, directly and through all obstacles. It expands by heat and contracts by cold. It is most excellent on the

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mountains." We have here another description, additional to those given some time ago in THE ESOTERIC, of the Astral Light, also called the Astral Fluid.

"All Nature is magical, and there is no active force that is not called out magically by the imagination of its own form. * * * A seed-grain in its first life nourishes; but when it loses that life its power of reproduction is developed. On the third plane is the magic force that proceeds from the imagintion of the life, the aggregate life, as in animals and the external man. This power is already much higher, but not the highest; although by much practice and strong imagination it can be brought to a high degree of perfection, where it imitates the *true magic of the inner man* as closely as possible.

"Almost every magic power needs awakening. The lowest kind is aroused by heat, as a vapor or a spiritual air, in which the imagination, heretofore immersed in deep sleep, is awakened, and whereby a movement of the vital spirit is induced. The second magic virtue, i. e. the force of magnetism, is aroused by a preceeding touch. The virtue of the third degree, which is the magic power of the animals and the external man, is awakened by a vivid and strong imagination. But the virtue of the blood outside of its vessels, which is yet quiet, is stimulated by the increased imagination of the wound-salve or by subjecting the blood to putrefaction, by which the elements separate, whilst the essences (that do not putrify) as well as the essential imaginations that were latent in the qualities, are put into action.

"In whatever objects the imagination is aroused to a strong desire for the spirit of another object, in order to move, draw, expel or repel something, there — and nowhere else — we recognize the magnetism as a natural magic virtue, vouchsafed by God. The "formal" quality is different from the sympathetic and latent qualities in this: the imagination which arouses the latter is not directed to local, but only to alterative motion, *i.e.* to motion producing a material change. Every magnetism therefore must be sympathetic (or antipathetic): but not all sympathy is magnetic.

"It is now easy to understand that an imagination and magnetic desire inheres not only to the blood but also to all the fluids of the body. But in the blood the imagination acts more powerfully than in the other things. (Because it is so easily transferred, it often happens that the habits and other peculiarities of the grandfather reappear in the grandson.)

"It is due to the action of the imagination of the blood that the blood caught with a spatula from a wound and mixed with the magnetic salve, reacts magnetically. The imagination, dormant and too inert for action before, is then aroused by the power of the magnetic salve; and finding there a balsamic and healing force, it desires to impart it to its whole *i.e.* to the body from which it comes, and to remove all foreign tincture by magnetism. The imagination of such blood is re-acting and ecstatic; and the magnetic current that commences in the blood is completed by the healing power of the salve. But the salve does not attract the noxious essence of the wound and so become a Box of Pandora, it only changes in its spirit the blood admixed to it, renders it wholesome and arouses its magnetism. The latter returns to its individual, there to heal in the whole man the blood-spirit akin to itself. It draws the noxious impression out of the wounded man and expels it by the healing power, victorious over the evil, which is partly aroused in the blood, partly ingested into it through the salve. * * * *"

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The above translation furnishes a specimen of the form in which the occultists of some hundred years ago expressed themselves with respect to the hidden powers and virtues in nature. But names, says Van Helmont, do not change the facts, and upon these the occultists of all ages agree. In the present time the phenomena of healing and other magic accomplishments are accounted for as produced by "sympathetic vibrations" of the subtile substances comprised under the name of the Astral Fluid, and it is very probable that our century will see great discoveries by which these things will be drawn down from the metaphysical realm, to be handled by the men of *so-called* exact science.

Regarding the source of the healing power in nature, the correct view seems to be this, that it resides in the "imagination" of either the remedy,—mineral, vegetable, animal, or the healer,—the animal or spiritual man,— as in the different branches of magnetic and mental cure. C. W.

THE SCIENCE OF UNDERSTANDING.

BY WILLIAM COX.

Thirteenth Paper:— The Counteracting Influence of One Sense Upon Another. The Story of a Little Flower.

THE human mind is like the sea. All rivers run to the sea; it is moved upon and reached by highways of water. The mind, like the sea, is moved upon, fed and reached by the rivers of the senses, which are roadways of water: touch, taste, smell, sight, and hearing, are dependent for their normal or perfect action upon a watery condition; without water or moisture there can be no normal action, no health, no integrity of the senses. Sensations are passed to the brain by means of nervous fluids, and not by means of nervous solids. Taste is perfect only when the salivary glands are active, and the water-ducts of the mouth pour forth their liquids. The tongue of an invalid, parched by fever, with all the springs and fountains of the mouth dry, is devoid of the sense of taste. An animal with a dry nose is unable to smell the most pronounced odors. When the water is dried up in the eye, sight becomes dim, and in time disappears. Hearing depends upon moisture. The exquisitely formed bones of the ear are little water-hammers, and the music of sound is struck from a liquid anvil. All the roadways of the senses lead to the intellect by the way of water, as rivers run to the sea. Dryness and all diseased and abnormal conditions prevent clearness of mental perception. Excitement, sorrow, grief, despondency, or any unusual and disturbing influence upon the mind will produce nervous dryness, or heat, and the senses will be rendered imperfect and sometimes impotent. Mind and sense, or brain and nervous roadway, are inter-related and dependent, act and react one upon another, so that the health, vigor and perfection of either depends upon the harmony of all. Over the watery roadways of the senses the ships of sensation and thought are constantly passing and repassing, freighted with their cargoes of good or ill, strength or weakness, truth or error, joy or grief. The influence of the abuse of speech causes nervous dryness, partially paralysing the senses, and gives to the mind disturbed vision, producing pain, grief, melancholy, and even madness. These harmful conditions are often best counteracted by beautiful sights, or pleasant odors, which have a strong tendency to restore a normal nervous action, and ward off

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and prevent mental sadness or excitement. Mind is made sad or glad from without rather than from within. All corroding and parching influences therefore must be either avoided or counteracted, if peace is to sit serene upon the throne of the mental temple. The hot winds of passion, fear, or slander must not be permitted to blow along the rivers of the senses until they reach the garden of the mind, blighting and burning all the beautiful blossoms of thought. In a former paper was shown the result of the evil influence of the abuse of speech when entering into the seed sown in the soil of the mind, until from germination it finally develops, stage by stage, to the poisonous tree of suspicion and madness, which ends in physical death. This evil influence of the abuse of speech reaches the mind by means of *sound*, and its effect is often as sudden, surprising, and shocking, as a blow from the forked scimitar of the lightening.

A short time since, a man was hurrying along a crowded thoroughfare, when suddenly and unexpectedly a caged parrot screamed, "Stop thief!" The sound, harsh in tone and cruel in meaning, swept like a hot wind along the nervous river of the sense of sound, breathing its blight upon the mind, exciting and distorting it, until the man, maddened by passion, turned like a fury upon the bird to destroy it. Thus a harsh sound disturbs and wounds the mind as if it had been struck with the sharp-edged sword, yet the man may have been guiltless of the crime screamed in his ears by the bird.

The action of any one sense is counteracted by the action of other senses. If through the sense of sound an evil influence reaches the mind, it can be counteracted by the action of other senses; it may be counteracted by a good influence through the sense of sight, or smell, or both; and if both, the curative effect will be the more complete and healthful. A man had promised his wife numerous gifts. The anticipated joy of receiving the presents from his generous hand filled her with delight; the prospect of being able to give them caused the man equal pleasure. In an unfortunate speculation he became bankrupt, and his property passed into the hands of creditors. Penniless and powerless, with the thought of his promise knocking at the door of his soul, he became despondent, his tongue became parched, his stomach irregular and insufficient in action. The cloudy vapors of dyspepsia dulled the polished mirror of his mind. He saw nothing, felt nothing, believed nothing, clearly or rightly. Mentally abnormal and distorted, all things assumed a ghastly hue, or came to him in questionable or forbidding shapes. The bravery of health fled from him, and the cowardice of disease filled his mind with thought of self-destruction. Thus brooding, his ear was struck by the rushing waters, and as quick as thought he started across field and lane in the direction of the sounding water, intent upon suicide. As he neared the object of his flight, his eye rested upon a small white flower, beautiful as a ray of sunlight, with polished leaves as of pearl, and marvellous beauty of form. In all his life he had seen nothing like it. As if touched by the wand of magic, his mind grew clearer, a smile crept to his lips, and stooping he reached forth his hand to pluck the blossom. It required effort to pull it from the soil in which it grew, the stem was tough and he could not break it; still he pulled, and yielding at last he secured it; the roots were black and unsightly, nothing of the plant presented aught of loveliness save the fair flower upon the stem. "How like my intended rash act and my salvation from it, is this flower!" he said. "Into the soil of my mind the

black roots of an evil purpose had stuck deep, the plant of crime was growing with the hard tough stem, and yet above the roots and upon the stem the sweet flower of goodness blossomed and only waited my gathering. Above the soil of evil the buds of goodness blossom, from the blackest, and filthiest soil spring sweet giving blossoms of fragrance. Growth arises from the tomb of decay. The white spotless *E spiritu sanctu*, or flower of the Holy Ghost, peeps from between the black jagged rocks of the awful chasm. Lilies, fairer than the light of dawn, lie upon the brackish waters of India's seas, and the Hindoo maiden plucks them, and decks her brow for the bridal."

The man thus turned from his purpose of self-destruction, retraced his steps, and with his face turned towards home, and his soul joyful at his deliverance, he determined to go to his loved wife and confess his rashness and madness, entreat her forgiveness, and with reason and hope renewed, begin the battle of life again. Still gazing at the little flower and hastening homeward, he was startled by the cry of "Help! Help!"

Looking up he saw a man with a face of ghastly whiteness and eyes blazing with the fire of maddened passion, frantically rushing from a house; a frightened woman, screaming, clung with a death-like grip to his garments; after her, sobbing bitterly, came three or four wondering and fear-stricken children. "Help! Help!" screamed the woman. He who but a moment before had plucked the flower "safety" from the nettle "danger," ran to the fleeing man and, seizing him, placed the wondrous blossom beneath his nose. The frenzied man, checked by the unusual and unlooked for action, clutched the flower, gazed with admiration upon it, inhaled its perfume, sighed, smiled, and exclaimed, "My soul, this is good! where did you get it?" "Yonder in the field," was the answer; "near the brink of the precipice I plucked it: go there and seek, and you too may find the flower, to cheer, bless and save you." So saying he left the man, with wife and children clustered about, and hurriedly continued his steps homeward, with the wondrous blossom.

On reaching home, his wife rushed to him and gasped "Oh husband, what is the matter? where have you been?" Evading the question, he showed her the pearly flower, told her of its talismanic power and its magic sweetness and soothing influence upon the soul when sad and hopeless, and of the beauty and efficacy of its brightness, bringing peace and gladness to the mind when the clouds of sorrow flit. Taking it from his hand and smelling of its rich subtle fragrance, the joyed wife asked the name of the singularly beautiful and strangely sweet flower. "I know not its name, I only know it as my salvation, and the dearest treasure, save you, dear wife, vouchsafed to me through all my life. You remember, after our marriage we placed a piece of our wedding-cake beneath our pillows on which we slept. We will to-night place the flower beneath us while we sleep, and in the morning let us say what dreams, if any, may have visited us."

When morning came the wife said: "I saw in my dream a sweet face, with eyes of wondrous meaning, and from its mouth came a voice in stilly softness, beautiful, full of tenderness and assurance, saying, "Be of good cheer and guard the flower of all the blossoms in the garden of life; it is the sweetest and most comforting, a balm exhaling sorrows: keep it, treasure it; you may call it "Mollie." "We will keep it in our home," replied

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the husband, "it shall be to us like a herald of Love, bringing peace to sorrow. It shall indeed be to us our sweet Mollie: uniting and bringing gladness."

Thus through the avenues of the senses do messengers of beauty and fragrance carry peace and comfort to the distracted and sorrowing soul. Above the soil of evil, blossoms grow, only waiting for the hand of knowledge to pluck them, to adorn the brow of Understanding whence happiness eternal springs. May this flower be in the homes of all, for with it is a perfume, ever-abiding, and a pleasure which changes not, nor decays. It is the blossom grown from the seed of a good act, whose fragrance mollifies the frenzy of passion. It is the blossom, fadeless, faultless, and becoming to the brow of those who pluck it.

The flower which retains its sweetness and beauty forever; prudence, hope, faith, charity, peace, and good-will, are enfolded in its pure heart, and all are exhaled as fragrance spiritual from its leaves of pearly whiteness; and all, through the roadway of the senses, reach the sea of the human mind.

THE CRY OF THE EGO.

MRS. MARGARET B. PEEHE.

I LIVE, but the where is unknown;
I know, and I love, and I pray;
My life is forever alone,
And alone it remaineth for aye.

Who knoweth the way that I came?
Who seeth the way I shall go?
The whence, and the where, and the why
Of the soul, where is one who can know?

I wander where stars burn like fire;
I dive to the depths of the sea;
I follow each inner desire,
And find in the *All* — but the *One*.

Who knows me, or sees me, or touches
The outermost rim of the *I*?
Who can tell where I dwell in the day,
Or in dreams, to what realms I can fly?

I look from my windows to find
A friend in the neighboring Soul;
But the walls of the Ego rise high
And between us eternities roll.

When and where shall this longing find rest?
This solitude cease to appall?
When the Ego in harmony blest,
Vibrates with the breath of the *All*.

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PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

MAN, in order to think correctly and to have realities appear real to his mind, must have a correct idea of his surroundings and relatedness, because our mentality is affected, not only by everything in the earth, but also by the planets; and intellect is limited by the scope of its knowledge of surroundings. The nerve fibers of the brain are, like the sunflower, ever turning towards the source of light, when left free to act; but they are wholly under the control of the will, so that if a wrong conception of the source and nature of any of the relations in life should make a confused or false impression upon the mind, it may prove so strong in its influence, that if we should think that we had before us some liquid the taste of which we knew full well, but on taking it found it was something entirely different, even though something of which we were very fond, it would be unpleasant to us at first. A gentleman with whom we were dining in his quiet home, was very fond of chocolate as a drink; the cook, knowing this, made coffee for the others and chocolate for him; he smelled the coffee, and really thought his cup was the same; and when he tasted it he shuddered and set down the cup with the exclamation: "What is that!" When informed it was his favorite drink he stopped a moment and then said: "Well, it is not good when I think coffee and drink chocolate."

How many times in the experiences of our life have we been on our way to some well known place the idea of which was clear in our mind, and, being busily engaged in thought, missed our way and arrived at some other, but equally well known place; and for the moment, how the brain reeled; how strange all looked to us! On close observation we would discern that the peculiar feeling in the head was caused by the movement of the brain-organs, that they actually had to change their position before we could become conscious of the realities of the situation. Another very marvelous effect of the thought being out of harmony with the facts is seen in the case of "getting lost" in the woods. A person is very liable to travel in a circle from right to left (because the right lobe of the brain and body is governed by the external and active force of the earth and the movement of the heavenly bodies; planets and moon all run around from right to left; and the left side being the negative, acts as a pivotal centre to revolve around). While in that condition, how strange everything appears! the sun seems to set in the wrong place; the moon rises in the north or west; if they happen to come to a familiar creek or river, it runs up-stream; and even the song of the birds sounds strange and unpleasant; and if in their wanderings they come in sight of their own home, they will not recognize it. So strange is the effect of the inharmony with the facts, that they soon become so bewildered that they will not know a friend who might find them, but will fear him and flee from him as if he were a wild beast. And many times it has occurred in such cases that when they have been captured by their friends and taken to their families they did not recognize even their own children, and were actually insane.

All this illustrates and explains why it is that the majority of people cannot perceive the plainest truths relative to natural law; all their brain fibres are polarized to certain things which they believe to be one thing, when they really are quite another. The brain of the majority of human-

ity is in the condition of the man lost in the woods, and we might as well talk to an insane person on those important matters as to such. And we are prepared to say, from the illustrations of this law of order and disorder and its effects upon the human mind, that until we can come to a proper understanding of the methods, instrumentalities and ultimates, not only of our own life but of all creation, we shall remain in the same deluded and insane condition as we are now.

Man is an epitome of the Universe; all its magnetic and electric forces focalize in and act upon and through him. His brain is a delicately organized instrument upon which all the mind-forces of the Universe play and through which the planets of the solar system express themselves, — for all the worlds and suns are but the mind-organs of the Infinite through whose influence and power Creation is carried on in the world. Man has volition only in selecting among the different influences, which he shall be controlled by; for the perfectly orderly mind can sense all these and recognize their harmony, and by the recognition of their harmonious uses is enabled to understand these different influences, and because he knows what they are, can restrain the one and accelerate the other so that all may be brought under the guidance of an orderly will.

What we want most of all, is to know our *relations to the Universe and the ultimates towards which everything tends*, by virtue of an absolute and undeviating law. This knowledge obtained will place us in harmony with all the forces; so that truth will appear true, and the understanding will be orderly, and as soon as a fact is suggested the mind will at once apprehend its relations and uses in the economy of God's great nature.

"How can this be accomplished?" ask some; "must we take what you say about it as true and then measure everything by the rod you give us?" I answer: No!!! Truth is always self-evident when we give ourself time to stop and think. We will herein make a statement in brief, and you will do well to accept the wise words of the Bible,—to "prove all things and hold fast that which is good." To prove a thing, an unbiassed jury is prerequisite: your own reason and intuition is judge and jury on all matters of Divine Law. Therefore we present the following for your consideration, and promise you that, if you remember what we here give you and then go to nature, carrying it with you as a measuring rod, and observe its methods with an honest and earnest desire to know the truth, that you may live in harmony with nature and the God of nature, then your mind will be illuminated, so that, no matter what we may say, you will know the truth for yourself.

The statement is this. First, there is a Universal Mentality, and all natural law is the law of that Mind. Second, that Mind controls all things; the planets are His mind-organs through whose movements thoughts are formed, the form and nature of which find expression in every organized substance on earth, — in plant, animal, and man. Third, there was a purpose in that Mind, and an object to be attained, by creating the earth and its occupants, which purpose finds expression in the words of Gen. I. 26, and was embodied as representative of its incarnate expression in the Man Jesus. Fourth, the method applied in the work of Creation is the operation of the male and female principles of generation and evolutionary development through all forms of existence, from the atom to water and water-animals, the ashes of which form earth, whilst their spirit (or soul) is the

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life of vegetation; progress moves on from that to insect and animal and, lastly, man; and man through the same original, positive and negative principles regenerates himself, transmuting the grosser elements of life into finer and yet finer, until he is sufficiently refined in his inner substance to sense the substance of the original Spirit of God. Then being like God in substance, he becomes one with him in will, wisdom, knowledge, understanding, and power, and is able to control that life by his unity with the Supreme Will. This was the thought that went forth into space, endowed with all qualities and the power to cause the elements to condense and endow each atom with the inherent power to continue working in that direction through all forms and changes until it shall ultimate the above design. For elaboration see "The Seven Creative Principles".

When this thought is accepted and the mind is able to apprehend it, then after having been "lost" these many thousand years we have found our way back to the Eden of the morning of Creation, having gathered knowledge by experience that will enable us to appreciate and continue in it, never more to "fall."

A correct understanding of the above statement will destroy the fallacious doctrine of dying and going to heaven, and will also make the belief in re-incarnation a necessity; for if the soul of man is developed from and through the lower forms of life, then it must live many lives in many bodies. Again, if evolution is a law of nature, then the only process must be through experiences in one's native earth. But if man's soul progresses on the other side of life, why not the souls of beasts? Now if you say they do, then what is the use of man's existence at all? why do not the souls of animals develop into angel-men, without all this struggling, troublesome existence of man? No, it is clear that evolution is the law and that all development is by experience, and that the immature soul of man can no more grow or develop in the spirit-world or ether above and around the earth than a beast, and that the soul of the beast, in order to grow, needs the elements of earth as much as a plant. That being so, it is necessary that all souls not having developed in this life into a spiritual consciousness must return to be born as children and develop through the experiences of other lives. God's laws are very just; many an aged man is heard to say: "O that I had my life to live over! how different I would make it!" Divine law answers: "You shall have it;" and while we do not remember our former life, yet the development of actual knowledge remains. This is expressed in the fact that we see children in our present age knowing as much as mature men of one hundred years ago; we may, if we disbelieve this, find reasons for it in parental conditions etc.; yet all these things work together and no one thing is all the truth. It is believed by the majority of humanity now, that these souls cannot come into the body save when planetary conditions are favorable, and then that they will not be attracted to the persons through which they are born unless there is a common bond of sympathy in their conditions.

This again necessitates another belief, viz. that there are ages of development through which time all souls — or all but those who through occult knowledge make the superior attainments — must re-incarnate until the end of the age, when the planets will come into positions that will produce mental conditions that will turn the minds of the most mature toward the Divine laws and methods of attainment, and will give them a desire to reach the high goal. And all those who do, will be gathered together in

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one place where they will form one body in perfect harmony and unity of thought, feeling, and action; and through the spiritual powers and knowledge possessed by them they will never die, but when their body is sufficiently refined they can transmute it to soul-force and leave the earth at will. But there are evidences that such will remain in the body through one entire age before they will have completed their work. Jesus is reported to have said "He that eateth of the bread that I shall give him shall never die, but have 'age-lasting' life;" and because Jesus said to his disciples that "there are some standing here that shall not taste of death until they see the Kingdom of God come with power," there are many now, even among the professed Christians, who believe that the "beloved" disciple John is still living in the body on earth, and if Dr. Hartmann's book, called "Among the Rosicrucians" and Dr. Phelon's book, called "the Future Rulers of America" are founded on facts, then there are some reasons to believe that there are those who have reached such a state of development that they are no longer necessitated to die and re-incarnate but through having knowledge of Divine law will continue to live until the earth is redeemed from ignorance, sin, and death.

These thoughts will serve as a guide-board marking the way that sages and prophets of all ages have gone over and that has led them to conditions of true sanity. But such have always been accounted insane by the rest of the people; see Isaiah LIX. 15. "He that departeth from evil is accounted mad" (marginal reading). We must expect that the stigma of insanity will be thrown upon us by those who do not regain their primeval sanity. Go into an insane asylum and talk with the patients, and in many cases they think that they are the only sane people and all others are insane. The same holds good in this age and condition, where not one in ten thousand have anything like a correct idea of their own nature and the relations of their life to the world and the universe.

It is found by those who have studied Solar Biology carefully, and thoroughly compared human life with its exposition of the same, that it creates an orderly condition in their mind enabling them to understand and perceive natural law in a purer and more comprehensive light; we regard it as a God-given means to bring men to rational intelligence, seeing ourselves as others see us.

This being the ♎ (Libra) number, and the mental quality of this twelfth part of the year being the Perception of Knowledge we deem the above in order in this issue.

Now having given directions that will enable all who have the aptitude of mind to utilize this centralized thought, we will endeavor to give a few simple rules to aid those who do not readily see the utility of the above.

The prior articles have given directions to still the senses and listen to the voice that speaks only in the soul and, through it, illumines the intellect; but in order to have that illuminating guidance we must desire knowledge for its use, not for self but for others. If you desire knowledge for yourself only, you are selfish and that will put up a barrier against all inspirations. What we want is to be co-workers with God; the thought that formed the world to make man like itself is the leading one in all nature; that being so, if we wish to come into the inheritance intended for us, viz., to have "dominion," to dominate over all God's Creation, we must enter into His labors as faithfully and with as much zeal as though it all depended on our own personal effort. And in these efforts we recog-

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nize all persons as God's children and our children, and that the business of our life is to help, instruct, and lead all men up to a knowledge of the truth. You know of course that you have not the knowledge or ability to do that; then the one desire of the heart must be to get the knowledge, and in order to get it you must use all you have, be willing to do little things, look back in your own experiences and see how in some cases one word or sentence opened up to your mind volumes, and really was the means of changing your whole course of life. You do not know what word would have the same effect on others, but the Master does; therefore all you can do is to place yourself under his guidance, and follow carefully the impulses of the inner consciousness; and wherever you go keep that one desire active, to know and do something that will serve to open the spiritual consciousness of some one, and start him or her on the way to knowledge. Do not be anxious, but be willing to trust the guiding intelligence in all things; keep ever alive the active desire to be used by the Spirit to help others.

If, for instance, you go into a meeting where there is a prospect of an opportunity being given to speak, then place yourself wholly in the hands of the Spirit to be lead and used; desire earnestly wisdom, that if the Master has anything for you to say, you may speak just the words that will prove effectual. Be passively willing to speak, or be silent, as the Spirit wills; and after you have done the best you know how, then leave it; have no anxiety about the result; having done the best you knew how, you have done all you could. Keep it ever before you as a motto, never to be anxious, but submit gracefully to the *inevitable*; do all you can and then be satisfied. And if the old "Accuser" would make you condemn yourself for not doing, or for doing, something that you ought, or ought not, to do, then reason upon it intelligently; and if your reason says you did the best you knew how or could under the circumstances, then in all confidence say to the Master as a child would to the father: "I did the best I knew, you take care of it, I can't"; and then give it no further place in your mind.

Again in all your efforts to obtain knowledge keep the eyes of your mind on the people; you want knowledge, not for self but for them,— the knowledge they need. Thus, whether you read books, hear lectures or sermons, or sit in quiet contemplation, the one object must be ever paramount, to know WHY the present disorder of humanity exists and how to remedy the difficulty. This mental condition maintained, you will attract to you the "spirits of just men made perfect" who are ever ready to aid and illuminate all who have a will to co-work with them and the Creator. This will put the mind into perfect harmony with the Soul of the Universe so that the descending currents of creative life will flow freely through you to all things for which it was intended, without obstruction or false coloring. This attitude of mind in view of divine law might be compared to a hollow tube lying lengthwise in a rapid stream; the waters would flow through it so that the water in it would be always new and fresh. While the mind that is seeking knowledge for self, is as though one end of the tube was closed; the water fills it, and no more can enter as the tube is obstructed with sediment and mud; and the mind of such is necessarily narrow and darkened. While the majority of men whose minds are out of divine order and who yet are honest and desire the truth, are as though the tube turned across the stream, the waters rush against it and disturb its rest and only

fills it with sediment from both ends of the tube. We can at most be as a tube, to receive and pass on the waters of life to those that are to be the light of the world.

It must be borne in mind that every one has a charge of God to this great work of leading men to "their high calling (as illustrated in the life and teachings) of Christ Jesus our Lord," and every one must work as though it all depended on his or her own personal effort; for it does, so far as our participation is concerned, and if we do not participate we will have no part in this spiritual illumination. This work is the "harvesting" of "the first ripe fruit of the earth" and all that have part in this "the first resurrection" to spiritual life will be sons of God bearing in their own individuality his LIKENESS. Therefore let none think they are going to be led along like a child by some other mind into this high ultimate; for they will not. Many, no doubt, will read these thoughts and many others on similar subjects, and memorize the words and re-express them over and over with as much enthusiasm as though it were from the soul, whilst really it is only the parrot expression of another's words, and they themselves will die without any realization of having any part in the matter.

This first ripe fruit of the earth is to be the saviour of the world; each must realize this, first singly, then after, collectively as a member of the body that the one Spirit to which each will be allied, will in and of itself organize. Then there will be no hangers on, but all will be live active parts of the common whole and all dead branches will be cut off.

During the last twenty years many persons have heard the call of God for "saviours" (see Obadiah verse 21), and the call comes to each as an individual: "You are called to be the saviour of the world;" and in their ignorance of divine laws and methods, there arose in our midst many "saying I am Christ and deceive many" — and themselves included (see Matthew XXIV. 24). And the numbers of such is suprisingly great; could you look into the secret place of all hearts, it would be found that nearly two percent of all Americans have active within them this thought, and each has his or her own peculiar plan for accomplishing this ultimate; some through politics, others through business-methods, others by some social reform, others by colonization and re-organization, and others by religious reforms. All these have some truth and are doing a necessary work; but their selfishness causes them to proclaim, or at least assert their selfhood and exalt it above all others; thus they judge and condem themselves by their own law as unworthy of the high calling. But they who are wise enough, remember that "God has no respect to (the) person" of any man, that universal law, in fact, knows but one man, and that one is composed of the aggregate body of all men: therefore we should work as those work who think all depends on them, yet ever bearing in mind that we are a part of a great body that will arise to bless and illuminate the world. We must each remember that all that any one can do for us is to suggest thoughts for our consideration and that our part of the work is to prove their truth and utility, or reject them as worthless to ourselves, leaving our mind unincumbered, to go on in its own natural lines unlimited by others. True it is that "as many as are led by the Spirit of God, they are the sons of God;" and equally true is the word of the same book "Cursed is man that trusteth in man or maketh flesh his arm." No, we cannot trust in man in any way; all reliance must be in the Supreme; no spirit or

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mortal has a right to coerce your will; and if either should make arbitrary demands in any way upon you, it in itself is sufficient evidence to condemn him as evil. All high and holy spirits are, as high and noble men, non-obtrusive, and only come when invited; it is the Divine law that all persons have an equal right to their existence and to acting out their nature without coercion, so far as it does not intrude on another; and no one can coerce another's will without sooner or later suffering the consequence of his sin against a God-given right. No law that man can make can change Divine law; then each should by virtue of this law live by the dictates of his own conscience, and bend to no man's law, when it makes void the law of God.

It was for this that they crucified Jesus, and we need not expect to slip along without accusation if we obey God rather than man. But persons from habit have adopted certain things as right or wrong, and as long as we believe them to be so, conscience will condem us if we transgress our accepted law. Therefore it will be found necessary for us to wipe the slate clean of all preconceived ideas, and weigh well by reason and divine equity, and decide from the law of USE in view of God's object and purpose in man's creation; for all that facilitates God's object is good, and all that opposes that, is evil, and there is, and can be, no other evil.

Peace be unto you. H. E. BUTLER.

☞ The above constitutes Number 15 of the series of "Practical Instruction" the first appearing in August, 1887, from which time one has been given in each issue. Back numbers of any or all of the series can be had for 15 cents each. The bound Volume I. of THE ESOTERIC contains the first eleven of the series, and offers a desirable form of securing them; it embraces 466 pages of choice occult literature, the above inclusive, and will be sent post paid on receipt of $2.00.

RAYS OF LIGHT.

"The Waters know their own and draw
The brook that springs in yonder hights;
So flows the good with equal law
Unto the soul of pure delights."

Law, — law, — all is law. All is order. Believe it; let your whole being accept it so entirely, so literally that the idea will permeate your life completely.

Then will peace come to you. Then will Nature's apparent inharmonies become notes of grandest melody and praise.

Knowing that Divine Order reigns *without*, and seeks always admittance to the *within*, will cause you to hold yourself receptive to Truth, and to accept in true attitude the promptings of the Universal Intelligence.

We are over-anxious. We are perpetually instructed by Nature in the vital secrets of life and are as often forgetful of her valuable lessons.

Through anxiety we retrograde. Patience! Oh the patience of a Christ! Desire it ever and practice it in your daily walk!

"I check my speed, I make delays,
For what avails this eager pace?
I stand amid the Eternal Ways,
And what is mine shall know my face."

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Have a *purpose* in living. Better never to have entered your present sphere of existence if you *aimlessly drift.*

Don't say "I am unable to find an object in life. Your every act may be made to subserve a purpose and a use, when once you get into the Divine relationship.

You are in the very centre of great opportunities. *Do not seek them*; they are crowding upon you already. Simply stop and think, and the true light will fill your soul with new and strange emotions, and the purposeless existence will blossom into its harmonious sphere of usefulness. Does life seem mysterious? Do you long for comprehension of things ever-present but unfathomable?

Relinquish all this. In simplicity and trust forget it, and leave the inexplicable to the One who as the Author of All is alike unknowable, unfathomable.

The very desire to fathom the unfathomable retards your progress. Direct your thoughts first of all to the *Kingdom within.*

In childlike faith daily seek to "know thyself;" when this end is attained you will meet no more inconsistencies. The mysterious will become plain; the crooked be made straight, as the inner life comes en rapport with the outer.

Above all, depend upon no man for guidance. I would not have you reject truth — if truth you believe it to be — from whomso-ever it may come; but at the last, your redemption must come from and through your own inner resources and powers. Keep this before you constantly and look to Divinity alone for strength and light. It will not be withheld you.

M. A. E.

TWELVE MANNER OF GENII.

THE GENIUS OF ♎ (LIBRA),

WHICH applies to all persons born between Sept. 22nd and Oct. 22nd. This Genius is the Collector of the knowledges of past experience, the Perceptive Faculty of the Soul.

The dominant function in the body of these persons is the reins, where are the stored energies of sex-life; therefore, the phenomenal mental condition of these persons, few understand them, neither do they understand themselves, and never will, until they study the science of Life in all the body of humanity, which is revealed by Solar Biology, — not Astrology however; a life-time might be spent in that study, and not come to anything like an orderly conclusion of the laws governing life, because astrologists work from appearances, while the realities are many times exactly the reverse. Persons of this nativity by living a regenerate life and desiring knowledge and using that knowledge in teaching or writing it, will find that it flows to them as from a fountain.

Being the psychic collectors of thoughts, they can, by cultivation and practice, acquire the ability to argue on either side of any subject, for or against, as may be required; for inspiration is ever at their command in whatever line the will determines. Their Genius being controlled by Virgo, the intuitional power by which decisions are made as to right and

wrong, and not having developed that in themselves, they are often deceived and misled: and because they possess the power of perception they discover the deceiver and then go to another extreme; thus they are often jostled from one extreme to another through life; and if their minds are turned toward spiritual and occult matters, — for which they have a natural turn, — then they meet first the power of Virgo and the Roman Church (this, however, is almost wholly from a spiritual or invisible standpoint) which tries to bind them as adherents to its laws and principles; and as the Roman Church is adverse to progress, they are often jostled by that power so that they run to many extremes; for they can seldom be held in adherence to the doctrines of that Church because of their ability to perceive the errors. Another reason is their natural dependence for guidance on the function of Virgo; therefore if they learn from another, they memorize verbatim because they feel the need of a head and guide. They are honest and truthful, but their natural guide, Virgo, being (as a body of people classified as the Roman Church) under control of the baser sex-principle, is extremly selfish and deceptive; this is the cause of the body of humanity being in disorder and combat. The Genius of ♎ is the orderly action, "law and order," the organizer of rules and methods (judging from past experiences), to govern the body.

In order to make attainments they must study carefully the difference between intuition and psychic perception, which appear so near alike that there is no language sufficiently discriminating to describe it. This knowledge can only be obtained by studying the nature of that peculiar faculty in those born in Virgo, and contrasting it with those born in Libra.

It is absolutely necessary that these persons should enter into covenant relations with their highest ideal of God, and desire earnestly to know what is the absolute truth. The Practical Instructions in this number of THE ESOTERIC are well adapted to aid the mind of such; there is a constant feeling of dependence on the part of these persons; in fact, they are altogether too dependent on being taught by others, and disinclined to reason or muse on metaphysical subjects; they want to come to a hasty conclusion, and if they do not perceive the bearings of the words, will want explanation immediately. They are apt to follow the words literally. The leading difference between their perception and intuition will be observed by them to be that the intuitional knowledge, which they need so much comes by sitting quietly and musing on the right and wrong, and the conclusions will spring up in their own mind; while the ordinary habit of their perceptive powers comes in their active mentality. Remember, your true master and guide speaks to the soul in the passive mental; and the psychic speaks in the active mental, and is not altogether reliable, because it perceives thoughts that are stored in the spheres wherein are all qualities of every nature and on every conceivable subject, pro and con; and your sympathetic alliance will govern as to what sphere you collect the knowledge from; and the intuitions must be carefully counseled and your relations to the Master's guidance is your only security.

Those born in this function need alliance to some body of people to whom they could be invaluable in collecting the knowledge they need; for they are, in their fully developed state, "the Oracle" of the God-ordained body. Their sphere of service varies from psychic subjects to literature, speaking, accounts, drafting contracts, etc. The animals used in symbolic prophecy to express their quality are the horse and the ass

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or mule. The mule is given to both, Virgo and Libra, because this animal embodies two principles, one the stubbornness, or will, which is Virgo, the other the faithful service, which is Libra. Virgo holds the power of Libra by its will, as expressed in the symbol of Astræa; and Libra upholds Virgo by its endurance.

Their evil Genius is the the dark side of the Scorpio-nature, which is symbolized by the serpent and scorpion; for they are more subject to the psychological influence of others than any other sign; thereby they are in constant danger of being misled, unless they are fully decided in their alliance to some well-defined body, or principle of service. Their Genius will in the ultimate re-collect all the experiences of the inhabitants of this planet, so that all that has been known will be again well known in the new age and order of life for which THE ESOTERIC is an organ.

H. E. B.

SWEDENBORG ON THE RESURRECTION OF MAN FROM THE DEAD, AND HIS ENTRANCE INTO ETERNAL LIFE.

BEING permitted to describe in a series the mode in which man passes from the life of the body into the life of eternity, that I might understand the way in which he is resuscitated, I was, as has been stated, instructed not audibly, but by sensible experience.

I was reduced into a state of insensibility as to the bodily senses, thus almost into the state of dying persons, retaining, however, my interior life unimpaired, attended with the power of thinking, that I might perceive and remember what occurs to those who die and are resuscitated, with so much of respiration as was necessary for life, and afterwards with tacit respiration.

Celestial angels came and occupied the region of the heart, so that as to the heart I might seem united with them, and thus at length scarcely anything was left to me except thought, and thence perception; and this for some hours.

I was thus removed from communication with spirits in the world of spirits, who supposed that I had departed from the life of the body.

Besides the celestial angels, who occupied the region of the heart, there were also two angels sitting at my head, and it was given me to perceive that it is so with every one.

The angels who sat at my head were perfectly silent, only communicating their thoughts with the face, so that I could perceive that another face was, as it were, induced upon me; indeed two, because there were two angels. When the angels perceive that their faces are received, they know that the man is dead.

After recognizing their faces, they induced certain changes about the region of the mouth, and thus communicated their thoughts: for it is customary with the celestial angels to speak by the province of the mouth; and it was permitted me to perceive their cogitative speech.

An aromatic odor like that of an embalmed corpse was perceived; for when the celestial angels are present, then the cadaverous odor is perceived as if it were an aromotic, which when recognized by the evil spirits prevents their approach.

In the mean time I perceived that the region of the heart was kept very closely united with the celestial angels, as was also evident from the pulse.

It was insinuated to me that man is kept engaged by the angels in the pious and holy thoughts which he entertained at the point of death; and it was also insinuated that those who die usually think about eternal life, and seldom of salvation and happiness, therefore the angels keep them in the thought of eternal life.

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They are kept engaged in this thought, for a sufficient length of time, by the celestial angels, before their departure, and are then intrusted to the spiritual angels, with whom they are afterwards associated: in the mean time they have an obscure notion that they are living in the body.

When the internal parts of the body grow cold, the vital substances, wherever they may be, even if enclosed in the multiplied intricacies of the most elaborate tissue, are separated from the man; for such is the force of the Lord's mercy, which previously to this separation was perceived by me as a vivid and spiritual attraction, that nothing vital could remain behind.

The celestial angels, who sat at the head, remained with me for some time, after I was, as it were, resuscitated, but they conversed only tacitly; it was perceived from their cogitative speech, that they made light of all fallacies and falsities, not indee laughing at them as contemptible, but regarding them as mere nothings. Their speech is cogitative, not sonorous, and this is the language they employ when first conversing with souls.

Man, when thus resuscitated by the celestial angels, possesses only an obscure life; but, when the period arrives for him to be delivered to the spiritual angels, then, after a little delay, as the spiritual angels approach, the celestial recede; and it has been shown to me how these operate that he may receive the benefit of light, as described in the continuation of this subject.

As the celestial angels are with the resuscitated person, they do not leave him, for they love every one; but when the soul can no longer consociate with the celestial angels, it desires to depart from them; and when this takes place, the spiritual angels arrive, and communicate the use of light: for, previously, the spirit saw nothing, but thought only.

The mode in which the angels effect this was shown to me. They were seen to unroll, as it were, a membrane from the left eye towards the nose, so that the eye might be opened, and the advantages of light afforded; and a man has no idea but that this is really the case; it is, however, only an appearance.

After this delicate membrance has been thus in appearance stripped off, some light is visible, although only obscurely, as a man sees through his eyelids when he first awakes out of sleep the spirit remaining in a tranquil state, guarded by the celestial angels. At this time there appears a sort of cloud of a blue color, and a little star; but it was perceived that this was done with considerabl variety.

Afterwards it seems as if something was gently removed from the face, and perception is communicated to him; the angels being especially cautious, whilst effecting this, to prevent any idea gaining admission but such as is of a soft and tender nature, as of love; and it is now given him to know that he is a spirit.

He then enters upon a life which is at first happy and joyful, for he appears to himself to have been admitted into ever-lasting life, which is represented by a splendid white light beautifully merging into yellow, which signifies that this, his first life, is celestial-spiritual.

That he should afterwards be received into the society of good spirits, is represented by a youth sitting upon a horse which cannot, however, move a single step, and directing him towards hell: he is represented as a youth, because when he first enters upon eternal life he is in the society of angels, and therefore appears to himself to be in the flower of youth.

The subsequent life is represented by his dismounting from the horse and walking on foot, because he cannot make the horse move from his place; and it is insinuated to him that he must be instructed in the knowledges of the true and the good.

Afterwards there appear pathways leading gently upwards in an oblique direction, which signifiy, that by the knowledges of the true and the good, and by an acknowledgment of what he is of himself, he should be led by degrees towards heaven; for no one can be conducted thither without such self-acknowledgment, and the knowledges of the true and the good.

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When the resuscitated being, or soul, enjoys the benefit of light, so as to be enabled to look around him, the spiritual angels, of whom we before spoke, show him every attention which he can desire in that state, and instruct him respecting the things of the other life, so far as he is in a capacity to bear it. Should he be principled in faith, and desire it, they also point out to him the wonderful and magnificent scenes of heaven.

If, however, the resuscitated person, or soul, is not of such a disposition as to desire instruction, he then wishes to separate himself from the society of angels. Of this the angels have an exquisite perception, since, in the other life, there is a communication of all the ideas of thought; and when he desires to separate from them, they do not even then leave him, but he disunites himself from them. The angels love every one, and desire nothing more than to do him services, to instruct him, and to convey him to heaven, for herein consists their chief delight.

When the soul thus separates himself, he is received by good spirits, who likewise do him all kind offices whilst he is in consort with them. If, however, his life in the world was such that he cannot remain associated with the good, he seeks to be disunited from them also, and this separation is repeated again and again, until he associates himself with those whose state entirely agrees with that of his former life in the world, among whom he finds, as it were, his own life. They then, wonderful to relate, live together a life of a similar quality to that which had constituted their ruling delight when in the body. On returning into this life, which appears to them as a new commencement of existence, some after a longer and others after a shorter space of time are carried thence towards hell; whilst such as have been principled in faith towards the Lord, are led by degrees from this new beginning of life to heaven.

Some are, however, conveyed more slowly, and others more speedily, to heaven; indeed I have seen those who were elevated to heaven immediately after death.

UNITY OF DESIRE (PRAYER).

It is clear to any reasonable mind that "The Lord's prayer" is an expression of a desire for an entire submission to the will of God, for God is Spirit and Light, in which are all the high and ennobling qualities that man can conceive of. Now if we can all unite in one soul-desire that the Will of God be done in us, that it possess us entirely and cause us to do whatever is wise and good in the wisdom of heaven, that will certainly bring us all into the ONENESS of the Spirit, for the Spirit is one. We need not try to unite with men, but with the one Spirit, and thus we become one body, each a member, and God the Soul, and none will lose any portion of their identity, but all will gain an identification with the Infinite One. If all are governed by the one Spirit there cannot exist in any of the members of such a body any cause of inharmony. In that wonderful prayer of Jesus, recorded John XVII, in the 11th verse, he prays that his disciples may all be one; and again in the 21st verse he says, "that they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me, and the glory which thou gavest me I have given them; that they may be one, even as we are one, I in them, and thou in me; that they may be made perfect in one." This, the last prayer of the great Master before being crucified, expresses the one great central thought and desire of the sages and seers of all ages, that the body of humanity, to be in harmony with their own real self, must come into that oneness through an individual unity with the Spirit. Jesus said "I in them and thou in me, that they may be perfect in one;" thus he recognized that the conscious entity was in the thought

and words, for he said in another place "Unless ye eat my flesh and drink my blood you have no life in you," and the materialistic disciples "murmured and said how can this man give us his flesh to eat?" Then Jesus answered and said: "The WORDS *that I speak unto you, they are spirit and they are life.*" By this you see the harmony between what we have been teaching and the teaching of Jesus, viz., the soul is made up of the thoughts and experiences of a life. The thought and experiences of Jesus were all of Divine law, and Divine law is the law of God's nature, thus all "who are Christ's at his coming" are so by virtue of the knowledge of the truth — or methods of law; the individuality being made up of the knowledge gained, and all truth being one. Then, when each of you independently goes to the one source and obtains the truth, you will all be in unity and harmony one with another, and each soul will express its own particular branch of the soul-life, which soul is the Christ (anointed) of all ages and nationalities. So, well did he say "I in them and thou in me," for God dwells in the light, and the light reveals the truth, or makes it manifest; therefore to be illuminated by the Spirit is to have revelations of truth, and as we all came from the one source, we can all look to one Spirit and exclaim "Our Father!" To refuse in ourself perfect obedience to Divine will is to desire to sin against the laws of our own nature, and if so, we suffer diseases by that sin; but to be willingly under control of Divine will and to earnestly desire it, shows an earnest effort to come into harmony with God, and our own real nature. Therefore the feeling that arises in the interior, of fear least the spirit should require something that we would not want to do, is the adversary of our real and true self.

Then, let us all continue in earnest soul-desire that the eternal Spirit take entire control of us and lead us in wisdom's ways; and also in the sittings try to illumine every part; and all who do so will find by frequently reading the Practical Instructions in this number; and neither accepting nor rejecting it, but with a desire to *know the truth*, and earnestly searching for evidences in nature for or against it, the orderly truth will take form in your mind so that if I, in after-time, should contradict it, you would nevertheless say: I know it is true. All individual members of this grand body now in formation, will thus be strong and independent actors, each serving in his own peculiar sphere of usefulness, under the one guiding mind and will; thus the body will be strong and healthy in every part. There is altogether too much inclination on the part of the majority of people to read books, or hear lectures or sermons, and accept all that is given as true. That will never do for those who would come into a knowledge of the truth. Words without the light of the Spirit are deceptive, and those who accept my words and believe them because they sound true, without criticising and examining them from the light within themselves are not my friends although they think they are; for all such if we should meet in the body and become acquainted each with the other's habit of life, would judge me by their own nature, and as my nature is not like theirs they would say, "Well, this or that is wrong for me and it must be for him, therefore I must have been deceived," and at once they would become my worst enemies. O how wise the words of Jesus "Who art thou that judgest another man's servant to his own master; it is God that judges, who art thou that condemnest?" "But," say they, "he said also 'Judge a tree by its fruits,' therefore if you do not do that which is right to me you must be wrong." Therein is an evidence of the weakness of accepting in a literal

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sense the external meanings of words. Let us give an illustration of tee above quotation. We are hungry for fruit, some one brings us a fine large apple, we taste it, find it excellent and it satisfies our hunger and we are refreshed; then we say, "I want to see that beautiful tree whereon such perfect fruit finds birth." We go to it and, behold, it is crooked and unsightly. What shall we say of the tree? Is it good or not? Shall we condemn it now because it does not live in a beautiful place and because to our eyes it is not symmetrical in form? Or shall we say, The tree is good, for it serves a USE; I have received from it that which I needed, therefore no matter about the external habit. An object is good in the eyes of him to whom it is necessary,—but to him who has no *use* for it the *good* becomes *evil*. Then let us continue our earnest desire, that the Spirit of God would possess us wholly and illuminate our inner consciousness that we may know the right and do it. Remember we have nothing to do with any one else, we can only hold up the light and allow all to act under its influence as their own will may direct. By this no one member of the body will condemn an other because he is not serving in the same sphere of use as themselves. Neither God nor the Divine masters ever seek to force the will of any. It is by Divine right that all act as they please, and it is also Divine law that each must reap the full harvest of his own acts. Therefore knowlege of the will and wisdom of the Supreme, is what we want that we may "take of the things of God" and show them unto man; but if we desire to FORCE them to take and use the things of God, by any method whatever, we sin against God's law, and are guilty of "black magic." "Be wise as serpents and harmless as doves."

Peace be unto you. H. E. B.

☞ THOSE of our friends who are uniting with us in the Wednesday evening exercises should bear in mind that the table given in the June number of THE ESOTERIC is based on Sun, or Local Time.

In most places a false or "Standard" time is in vogue as a convenience for rail roads and travellers. The true or Sun time can, however, be readily found at these places by ascertaining how many minutes (fast or slow) the Local time varies from Standard time. In no case will the variation be more than thirty minutes. Doubtless many have used Standard time in fixing the hour of their sitting which may account for unsatisfactory results, for it is highly important that all combine their thoughts at the same hour.

HOW TO STUDY SOLAR BIOLOGY.

(CONTINUED.)

WE would impress upon the mind of the student that the reading of individual character is not the first thing to be considered. In studying this science it is absolutely necessary to form an orderly conception of the laws and methods by which the Solar System is governed, before one is able to deal successfully with the more minute details of human existence, and to comprehend the fact that we are but forces in nature reflecting an intelligence according to our state of developement.

A clear mental conception of the Sun, as the parent of the planets (in its system), being the centre around which they revolve and are held in their course within the radius of its Zodiac by its electric power, will place the mind in order to study methodically the quality of each of the Sun's children, treating them as centers of specific creative forces and mental elements. These creative qualities should be carefully

considered, as they impart their power and quality to the physical and mental nature of each individual in accordance with law; and operate regularly on definite vital and physical functions.

Keep in mind that the planets nearest the sun are more physical in nature and effect than those beyond our planet earth.

After studying the creative principles of the seven planets, treated in their general effect, and having obtained an orderly conception of their real nature and qualities, proceed with your observations to prove the truth or falsity of the statement that the Solar Fluid of the ecliptic holds in solution the primal and basic elements of all possible life and thought to be evolved within the confines of our Solar System, in which the earth and planets move, and consequently contains the elements of the human organism corresponding to the twelve departments of the human body.

Familiarize yourself with the signs of the Zodiac, and dates in the months when the earth crosses the dividing lines and is immediately immersed in an entirely different mental ether, which is demonstrated by the twelve general mental qualities imparted. Watch carefully persons whose birth-days occur while the earth is passing through a sign, and their mental tendencies according to their physical, mental, and spiritual state of unfoldment.

For example, thoughtfully consider the mental charactistics given as the basic principles of all persons born in the sign Aries (between March 21st and April 19th). Are they natural lovers of scientific thought? Do they desire a reason for whatever thought or method is presented to them? Are they easily confused if obliged to work under the dictates of another? Do excitement, worry and disease, manifest themselves first in the head and produce nervous or sick headache, often inflammation of the brain? Is not rest and sleep the remedy for the above mentioned ailments of these persons? Is not harmony absolutely necessary to the health of all born between these dates? Thus, by watching the dominant features given to each of the remaining signs, and comparing one with the other, all will be enabled to verify to their own satisfaction the scientific law upon which this evidence is based.

Hold in remembrance that these are but the basic or foundation-principles of each nature; although the position of the earth at the time of birth is an endowment of the most vital character, it is but one point in eight, with which the science deals. By this method of studying, you will commence to be introduced to the thought incarnate in human form. When you have once entered this realm of investigation, your personality, now so prominent, will take its place in the background, and living individuality will stand out revealing its real quality, and you will then recognize othes' true sphere of use, when combat and attempts to control each other will cease.

The lack of mental harmony is the great difficulty on the narrow path to success, and not until it can be firmly established among the intelligent minds of our age need any expect to find the peace and rest that every soul under the canopy of the stars yearns for in their inner and real self. Thus we recognize that it is an individual work to bring about the desired ultimate. Then, when studying the inherent thought, in all its varied manifestations, uppermost in the mind of the student should be how can I now in my present limited sphere adapt myself to each quality of thought, without producing inharmony, yet at the same time maintain my own individuality?

STUDENT.

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CORRESPONDENCE.

POMONA, SEPT. 3, 1888.

ESOTERIC PUBLISHING CO.

My dear Brothers,

I am always finding in THE ESOTERIC some good thing that I was wanting, but in the September number just received I have found a "bonanza." For a long time I have seen before me a large, pure, silvery-white globe of light and did not know what use I was to make of it. I was quite sure that I should be shown, so quietly waited, and, behold, you have made it clear. It is the candle of the Lord, and with it I am to try the reins and heart, so secret, and see if there be any hidden wrong in me. — I do think each number of THE ESOTERIC better, if possible, than the last. — You have nothing to fear, the Lord is surely with you; you are bound to succeed in all your undertakings. I wish a college were already in existence, as I should like to be there; I would advance more rapidly. But, "Thy will be done," all will come in due time.

I have received the certificate of stock; many thanks. I wish you would send the Constitution, and By-Laws, as I am asked about it, and others may like to invest. I desire to do what I can in the good cause; all want, or need, the good things that THE ESOTERIC brings each month. Fraternally, F. L.

CHICAGO, ILL., SEPT. 13, 1888.

DEAR ESOTERIC,

Many times I have shaken hands with you and said "God bless you" (mentally), always wishing the "air-line" were in a more developed condition; so we might depend on *that* instead of the slower method, pen and paper. So *much* of my *experience* I find in your pages, proving that no man liveth unto himself, *can* not: for thoughts are things and off they go, and, as Emerson says, "the most impressionable ones get them first."

I think the Western friends have about the right idea of the location for the New Zion, Micah, IV. "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say, Come and let us go up to the mountain of the Lord and to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem (peace). And he shall judge among many people, and rebuke strong nations afar off." Of course we know that all these laws are to come from the mountain (the highest condition), but every spiritual idea generally finds a *material* expression.

How clearly I see the *new* Jerusalem, (which is the mother of us ALL. Gal. IV. 26), descending from God and heaven, prepared as a bride (clean, pure) and I hear the voice saying, "The Tabernacle of God is with *men*. And the Lord God which gathereth the outcast of Israel saith, Yet will I gather *others*, beside those that *are* gathered, and there shall be one fold and one shepherd."

Go *on* in your blessed work, until *every* knee shall bow and every tongue confess, (understand,) the gospel of peace, the glad tidings of all good.

Sincerely Yours, L. J. L.

SAN FRANCISCO, SEPT. 3, 1888.

MR. EDITOR,

I have been a reader of THE ESOTERIC from the first and I value it very highly. In your "Instruction for reaching the highest goal" you give the matter of diet and hygienic practice but little consideration. It seems to me that our habits in these respects are of great influence and importance, and I am very anxious to order all of my life so as to produce the results. I wish that you could give us in THE ESOTERIC an especial article on the subject of fast-

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ing, diet, and hygienic practice, and their bearing and influence on our intellectual and spiritual development. I feel assured that such an article would be of general interest. Our Christian Scientists say, Do not lay down any law for yourself in relation to these matters. On the other side, one of our physiological writers says, The physical organism is governed by, and subject to, laws as subtile as those that pertain to the soul, hence the necessity for their strict observance. We would like to have your opinion in reference to these two positions. One of our Theosophical teachers asserts that we do not derive any part of our strength from our food, and that its function is simply to replace the waste tissues of the body. Is such the fact? If you cannot give us the article which I have requested will you please answer the question in relation to the above mentioned assertion in the question department of THE ESOTERIC.

Yours fraternally, H. F. H.

Ans. We have now in type the first of a series of articles on Hygienic Laws by our able contributor, Wm. A. English, M. D., that will be commenced in our November issue. We judge from the installment already received that it is the Doctor's purpose to substantially cover the ground embraced by your questions; we therefore refrain from giving such condensed answers in this number as the limited remaining space would necessitate.

THE OLD AND THE NEW.

WHEN Moses gave, in ages long ago,
The stern commands,—"*Thou shalt not*" thus and so,
The Spirit was not reached; but fear of ill
Held men in check, or urged them to fulfill.

But, recognizing every man as brother,
The new commandment—"*Love ye one another*"
Touches our hearts; inspires our holiest awe;
For, "*Love is the fulfilling of the law.*"

WM. A. ENGLISH, M. D.

EVERY affection of good and truth is in the form of man. Heaven is distinguished into as many societies as there are organs, viscera and members in man; there cannot be any one part in any other place than its own (*Divine Providence.*)

ALL that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of him that drives the carriage.

NOT the failures of others, not their sins of commission or omission, but his own misdeeds and negligences should the sage take notice of. Like a beautiful flower full of color, but without scent, are the fine, but shallow words of him who does not act accordingly.

SPEAKING of the Eleusinian Mysteries Proclus says, "In the initiations the gods exhibit many forms of themselves, and appear in a variety of shapes: and sometimes indeed, a formless light of themselves is held forth to view; sometimes this light is according to a human form, and sometimes it proceeds into a different shape." The representation of the descent of the soul formed no inconsiderable part of these Mysteries. The abduction of Proserpina signified the descent of the soul and union with the dark tenement of the body, a literal figure, the placing of seed in the ground.

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EDITORIAL NOTES.

It is not the purpose of THE ESOTERIC to promote random discussion, but rather to call into play potential life currents. It is of more account to discover and substantiate the truth than to attempt to fight shadows which will fade of themselves when the light becomes sufficiently strong.

THE contribution by Dr. English from "The Healing of the Nations" should receive the careful attention of our readers and especially of those interested or engaged in the healing art. The work from which the selection was made, is, as Dr. English suggests, well worthy of re-publication.

THE first of the series of day and evening classes, for the fall term, in Solar Biology, will be commenced October 1st. This offers an opportunity to those desiring to become proficient as healers or as teachers of this science of Man, to acquaint themselves with the diverse mental forces and to secure the key to their intelligent employment. For particulars, address Mrs. Drury, in care of this office.

THE Sunday afternoon lectures before The Society Esoteric were resumed at 478 Shawmut Avenue, September 2d, and will be continued each Sabbath at 3 P. M. until further notice. Prof. Butler will esoterically consider Bible-topics in his afternoon lectures, and give attention to general subjects in the evening. The public are cordially invited to the Sunday meetings of the Society. The evening lecture will commence at 7.45.

THE summer vacations being over, the mind naturally and fittingly turns to the earnest problems and duties of life, and in this direction The ESOTERIC is especially calculated to be an aid, and the present is an auspicious time for our readers to co-operate with us in extending its circulation and consequent usefulness; we accordingly, earnestly solicit their aid in securing new subscribers, also in sending us the name and address of persons who are likely to appreciate a sample number. For inducements to getters up of clubs see page 176.

IT seems from the tenor of our correspondence that the preponderance of favor points to the mountain ranges of the Pacific slope as the fitting locality of assemblage for the commencement of the literal outworking of the divine problem of the oneness of humanity. Some favor the valleys of the Rocky Mountains (upwards of a thousand miles inland, and consequently more central and incidentally nearer the eastern markets and great centers of population); but there seems to be an unanimity that the seat should be near one of the grand mountain ranges. Evidently the pioneers are to be an OLYMPIC PEOPLE in a natural as well as spiritual sense, and must have the fabled "mountain of the Gods" virtually in their midst. "Of course," says L. J. L. under head of Correspondence, "the mountains signify the highest condition, but every spiritual idea generally finds a material expression." This is true: and it is not indispensable to be among the mountains in order to experience "the mountain of the Lord's presence" and again those are most truly "together in one place" whose mind and thought are "caught up" into a common exalted condition; but while the hypothetical presence may suffice in the earlier stages, ideals in time perish unless outwrought, and lofty mental conditions recede if not substantiated; therefore while grand thoughts and ideals are of heavenly birth, it is man's prerogative to give them material embodiment, and so a mighty work has yet to be done in the mountains of the Pacific coast and the region to the east, and it is essential that action should be taken by the NEW PEOPLE ere the virgin territory is wholly appropriated to speculation and individualism.

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THE RELIGION OF THE FUTURE.

THE question seems to be seriously engrossing the attention of many minds as to what the religion of the future is to be; and it is even earnestly suggested that a national or a world's convention of the leading minds in the different lines of thought be convened to canvass the subject to the end of promoting an understanding of its vital essentials, and pointing out the necessary conditions to further the same. Many of those who are identified with present church-organizations, may consider that this subject is substantially settled already, simply requiring minor adjustments and reconciliations on existing lines. Nevertheless, there is a surprising diversity of views extant, and even within the most rigid sects thought is changing rapidly, for the irrisistible current of life in-flowing from the invisible universe is penetrating and quickening the entire human family; so that even those faiths which have seemed fossilized are manifesting signs of life and progress, and heralds of the morning are springing to light in unlooked for quarters. Thus Buddhistic Theosophists make claim that it is no longer St. Peter, but themselves, who hold the keys of the Kingdom. This claim, however, is contested by those who might fittingly be denominated Christian Theosophists, some of the views of whom were recently given through THE ESOTERIC in the articles entitled "Theo-Sophia."* Evidently, new ideals of man in his spiritual, physical, and industrial relations are to dominate the future, and there is a restless yearning for the possession of the new "chart" and "compass," which it is thought that a wisely ordered convention might be instrumental in supplying: not that the ideas of the coming time are to be formulated by conventions or synods, but there are times when the convergence and focalization of currents of maturing thought are not only desirable, but highly serviceable, in that they quicken life, evolve thought, and direct it to specific issues which have in view the solution of the great problems of the human race.

*See Advertising Department.

CLUB PREMIUMS.

Subscriptions may date back commencing with any number desired, as we print from plates and can supply all numbers from the first issue.

Anyone sending us $4.50 for a club of three can have a fourth subscription free of charge.

To any subscriber who sends us $1.50, and one additional name, we will send the pamphlet of "TWELVE MANNER OF PEOPLE," or any fiftycent book in our list.

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The names can be all sent at one time, or if forwarded as secured, they will be placed to the sender's credit until the number is complete. Where members of a club desire "THE PERFECT WAY" $1.50 extra should be sent for each copy required. Foreign subscribers will send 25 cents extra for yearly postage on THE ESOTERIC.

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HYGIENIC LAWS.

BY W. A. ENGLISH, M. D.

Number One.

THOSE who are not willing, yes, anxious to sacrifice their lower, or animal impulses and appetites, whenever they are found to conflict with the higher, or spiritual nature within them, will find little to satisfy them in these articles; but those who are earnestly striving for the mastery, but have not yet made much apparent progress, may gain from it something to help them, and strengthen their faith in a course about which they have been in doubt.

The best gifts will never be conferred upon those who have not determined to control their desires, — yea, their very thoughts; for nothing short of entire consecration of body and soul to Divine uses can merit these gifts.

If we consider the body an instrument for the use of the spirit, as well as for its habitation, we must admit that it is our duty to do all in our power to make it a pure and fit temple for the indwelling spirit: hence it follows that not a particle of food or drink, or anything whatsoever, should pass our lips, that does not meet the full sanction of our highest wisdom and intuitions; for we should conform to the law of Divine uses in these small matters, as well as in those of larger moment.

Some claim that it does not matter what we eat, (extraordinaries excepted) if we do not eat too much, and cite scripture, as follows, — "Not that which entereth into the mouth defileth the man, but that which proceedeth out of the mouth, that defileth the man."

We grant that matters of diet are not so important as pure desires, pure thoughts, and pure speech; but if one's desires are pure, purity in diet will not be ignored; and if we are to be led "into all truth," dietetics must form one branch of it. Jesus is reported to have said, — "I have many things to say unto you, but ye cannot bear them now." The tendency of some modern teachers of so-called Science to ignore physiological law, is to be deplored. Pain is a wise provision for calling our attention to the results of violated law, ere it be too late; teaching us to turn and obey.

The human body may be compared to a musical instrument. Though the performer be ever so well qualified to give expression to the melody or harmony which he inwardly feels, yet, unless the instrument which he

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is to use, is thoroughly made, of choice and well selected materials, properly united and attuned, the result of the performance will be unsatisfactory or discordant; so, unless the body be sound, well developed, and well nourished from pure food, so that muscle, nerve, and brain are in good condition, the manifestation of the spirit, through the organism, will be proportionally faulty. The union of the elements of food with the elements of the human body is effected in progressive stages, commencing with *mastication* and *insalivation.*

These two processes, being largely under the control of the will, can be regulated by us, and demand our careful attention; for unless these two primary acts in this wonderful system of digestion are thoroughly performed, the final result will be imperfect.

The saliva is composed of four separate fluids, which are secreted by the parotid, submaxillary, and sublingual glands, and the mucous membrane of the mouth.

If the food be taken in small mouthfuls and thoroughly masticated, these separate fluids become well mixed with the food, which is thus transformed into a fine pulpy mass, and is then ready to be passed, by means of the pharynx and œsophagus, into the stomach.

Thus the first step is accomplished toward a complete *union* of the food-elements with the bodily tissues; and a very important step it is, as we shall see. The saliva is alkaline, while the gastric juice is slightly acid.

By this wise provision, the food, if finely masticated, and every particle of it incorporated with saliva, is, on reaching the stomach, gradually disintegrated by a chemico-vital process, which is aided by a slight churning motion, kept up by the alternate contraction and relaxation of the longitudinal and transverse fibres of the walls of the stomach.

As the food, — saturated with the alkaline saliva, — begins to be mixed, in the stomach, with the *acid* gastric-juice, which is secreted by the mucous membrane of the stomach, the second step towards the final union of the food substance with the organic structure is being accomplished; viz., the further transformation of this nutritive material into *chyme* which is gradually passed out, through the pyloric orifice of the stomach, into the duodenum, or upper portion of the small intestine.

It is plainly apparent that if the dual process of mastication and insalivation is hurriedly or carelessly performed, so that the food is not well triturated, and is scantily mixed with saliva, the preliminary union which should take place in the mouth, will be imperfect, consequently the work of the stomach must be less perfect also; for no subsequent stage of the digestive work can fully remedy a failure of the initial step.

A person may say ever so much "grace" at table, yet, if he take large mouthfuls, rapidly, and wash them down with tea, coffee, or other liquids, the blessing he has invoked will be of little avail (simply a waste of effort) while any one who has *sincere reverence for all physiological law*, and earnestly desires to make every bodily act conform to such law, is blessed in thus conforming, though no verbal prayers are offered. Verily, "*Faith without works is dead.*" No *amount*, or *kind* of *drink*, can ever take the place of the *saliva*, as a preliminary *solvent* of *food;* and no animal, save man, drinks *while eating.*

Drinking *largely*, even at the close of a meal, tends to weaken the natural solvents of the food in the stomach, thus retarding digestion.

(To be continued.)

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THE KING OF THE GREAT PERHAPS.

A Parable From Dream-land.

By Walter Kelly.

As there are flowers, like the rose, which are a thousand flowers in one, so there are worlds in dreamland which are a thousand worlds one within the other. And into one such world I wandered so deeply, that I was like a drunken bee nested in a poppy, and I said "I will awake no more."

And the dwellers in that land came to me, and they were fair to see. And they welcomed me, and took me to live with them. And they gave me to know that all that pleasure-land I looked upon, belonged to the King of the Great Perhaps.

Very sweet it was to dwell in that country. Every day we had new pleasures and delights, so that one day was never like another day, and one year never like another year.

And I abode there many summers. And it befell that the king prepared a great festival. He had invented a new game for his people, and it was to be called "*Who holds the king?*" And the manner of playing was thus. Everyone was to wear a different mask and costume, and all in disguise we were to repair to the king's park, and there we were to dwell until the game was done. And the king himself was to be among the players. He was to wear a disguise known to no one, not even to his highest nobles, but to himself only. And he was to mix with the maskers, and all were to try and find him. And the game was to last no one knew how long, some said an hour, some said a day, some said many months — but all agreed that it would end at last, and sometime, somehow, none knew how or when, a great voice would call from the sky for all to unmask. And then, when all had unmasked and stripped off their disguises, the game would end, and it would be known who had found the king.

And, in my dream, much talk there was in mansion and cottage, of the disguise the king would wear. Some said he would appear as Apollo disguised as a shepherd. Some said he would adopt one of the many disguises of the heathen Jupiter. And one I overheard—a beggar—who said that he would certainly know the king, for he had a disease called the king's evil which the touch of the king would cure and he would rub and jostle in the press till his evil left him, and then he would know he had found the king. And I thought that beggar the wisest of them all.

And I disguised myself with the others. Very cunning were the artificers of that country, for they made flexible masks, which could not be known from one's true face; and clothes so fine of texture that they clung to the skin, as the skin clings to the flesh. And they had the power of hiding all deformities.

And at the day appointed all the people donned their masks and trappings and swarmed into the king's park. And the king closed the gates with his own hands, and bore away the keys and no one was allowed to leave till the game was done.

Fair and spacious was that grand domain. Hardly second in beauty to that Eden in which our parents held their court; full of woods and mountains and in its midst a mighty city and a palace of wonders. The palace was roofed with crystal, so cleverly jointed that no eye could see a flaw or break in it. It was carpeted with green velvet embroidered with

the brightest flowers, and on every hand were bowers of beauty curtained with silken fans and fronds, and perfumed with a thousand essences.

And every night the sapphire roof was hung with countless lamps of ever-burning fire. And none could complain of the slowness or tediousness of the hours of darkness. For each night we had a thousand shows and entertainments of which none grew weary. We had adventures without danger, possessions without care, wisdom without heaviness, heroism without despair, love without misunderstanding; there delights were free to all, even to the meanest, through the magic hours of night.

And thus we passed many days in that enchanted park and palace, and all were happy as in a dream of paradise; but as yet came no order to unmask, and we began to forget in our enjoyment that it was our duty to search for the king, and we forgot also that we were all masked and disguised, and we began to form into ranks and cliques according to the beauty of our masks, or the texture of our garments.

And, such was my dream; there now happened a strange and terrible thing. For the King of the Great Perhaps had an enemy — the King of the Dreadful Dark, and there was war between them forever and ever. And one day there appeared among us a new masker, a figure clad in golden armor, bearing the sceptre of a king. But he was not of that country, and he was so ill-masked that many knew him for the King of the Dreadful Dark, disguised as Mammon — as was his wont. And in truth all could see that his feet were cloven like a goat's. But there were others — and they were a great multitude — who vowed that this golden-armored Mammon was none other than our king himself, and they hastened to do him homage and follow in his train.

And each day the power of Mammon grew stronger, till one morning his guards seized the palace, and he proclaimed himself the rightful king. And there were great rejoicings thereat, and the people shouted "Long live King Mammon!" — for many had been galled in secret by the justice and wisdom of the true king.

And when Mammon was crowned and all that was in that land became his, he ravaged not that beauteous land and palace, although it was his enemy's, but he converted everything to a new use, and refashioned everything to the wish of his heart.

And it was ordained that that land be no more called "The Kingdom of the Great Perhaps" but the name should be "Vanity Fair." And it was ordained that no one might ever unmask, — even in private, — for the naked face was decreed a part of shame; but to wear two masks, or many masks upon each other, was nowise unlawful. And it became the fashion to utter the name "King of the Great Perhaps" with a sneering accent upon the last word, at which blasphemy the very air shuddered.

And in my dream all the old games were declared foolish and out of date, and anyone that dared to play them was to die the death. And in their stead King Mammon gave us a new game, called "*Make haste to be rich!*" and the manner of playing it was as follows. Whereas the lost king had bidden us all keep our garments unspotted from the world, and our mouths undefiled with lies, and not even in one secret thought to bow to Mammon, the new law was that to cover one's clothes with filth and dust and to foul one's tongue with lies, was to please the new king. And the new game was to grovel in slime and mud for the possession of a certain filthy dust, and he that grovelled lowest, and swallowed most mire and

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ooze and acquired the greatest body of this filthy dust, — he was the winner of that day's game. And great virtue was imputed to him, and King Mammon raised him to a seat of honor at his right hand.

And — so I dreamed — many of the masqueraders upon this change of rulers had retired into the secret places of those boundless gardens. They were still loyal to their king, and it was whispered that many were his chiefest nobles, thus disguised. But they soon began to hunger after the fruits of that paradise, and to pine for the merry games and dear heart-communion they had once enjoyed in those sweet bowers. And they murmured against their lost king, and drawing near to the gates of the palace and looking across the golden ramparts they saw Mammon and his followers living in those bright lands and enjoying all the good that once was theirs.

And their hearts turned to water and they presented themselves at the throne of Mammon, humbly begging forgiveness for their rebellion. And Mammon was pleased to forgive them and to receive them at his court. But in spite of their disguise we knew by their haughty bearing that many of those returning ones were priests and nobles of the highest rank. And a great horror fell upon us when we saw those great and holy boings prostrating themselves to kiss the slimy hoofs of Mammon.

And so each day our garments were more besmirched and soiled, and each day we sunk lower and lower as we worshipped, and Mammon grew ever mightier in our eyes, till we spoke of him with bated breath.

And of the great multitude of lords and princes who had once prostrated themselves before the King of the Great Perhaps, but few remained loyal to him, and these were cast into the outer darkness of that enchanted garden, unloved, uncared for, they wandered in rags, and there was no eye found to pity them, and every door was closed against them, and they were few indeed.

And, it was my dream that in the market place of the City of Vanities we had set up a golden image of Mammon, upon a silver pillar, and we listened no more to the still small voice within us, but prayed to this image.

But every morning we found our idol thrown from his height and lying prone in the kennel; and though we hoisted him back to the place of pride, down he fell again in the night and no man knew whose hand had cast him down.

And all the day there stood in the market-place a ragged outcast, begging for bread, but none had ever been known to give him anything.

And all the children loved him, and yet dared not go near him; for such was my dream, the children were not born innocent any more, in that Land of Vanities, but were born with masks upon their faces and full of the cunning of the fiend. And this outcast alone in all that city had never been known to bow his head to Mammon.

And one morning it was cried about the city that the Man of Rags, for so we called him, had been seen to point his staff at our golden idol, which fell from its pillar, and was shattered in its fall. And a great fury seized us and we gathered in the market-place — a mighty rabble — all besmeared with the yellow filth we had been worshiping. And there stood the Man of Rags, still pointing with his staff at our idol which lay with its face in the muck,—wrenched and broken for ever. And some shouted "Stone him!" and some "Crucify him!" and some cried "Make him bow to Mammon!"

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And King Mammon ordered the guards to seize him and drag him to kiss his cloven foot.

In the midst of all that rage the Man of Rags stood motionless. They laid hands upon him to seize him, but, wonderful to see, his rags came away in their hands and everywhere his skin was bared, a blinding light issued forth, that struck us dumb. And all that multitude fell upon their faces, as fall the spears of wheat before the northern blast. For we knew it was the king, himself, in our midst.

And, in my dream, I looked up, and in the blue sky of noon, there was no longer any sun. For He — the King, was the sun, descended upon earth. And the sky opened, and there came forth hands grasping flaming swords, which showered upon that doomed city, thicker than the hails of April. And there came a mighty voice from the sky, louder than the trumpets of an army, and it cried "UNMASK! UNMASK!"

And as the voice cried, a great whirlwind arose, which stripped us of our masks and disguises and left us naked to the terrible eyes of the king. And it was seen that all who had bowed to Mammon were dark and hairy, foul and deformed, and their nakedness was horrible to look upon.

But those who had been loyal to their king, those we had cast into the outer dark, were in their nakedness, brighter than seraphs.

And the earth began to gape and heave, and that mighty city to tremble, and bow, and crack. So cracks and bows the piled up ice when the freshets of spring are swelling in the nether flood.

And from all that naked multitude went up a groan, a cry, a wail, of shame and anguish, such as will echo in my waking ears (though it was but a dream) as long as life endures.

And a great horror was upon me, for I was smeared all over with the filth I had worshiped, and my nakedness was shameful to see. And I dreamed that I caught up a mask and mantle which the wind cast near me, and fled toward the city gate, across the shaking earth. Not faster speeds the terror-hunted chamois, flying for its life across the bosom of the downward thundering avalanche.

And ever as I ran, the clarion voice clanged in my ear, "UNMASK!" and the dancing eddies of the blast tore like raging hounds at mask and mantle. And ever as I flew I shot a backward glance, and saw that mighty city rained upon from above, engulfed in fiery breathings from below, and in the sea-like heavings of the earth the city was laboring and sinking, as a mighty vessel rolling in the storming brine, and foundering with all on board.

And at the city gate stood one on guard, whom I had known as an outcast, but his lazar-rags were fallen to earth, and the haughty terror of his face was such I dared not look upon it. And he raised a flaming sword which smote me down like a sudden breath from a furnace-door, and cried "UNMASK!"

And in my dream I was full of terror of the wrath behind me, and I knelt to that great angel. "Rememberest thou," I cried, "when thou worest a leper's habit, and none would give thee bread? I flung to thee the food my pampered hound refused."

"Yea, I remember," he said.

"Then let thine heart pity me now!" I entreated. "Let me pass you, let not the king look upon my nakedness! Let me go back to the world

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I came from, and strive by prayer and penance to live and burn away the damning stains!"

And so ran my dream, he lifted his sword to let me pass. "There," said he, "is your world." And I saw that the whirl of filthy masks and dresses and tinsels was ever blown along the sky, until it rolled itself together like a ball of burs, and, in the image of a world, went ever falling into a gulf of shadows.

And I ran beneath that flaming arch, and leapt into the gulf. As stoops the hawk from the clouds to catch the fish he has dropped ere it can reach the wave, so flew my spirit to the world it had lost. And ere our earth had travelled a bow-shot in its flight through space I had overtaken it, and with a shock, an agony, a start, and a cry of unspeakable terror — I woke into the world of men.

ROADS TO IMMORTALITY.

(CONTINUED.)

THE SHAFT.

Silbert remained several days with his friend, strengthened himself with his words, refreshed his heart with the sincere proofs of his friendship, and returned with a glad spirit to the work of reconstructing himself.

The meaning of his task soon became clear, and before a year had passed he was again with Fielding. The latter welcomed him and said: "We know the tree from the surface of the bark to the centre of the pith; but now it is needful to test it in its height and depth. Therefore I must ask you to visit with me a friend who is nearer perfection than I. He is no other than the Mohrland whom you know from the story of Caroline Rupert."

"I will go with you," said Silbert, "for you have guided me till now with such love and regard that I would do ill not to obey you."

The next day they set out, and found Mohrland in his office, surrounded by ores and other minerals, As he saw Fielding, he advanced to meet him, gave his hand, and said: "Ah, what an unlooked for pleasure! Have greeting, my brother What brings thee to me?"

Fielding responded: "A new friend has made his appearance; thou shalt help me to show him the way that Nature has designed for man."

Mohrland now gave Silbert his hand and regarded him from head to feet, saying: "A well-built young man; Nature must rejoice in him." Silbert in the meantime had regarded Mohrland and remembered having seen him before. But whoever had told him at that time that he would go to school to learn of this simple miner, he would have branded as a liar. This and other things he thought when Mohrland continued: "Nature, my friend, goes its even course, guided by eternal laws; it is those we must seek to understand, then we shall walk on the right path; for we are called to live in the knowledge of them. I know you have begun already and the momentous question is for you to remain courageous. Realization of Immortality is your special aim. You have chosen a good problem which can be solved with safety, although with much effort. He who pushes onward dauntlessly, is bound to obtain certainty. But enough for the present! I have now to make arrangements to properly attend my dear guests. How long will their visit last? Longer than usual, I hope?"

Fielding remarked: "If it is not inconvenient to thee we shall stay three days."

Mohrland expressed his joy at this announcement and left them for a few moments to give the necessary orders. The day passed rapidly with conversations on common topics, as the condition of society, the questions that were agitating the world, and the errors and extravagances to which man is liable in all departments. On the following morning Mohrland said: "To-day I will show our new friend something of my professional activity. I suppose he has never seen a mine and it will not be without interest for him to get a taste of how it is to live under the earth." They set out, and after a quarter of an hour found themselves at the opening of the shaft.

"Now then, let us descend" said Mohrland after he had properly prepared and cautioned Silbert. When they arrived at the bottom he showed him all the galleries and windings of the mine, and at last took him to a kind of a niche, in which there were a table, four seats and some books and papers. "This is my sitting-room" Mohrland said, "here in the womb of the earth, in the grave, so to speak, I give myself to meditations on this world and that beyond, and can often hardly understand how the men above me can be so foolish as to worry and drudge for the few days they are allowed to stay there. 'Here,' I then say, 'is our home; the grave is the gate of life; it is from the earth that every valuable thing has to grow; for in all creation we have never seen an air, fire, or water-plant; from the earth all good things must come that are marked by definite outlines and attributes.'

"I have spent a good deal of my life above, and later only has fate assigned to me this sphere of activity, but I confess that here alone have I been able to pierce through all the mists that surround the life of man; it is here I obtained an equilibrium that formerly had been entirely unknown to me, and through which a new course of life began for me.

"I had from my early youth been inclined to enter into theosophical investigations and to learn to understand the theorems of those wonderful philosophers; but as their writings are always incomplete and everything with them has to be taken metaphorically rather than literally, I was not able to solve the problem. I knew their metallurgy by heart; the applications they made of magnetic and sympathetic forces on life and even spirit, stimulated me to ever new research; but the band would not fall from my eyes. Here, deep below the dwellings of men, in the body of God, so to speak, I obtained a new, practical view of things. 'I am Pluto,' I imagined 'and supply the upper-world with metals. Where do I get them? Here they are; but where does this purity, lustre, and brightness in all the metals and stones come from? Do the colors and rays of Olympus penetrate even to Orcus? Does also Jove's power dwell in Pluto, and can Jove subsist only with Pluto and Neptune? Everywhere there is light, everywhere water and air, everywhere metallic force. The heaven is in the earth, the earth in the heaven; and water and air are the messengers who prepare, work out, and purify all the forces and mixtures. Nature with all her heavens is one!' I enraptured exclaimed, 'Man also can attain to oneness, and thereby reach in his individuality the perfection of the Universe.

'Man is a living being,' I continued in my reflections; 'what relation, then, does life bear to the great whole? man has a body, sensations and thoughts.

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The body is the earth, the thought is the light, and the sensations are the messengers between both. As Jove pervades and fills the earth, so thought must penetrate and fill the whole body; and on the other hand the thought needs the body wherein to shape itself and attract substance for its action. Without sensation and thought the body is dead, without a body we cannot sense, without sensation we cannot think; yea, without the body thoughts and sensations do not exist for us. But once that these constituent elements have found their harmonious and reciprocal action, the life of man is as lasting as the prime forces of the Universe.

'But how can we reach that harmony? How can the thought combine with the body? Does not the body exclude the thinking-faculty?' The answer to these questions agitated my mind. As the light with its colors is spread through all the earth, so, correspondingly, the thought must fill the body. Now, what are the colors or elements, of thought? Answer: *words*, *numbers*, and *forms*.'

Therefore my friend, learn how to count, to form and to speak through your body; then you will have the knowledge of the history of the world and of your own existence."

When they left the mine and entered the day-light, Mohrland said: "Here in the warm sunshine it is more pleasant after all, is it not?" But Silbert's thoughts were absorbed by that philosophy of Greek Mythology, to which he had so unexpectedly obtained the key. "The light is everywhere" he answered to Mohrland's question, "but we do not aim to seek and realize it. You have supplied me with a great deal of the substance of light there under the earth, and I shall prove my gratitude by kindling it."

The day passed rapidly to them in the contemplation of the beauty of Nature, and in conversations on her influence upon all departments of man's life.

On the third day Mohrland gave a festival to his guests, at which no one else was present. It was a great satisfaction to Silbert to hear for the first time those expansions of the soul that, coming from the very marrow of life, take hold of the innermost being and impart to it a new animation. Mohrland abandoned himself entirely to his inner feelings and gave enlightenment on subjects of the highest importance, intended to encourage and strengthen the soul-life of the new friend. At the conclusion of his speech he took hold of Fielding's hand with his right, of Silbert's with his left, and said: "We have found and will no more lose each other. In the Eternal there is a centre around which all things turn. In the circumference there is storm, at the centre there is calmness; we are standing there now, and in whatever frenzies the world may whirl around us, we seek immortality and in this consciousness remain happy and strong.

On the next day they parted from Mohrland with the promise to visit him again before a year should have elapsed. Fielding resumed his duties and tried to make up for what he had left undone. But Silbert, full of enthusiasm, returned to his farm-house in order to think, act, and practise according to Mohrland's suggestions.

The problem never left his mind: "The body has to learn to count, to picture forms, to speak. To the undermost of the earth the light of heaven penetrates and produces colors and forms. Well! It was on her

feet he put that young lady tormented by spirits. The feet are a part of the body, are its pillars; in them I will commence.

He continued also his other exercises with great diligence. Although he realized that the new task superseded the former ones, because, in fact, all were contained in the latter, he had not the courage to desist, and thus went on for five months, occasionally paying a visit to Fielding. But then the moment seemed to have arrived when a new crisis set in which would decide whether or not Nature would reveal her secrets to him.

One day he appeared before his friend greatly deranged. "I cannot go any further" he said, "my forces leave me. Monsters stand up against me that are not found in visible creation. I have some courage, but since such powers conspire against me, I begin to succumb. Help me; for without your assistance I am lost!"

Fielding took his hand and felt an intense heat in it. His look was unsteady, as though he were afraid to let it rest on one spot; his lips trembled and seemed to be ready for speech, but the words stuck in his mouth. "Recover your calmness," said Fielding, "all will be right. If the enemy does not show up, we cannot attack him. Therefore, courage!"

Silbert replied: "There is an Eternity! I have seen its realm; but I doubt whether I shall get there. My life is divided. On my skin there is a fire so fierce that I often feel as if I were in a fever. In my bowels a sea seems to wave. My heart has forsaken me; there alone I feel no life but more violent is the tumult in my brain. Noises of spirits, barking of dogs, satanic disputations in which the most evident truths are inverted into lies, phantoms of fire and darkness appear and persecute me every moment I yield to rest in myself. Yea, even now as I am talking to you, I am not free of such phantasmagoria, and I realize this state surpasses my physical powers, because I can find neither sleep nor refreshment."

Fielding bade him stay and live with him until the crisis should be over. "I must watch your condition myself," he said, "in order to suggest the true remedies."

Toward evening they were sitting in the garden alone, when suddenly Silbert's voice became as loud as though he had to talk to one at an immense distance. Fielding asked: "Why are you so fierce, my friend?"

S. An internal power compels me to.

F. Try to master it.

S. I hardly can. It impels me to cry out to all the world, that all philosophy is vain, and that blindness holds rule.

F. Who is in you that speaks thus?

S. Not I, it is something beside me that suggests the words which I have to utter against my will.

F. It is the lawyer that does not like to yield his crown and tries to suppress your true self.

S. There is a still thought in the background, I feel it plainly; but I cannot bear its words, for they thrill through all my nerves; I even think they touch the very marrow of my bones. Then I see — for moments only — a new heaven, from which the breath of life seems to flow.

F. That heaven is your goal; to learn how to calmly contemplate it, is our task. What you see between you and that heaven, are hindrances placed there by God and Nature to ward off from the gate the sinner, the weakling, the idler. The fire is the flaming sword that defends the en-

trance of Paradise; the barking dog is Cerberus who scares away those who approach; all the phantoms and monsters you see are Furies and Eumenides who threaten to ill-treat and annihilate us before we reach Elysium. You have to fight and drive off this phantasmagoria under whatever form they appear; then you will enter Paradise, the Eternal Heaven where nothing can disturb your peace any longer, but Truth in her purest splendor will fill, enlighten, and guide you as your law of life.

Silbert felt encouraged by those words and said: "I thank you and give you my word never to rest until I have conquered and dispelled all my doubts, in whatever horrible shapes they may mask themselves."

He kept his word; but for full five months he had to struggle before he gained rest. Once the crying monster possessed itself of his nature to such an extent that he was no more master of himself and even uttered words of insult against his friend. On such occasions Fielding would remain perfectly calm and, at most, say "Speak out! speak out! and vanish with your words in the air! The demon sees his perdition near and raves in his last efforts. Let him rage, and invoke the Eternal Thought for help."

Silbert did so and behold, his countenance cleared up and peace was reestablished in his heart.

Once, when walking to and fro' with his friend in the garden, he said: "The life begins to stir in my heart. It hurts when the true spark strikes it, but I feel that a main spring of our forces flows thence and that in possessing that I shall possess myself."

"So it is," answered Fielding. In your heart is the centre of that star you often see. It will come nearer and nearer, until it will fill and illumine you and show you, in all the rays of its circle, a vital power that is inflowing continually and thereby constitutes us a self-dependent individuality to whom nature, by immutable law, administers, yea, is bound to administer, its sustaining substance!"

Silbert, since he realized such results, continued his work with redoubled zeal and but little heeded the phantoms that circled around him on all sides. Yet some hard struggles awaited him. Skepticism once more stood up aginst him with all its power, forming new, dazzling, deceitful images before his eyes. A legion of desires awoke in him that he had known hardly by their names before. Fielding in this crisis called on Mohrland for help, and when he arrived said to him: "Our friend stands in the gate of life; give him courage to enter."

When they called on Silbert and he saw Mohrland, he seemed to be frightened rather than pleased; but he recovered himself and bid him welcome.

Mohrland, noticing his embarrassment, said: "Why are you so shy, my friend? I hoped to find you calm and cheerful, and now I see you excited and in combat with yourself."

Silbert, passing his hand over his forehead, looked at him as at a stranger and as though awaking from sleep. "You find me," he then said, "in a strange condition. I have attained more than I ever dared to hope for, yet I cannot rid myself of all doubts! Why are we permitted in our youth to step out unwatched into the world of hypotheses in the snares of which our better feelings are entangled and finally choked! Now I see with my eyes, and yet cannot believe, because doubt in me has grown

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a living power, whose weapons are stronger than my newly awaked sentiments."

Mohrland replied: "I realize your condition. Your heart is not opened yet. The ideas of that new heaven are too much at variance with your accustomed ways of thinking to take root so suddenly. Only keep up your courage! The victory will not be delayed long. With such deep-rooted skeptics as you are, the understanding must constantly be attended by experience, in order to impart due power to the intuition. Theorems are of no virtue in your situation; living images alone, or comparisons taken from life, are adapted to impart to you the necessary firmness. Therefore listen to this tale: —

"Among my acquaintances in younger days there was one Lehmann who had an extraordinarily keen eyesight, for near objects as well as those at a distance. He could not understand how a man could be so foolish as to wear glasses and use telescopes to see better. "Any substance" he said, "be it the purest glass, condenses the space and interrupts the rays of light and therefore cannot possibly show the objects to the eye any clearer." They explained to him the refraction of the rays, the properties of the concave and convex lenses, the concentration of the light in the lens etc.; but he stuck to his opinion: he could not understand, nor did he believe, that behind that small lens the objects could be magnified.

"So it is with you. You cannot see how it is possible to direct our senses to spiritual objects; yet the case is the same as with the visible glasses. Our physical eye is too dull for celestial representations, we, therefore, must accustom ourselves to introduce them into our body through our vital organs, to construct a perspective glass there and to look through a lens behind which all super-earthly objects can be recognized in full clearness, as the earthly ones are through a perspective glass. Yea, more; in the realm of Life not the eye only, but all senses form their lens and see, smell, taste, hear, even speak and receive perceptions of which common man has no idea and, therefore, declares them to be nonsense as that friend of mine did. Try to get this comparison clear in your mind, and you will find that it gives you a strength against your doubts and those fierce phantoms, that will increase with its realization and will furnish you new weapons every day, first for defence, then for aggression and, at last for victory.

Silbert had listened to this parable with great interest. "I will seek the lens," he said, "and when the images of doubt appear, look at them in their true form; then perhaps I shall get the better of them and be able to banish them from my sphere."

He resumed his investigations with a fresh zeal and acquired the ability of forming a lens in all the parts of his body, from the toes to the top of the head, and to see in its true shape whatever object he chose. Seventeen weeks passed in such exercise, when he said to Fielding: "I need supervision no longer, and if it continues in this way I hope to penetrate through all hindrances in a short time, and to enter the so long desired New Heaven."

He returned to his farm-house, and remained for another year free of all public business, in order to get more and more firmness by uninterrupted practice.

He experienced a wonderful transformation in himself; he could see into the future and at a distance. He got possession, by and by, of the keys

to all knowledge, and after the elapse of a year he felt strong enough to resume his life of a citizen. He disclosed this resolution to both his friends. Fielding doubted, but Mohrland said: "Let him do so; but this interrupted activity should be slowly resumed, otherwise he runs the risk of grounding half-way and thereby doing harm instead of good." Silbert promised the utmost precaution and vowed to absolutely obey the law of the Spirit in his future career, and to give account of his doings every year.

Mohrland was moved to a high degree of solemnity when Silbert, full of gratitude, grasped their hands and took leave. "You have found," he said "what is vouchsafed only to few. Eternity has unlocked its gates, and Immortality is no longer an enigma for you. Much can be attained yet, however, if you persevere, for a new world is open before you in which to gather experience.

The image-world of illusion is behind you to a certain extent, and you are entering a new realm, where as yet no forms appear to you, and all is in the gloom of the early dawn ere it becomes daylight. New images must make their appearance, images that do not delude, but, being formed of pure light, indicate and speak nothing but truth. Therefore, when in future new doubt assails you, turn to that realm; in that immutable light the souls of the departed will show themselves to you and give you full information. Farewell, in a year we shall meet again."

After the allotted time had expired the three met, and Silbert reported: "The law practice would not do yet, therefore I have kept entirely aloof from business." His friends approved of this course and rejoiced at his progress in the art of contemplating Eternity.

THE NEW HEAVEN.

FOUR times he came again in this way, as a disciple, so to speak. But the last time he made such disclosures, that Mohrland solemnly exclaimed: "He is finished! Now he may do what his heart desires, it will nevermore lead him astray."

Silbert, giving account of himself, among other things said: "The spirit-realm is open to me; whatever I want to know of history I learn through those who have been participants of it. Even my father comes as often as I wish him, and guides and teaches me in the most difficult matters. I have attained to what you appointed for me when you said: 'If you do not believe the living ask the dead?' The departed live, they appear to me, they give me answer and therewith the road to the immortal is passed over."

"It is passed over," said Mohrland; "we are united and live, already here, in Eternity. Thou art ours, thou art one with us, and thus the circle is completed. We are one heart and one thought; we shall never lose each other, even when the visible sun passes away and a new creation takes the place of this one. Brother Fielding, let us rejoice! Entertain us to-day as guests from a better land in which holiness is coupled with true gladness."

It was a happy holiday for all three. Silbert felt so exalted that he exclaimed in rapture: "Now I realize what it means 'to live in heaven'! Such feelings as these can come only from beyond, because there only rest is combined with full activity. I seem to be dissolved in love and bliss, whilst a power pervades me that I have never felt before and that as-

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sures me of my own self against all dissolution. Eternity rules in me; the splendor of the Creator who stands above all perishable things, radiates again in my heart; all Creation seems to mirror itself in my interior and to proclaim an eternal Hallelujah to the Throne of Omnipotence."

Under such effusions and feelings the day passed. The next morning they parted with the glad consciousness of living in each others' mind wherever events might lead them. Mohrland returned to his shaft, Fielding resumed his account-books, and Silbert began to accept again the clients that applied to him in his profession, and attained, by the comprehension and management of most complicated cases, such renown that persons came from far distant countries to consult him.

(To be continued).

RENEWED YOUTH.

The great magical means of preserving the youth of the body is to prevent the soul from growing old, by carefully preserving its primeval freshness of sentiments and thoughts, which the corrupt world calls illusions, and which we name the primitive reflections of eternal truth. To believe in bliss on earth, to believe in friendship and love, to believe in a maternal Providence which takes account of all our steps and recompenses all our tears, is to be completely duped, says the corrupted world, and it fails to perceive that the dupe is he who thinks himself to be strong when depriving himself of all the delights of the soul. To believe in good, in the moral order, is to possess good, and this is why the Saviour of the world promised the Kingdom of Heaven to those who become as little children. Infancy is the age of faith; the child as yet knows nothing of life, so is he glowing with confiding immortality. Can he doubt of self-devotion, tenderness, friendship, love, when he is in the arms of his mother? Become children in heart and you will keep young in body!

The realities of God and Nature infinitely surpass all the dreams of men both in goodness and beauty. Thus the *blasés* are those who have never known how to be happy, and the disillusioned prove by their disgust that they have only drunk at muddy springs. To enjoy even the sensual pleasures of life, we must possess moral sense and those who calumniate existence have certainly abused it. Supreme magic directs man to the purest moral code. *Vel sanctum invenit, vel sanctum facit,* * an adept has said, for it shows us that to be happy even in this world we must be holy. To be holy! something said with ease, but how shall we obtain faith when we believe no longer? How recover the taste for virtue in a heart depraved by vice? * * * It is a question of recurrence to the four maxims of science — to know, to dare, to will, and to keep silent. Silence must be imposed on our disgusts, we must study duty and begin practising it as if we loved it. You are a skeptic, for example, and you wish to be a Christian, pray regularly, using Christian formulae, approach the sacraments assuming faith, and faith will come. By analogous exercises, a fool, if he willed it persistenbly, might become a man of understanding.

By changing the habits of the soul we assuredly change those of the body. What contributes above all to make us old by deforming us are rancors and bitter thoughts, unfavorable judgments on others, the fury of wounded pride and of ill-satisfied passions. A benevolent and mild phi-

* It either finds, or makes, a saint.

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losophy would save us from all these evils. If we closed our eyes on our neighbor's faults, taking account of his good qualities only, we should find goodness and kindness everywhere. The most perverse man has his good points, and softens when we know how to take him. Had we nothing in common with human vices we should not even perceive them. Friendship and the self-abnegation which it inspires, are found even in the prisons and galleys. The abominable Lacenaire faithfully returned money when it was lent to him and many times performed acts of generosity and benevolence. No one is absolutely bad or absolutely good. "No one is good but God," said the best of masters.

What we mistake for the zeal of virtue in ourselves is often only a secret self-love, dissimulated jealousy, and a haughty instinct of contradiction. "When we see manifest disorders and scandalous sinners," say the authors of mystical theology, "believe they are subjected by God to greater trials than we are, that certainly, or at least very probably, we are not of such worth as they, and that we should do far worse in their place."

Peace, peace! This is the supreme soul-good, to give us which Christ came into the world. "Glory to God in the highest and peace on earth to men of good will!" The early Christian fathers reckoned sadness as an eighth deadly sin. In fact, the very repentance of the Christian is not a sadness but a consolation, joy, and triumph. "I desired evil and I desire it no longer, I was dead and am alive." The father of the prodigal son has killed the fatted calf, for his son has returned, and what can the prodigal do? Weep, feel a little confused, but above all, be joyful. Folly and wickedness are the only sad things in the world. As soon as we are delivered from them, let us laugh and utter cries of joy, for we are saved and all the dead who love us rejoice in Heaven.

(*Eliphas Levi in "The Mysteries of Magic."*)

THE MATERIAL AND THE IMMATERIAL WORLD.

EVERY one that has studied Mental Philosophy knows that man is endowed with the five corporal senses by which he is made acquainted with the material or physical world. The knowledge that we can gain of physical existence flows through these channels and may be defined as *consciousness*. The external world addresses itself to us as phenomena, or nature in activity, and the reality of these phenomena is not modified by conditioned intelligence, but the *consciousness* of phenomena is much conditioned by intelligence, because all men do not see things in the clearest light and the extent of one's knowledge and development has much to do with the representation of objects made upon his imagination.

The darkness spread over the earth in consequence of the fall of man is what would, and does to a great extent, prevent men from seeing things as they really are.

When a person who has been regenerated looks out on the world it appears to him in a light different from that in which he has ever seen it before. He is then brought into harmony with nature as well as revelation.

When matter was created, it was in its most attenuate condition, endowed with potentiality and subjected to change according to laws, whose culmination is organization; and hence we see, as a result of this, planets and suns having sprung from primeval chaos, rolling in silent majesty through

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the trackless realms of infinite space; vegetation clothing the earth with eternal verdure and holding the stored forces of nature ready to be transferred to the multifarious genera and species of animal life through whose organisms pour the life-forces of universal mind; thus proving to us that all things are full of Divinity, and inspiring us to say "Great and marvelous are thy works, O Lord of hosts, the earth is full of thy glory!"

The natural man thinks the universe is God, or that God is the soul of the universe, thus confounding God with nature and believing that He exists in nature, while his darknened understanding will not let him see that He is before and above nature and the free author of nature.

When all the data of the material world are exhausted in trying to arrive at the final conclusions of Science within the domain of the sentient, they will recoil upon themselves in an ocean of dreamy emptiness. The study of physical science is inspiring and ennobling; but it is only a link in the chain of what is infinite, and above and beyond the realm of the physical there is the antetype of our highest conceptions and aspirations. Sense is the medium from the physical world to our physical consciousness; but we live in the realm of the spiritual by faith, and faith brings as true evidence of reality as sense; for our spiritual consciousness may be so assured as to amount to demonstration. The existence and action of mental qualities and universal principles is primarily referable to the world of mind, and evolution of ideas is a bringing out and a representation to human intelligence.

The physical world is the answer of nature to mind in physical correspondencies. Man is the expression of love and wisdom according to divine intelligence.

"Love is the root of Creation; God's essence; worlds without number lie in His bosom like children; He made them for this purpose only; only to love and to be loved again He breathed forth His spirit into the slumbering dust; and upright standing it laid its hand on its heart and felt it was warm with a flame out of heaven."

Man's five corporal senses are for the perception of natural objects—the material world, and he cannot perceive spiritual bodies with them, but his spiritual constitution is such that he can discern spiritual realities.

The spiritual world is much engaged in the affairs of terrestrial life. Plato said: "All things are full of divinity, and we have never been neglected through the forgetfulness or carelessness of spiritual beings." When the host of Syria had invaded the land of Israel they were interrupted by the prophecy of Elisha who could hear the words of the king of Syria in his bed-chamber while he was a great distance from him, and the eyes of Elisha's servant were opened and he saw horses of fire and chariots of fire on the mountain round about. These things might be seen by us if our spiritual perception were made susceptible by a predominance over our propensities. Apollonius of Tyana was addressing an audience at Ephesus when the murder of Domitian occurred at Rome and described it as it occurred, through his power of second sight. Man is the myterious link between the material and the immaterial, or rather the epitome of both. While he is deeply rooted in the earth, and organized on the physical side by the action of infinitesimal molecules, he breathes ethereal airs and is a part of universal mind moving in universal space.

D. N. Curtis.

Glady, N. C.

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THOUGHT.

Physical conditions are expressions of mental states, and these are either true or perverted forms of thought; hence the underlying force of disease is a perverted form of mental energy.

When a true, or divine thought finds entrance into the mind, it is germinal and unperceived; but it is a positive force that expands and destroys the false conditions resulting from perverted thought.

Between the thought held in the mind — which is the cause, — and the effect —physical conditions, — there is an intermediate state of invisible energy flowing from the thought, that finds its ultimate expression in the body.

And it is here, and in this realm of inner force, that the divine thought acts, changing its conditions, and influencing and transforming both mind and body.

Thought is the condensation of all the forces of the organism.

Thought and feeling are forms of vital force and are convertible one into the other.

Thought is a form of feeling, and feeling is thought unexpressed in form.

Vital force is life, or spiritual energy. When thought and feeling become perverted, then life becomes perverted.

To change physical conditions we must change the thoughts of the mind.

To influence others we must work upon their mental energy.

Thought is transferable and is a mode of motion.

A true, or divine thought lodged in the mind of another, is so much more vital force conveyed to that person wherewith to build up, sustain, and renew the organism.

We are thought-creations of God, and thought is the underlying force of being. NEITH.

Brooklyn, N. Y.

A FEW MAXIMS FROM CONFUCIUS.

To rule with equity is like the North Star, which is fixed and all the rest go round it.

Worship as though the Deity were present.

If my mind is not engaged in my worship, it is as though I worshiped not.

Some proceed blindly to action without knowledge; I hear much and select the best course.

A good man regards the ROOT; he fixes that and all else flows out of it. The root is filial piety; the fruit brotherly love.

Learn the past and you will know the future.

Speaking of himself Confucius says "At fifteen years I longed for wisdom. At thirty my mind was in the pursuit of it. At forty I saw clearly certain principles. At fifty I understood the rule given by heaven. At sixty everything I heard I easily understood. At seventy the desires of my heart no longer transgressed the law.

"I daily examine myself in a threefold manner; in my transactions with men, if I am upright; in my intercourse with friends, if I am faithful; and whether I illustrate the teachings of my master in my conduct."

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ESOTERIC CONSISTENCY.

[Paper read before The Society Esoteric by C. H. Mackay.]

Let us, through the impartial channels of a clear understanding, reason together. Let us exchange our inmost thoughts, desires and general ideas upon this matter of soul-culture, and thus arrive at a satisfactory comprehension of the basic attributes which should be embraced within the character of the faithful, consistent follower of esoteric principles.

First, are we really awake to the importance of the work in which we are now fully enlisted? If not, it is highly necessary to seek a thorough enlightenment upon this point at the very commencement of our efforts.

Do not for an instant lose sight of the fact that the object for which we labor is of vital interest to all the world, although the world may at present be unconscious of it.

Remember that our aim is nothing less than the ultimate *redemption of mankind from self*;* the awakening of the true soul-life to a conscious, spiritual entity; the freedom of the chained spirit-force within from the thralldom which elemental and adverse influences have exerted since the human family lost sight of the eden state of existence; the perfect triumph of the internal over the external; finally, — to state our esoteric idea in a brief and comprehensive manner, — the development of the man to that plane of perfection and use where he will no more go astray where he will govern all acts by direction of the infallible monitor within; where the reason will no longer respond to the selfish promptings of externals, but be governed by the pure influence of a true understanding; then will be brought about in his life perfect accord with the universal idea of Love, Harmony and Order.

Here we have a general view of the work at hand, with its immeasurable importance.

Only generalities can be touched upon in this connection. The details of the work are innumerable and will be brought out only through the individual experiences of each and every co-laborer.

And now the main point at issue. Are we *consistent*? Realizing as fully as possible the unprecedented vital importance of Esotericism, are we sufficiently en-rapport with its great principles to live the life of consistency? Upon this question hinges the ultimate success or speedy disrepute, partial or complete, of our labor.

We are the disciples and upholders of a practically new principle. It has, inherently, all the elements of phenomenal success. The remarkable growth of that most powerful ally, THE ESOTERIC, the increasing volume of correspondence in which are manifest the heart throbs of our people throughout the land; these and many other evidences, daily impress us with the fact that a great awakening is taking place.

The time is ripe for it, the people are yearning for *substantial food* in spiritual teachings. Their souls have revolted at the superficial doctrines of the sects and creed-supporters of the world. The pure religion of Christ has been so warped and distorted through selfishness, misunderstanding and ignorance that they find little left to meet their pressing needs. In fine, the hollowness of life has met them in the full force and hideousness of its appalling vacuity and lack of purpose. *Now therefore of all ages since Reason came to man, is the Harvest Time.*

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* The lower, personal self. (*Ed.*)

And we of the earth's millions may, if we will, be the chosen ones to form the atom around which the people shall gather. With their endorsement and the strength of their support will our efforts be given the stamp of eternal permanency.

Do we intelligently grasp the full prominence of the situation as to what the harvest will be when this seed which now we sow, shall have come to the light of day? In one phase of the case we are pioneers in this work. True, the ground has been cleared for us of much rubbish and refuse material through the labor of others, yet we are at the threshold of a higher series of attainments, and upon our management depends largely the weal or woe of future efforts in the same line of thought.

The stamp of purity, and above all *consistency*, which we impress upon our movement will therefore be of influence through all the ages to follow. Realizing the full importance of this, we cannot be too zealously careful in guarding our daily life from all inconsistencies which would react upon the *principle*. Know that sin and vice, as individual drawbacks, act with inestimable power and severity against principle. A whole grand body may be destroyed through an inconsistency in movement or influence of one member or function.

The heart, for example, is the most important member of the physical organism. Any derangement of this vital centre gives an uncertainty and lack of permanency to the whole structure. This perhaps is an apt illustration of the point at hand. We will suppose that each member of our body was conscious and thus capable of thought and reason (as they really should be, were we sufficiently developed in the spirit). If, this being the case, they were cognizant of the fact that there was an irregularity at the centre of their very life, the heart, there would be a greater or lesser degree of relaxation or loss of energy on the part of every function of the body. And although the real effect of the diseased heart might be of such a nature that its office would continue to be performed through the natural period of the body's existence, yet the demoralization and general depressing effect upon its dependents would be none the less real.

Now as to *our* work. The analogy afforded by the above, as applied to our aim and principle, is too apparent to necessitate following out at length.

The heart is taken as the basis of the illustration because a leader's example and influence in our movement is of vastly greater importance than the example and influence of him who stands in the rank and file. But even though we carry the illustration further and there consider the private and seemingly unimportant members, we quickly learn that each individual laborer in the vineyard is dependent on others, and that a neglect or inconsistency in the work of one is soon felt by all and the general effect is depression and stagnation.

And here also consistency of thought is to be considered. In fact the fountain-head of all our hopes for advancement is our quality of thought and our ability to control and direct the waters of that fountain into their proper channels, independent of external influence. How few among us seek light for themselves upon original lines of research! In this particular we may reasonably be compared to a parasite.

Strict watch and prayerful constant desire must be followed, or we drift surely and swiftly into the dogmatic ruts of the principles of sectarianism.

The church is overflowing with people who will not think independently. Parasites, full-fledged and hopeless, who week after week listen to their

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spiritual instructors, so called; and raise no queries of objection, nor seek further light by individual investigation. Accepting blindly the declarations of those who may be superior in intellectuality, but below them in spiritual unfoldment, they drift into the veriest dependence and finally become *spiritually unconscious.*

Natural history describes a certain water-animal which, soon after coming into sensuous existence, develops into a remarkably active sphere of life. With great independence, it seeks its food and pursues its allotted routine of unconscious adherence to duty, with a steadfastness which promises a life of use and great activity. But alas! in an unguarded hour the circumstances which surrounded man at the fall, now encompasses, in a somewhat different manner, the object of our illustration. A temptation of such a subtle nature is presented that, although the example afforded by a previous life of activity and general usefulness should cause a revolt at the very principle, yet the step is taken. In an evil moment the sprightly little animal is brought in contact with the crab, and through an inherent sense for protection attaches itself to the larger body.

Then its doom is sealed. Its Fall has been accomplished even as effectually as the other great calamity so vividly set forth in the book of Genesis. It soon finds that further effort is unnecessary. It not only obtains protection from enemies, but food as well, for from the body of the crab it gets full nourishment, and the life of the greater is really the life of the lesser. And now the sequel.

Nature despises a useless thing and speedily annihilates such when brought to her notice.

Thus in the case of the parasite. The formerly active little object becomes in a short time, a *shapeless mass.* The symmetrical members with their beautifully delicate muscles, are soon reduced, atrophied and lost. All the useful characteristics of former life and use are mercilessly cut off and the offices of motion and independence are completely absorbed in the larger being. Nature is avenged and satisfied.

Does this simple relation of fact need further comment or explanation? Is not the illustration apparent in its application to those who allow other minds to do their thinking? Remember that nature despises, abhors, a useless agent. She endorses independence and those who strive to help themselves will never lack her most willing assistance when needed.

And so in spiritual affairs, receive truth from every available source, but weigh it with care, and if found wanting in the balance of your independent reasoning, or failing of application to your particular case, reject it and look *within* for a substitute. Whenever a truism is expressed it is fruitful of good. It may lack of appreciation by you, but in some mind it will take root and fructify. Do not therefore condemn the honest utterance of any man. What is fallacy to your mind may be of inestimable help to another. Labor diligently with the end always in view of perfect harmony with the principles of our God-given esoteric ideas, and bring about in each and every breast the hypocrite's despair, — the true Esoteric's hope and light, — *consistency.*

Absolute perfection in this matter is neither required nor expected. We can be far from perfect and yet present to the common people lives of unexampled purity and consistency. This is the object for which this idea of consistency is being advanced. Earnestly *desire* a life of faithfulness. Shake off once and for all the barnacles which hold you back and which

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yourself and the world know to be wrong and matters of weakness. Imbibe this idea, and though you fall far below the perfect point, — yet you have endeavored to live in accordance with your highest ideal and will escape the condemnation of an enlightened reason.

Another source of great trouble with the followers of the esoteric principles is *anxiety*. In this direction we should exercise constant watchfulness.

One of our most important fundamental principles is herein embodied, namely to preserve a steady, unwavering calmness and serenity in all the trials and vicissitudes of our daily lives. Therefore let us remember and practice the jewel-ideal of consistency. Let us make the examples of our daily experiences completely unassailable to those who are watching us so closely. In the stillness and sweetness of perfectly balanced characters we can hold up to the world a *few* men and women, whom people at last will recognize, venerate and love.

Whatever the trial, whatever the cross; though calumny comes and injustice, falsehood and error be heaped upon us, yet pass these all unheeded, remembering that they are sentiments of ignorance, — unreliable and fleeting. Remember that we are working for an *eternal* object and if obstacles arise before us, they must quickly go down if we strive to look in faith over and beyond them.

Through perfect trust, and adherence to our principles of *patience* and *stillness*, will all come right and at the last, adversity will turn to prosperity, the darkness to Eternal Light.

We realize fully that our basic principles are right. We as fully realize that a nobler work has never been sought by man than this which now is fully inaugurated. So, thoroughly believing and comprehending the immensity of the design before us, let us add weight and character to it by *being true*. Let us, as mercilessly as nature in a similiar case would do, root out from our lives every useless inconsistent act or habit that can possibly be turned against the esoteric idea of spiritual development.

If we have yet appetites and sensual enjoyments which have clung to us thus far, let us now cut them off and cast them from us once and forever. How *can* we retain such when we are exhorting others to be free? Our words, our exhortations, our prayers are totally without effect just so long as we show by our daily lives that what we preach we do not practise. While we give utterance to the grand, inspiring esoteric truths and by our lives give those truths the direct lie, we are sinking ourselves lower than the most miserable of those whom we seek to uplift. We are descending by regular, systematic degrees into a pit at the bottom of which is destruction inevitable. Then we can look nowhere in God's universe for extrication from our deplorable situation, for we were fully conversant with our shortcomings and we *knew*, fully and completely, that we were posing before our fellow man as examples of goodness, while within our true consciousness we were branded hypocrites.

Ah, it is so easy to give utterance to fine, noble sentiment in *words*, and so very, very hard to conform to the letter of the law which those words imply. It is so easy to tell others what to do, but so very difficult to keep ourselves in harmony with these beautiful theories and doctrines. And *why* does this difficulty, this inconsistency perpetually confront us? Are not even the first principles embodied within the word "Esoteric" understood by us? Surely we cannot offer such a flimsy excuse. If we are

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false to the solemn covenant which has been made with God by each and every one of us, then the curse be justly upon us, and our previous work and effort be as if they never had been, for there can be no merit in what we strive through hypocrisy or deceit to accomplish, for in the end all our deeds are brought under the glare of the strong, unflinching light of Truth.

The writer sincerely believes that a sin or an omission of duty, which is the most hopeless of *all* sinfulness, is great, just in proportion as we are alive to the discrimination of good and evil.

A person thoroughly conversant with all shades of vice, worldliness and deceit in general, who, knowing all this, yet allows himself to participate in them is the most degraded of all sinners and will find no hope in the judgment which ultimately his outraged better self will render.

Can we therefore be too thoroughly alert? Can we afford to lose sight of the fact that upon each and all depends the success or failure of these grand ideas?

There is no middle course for us now. We know what we are attempting to accomplish. Our whole being is fully alive to the necessity for faithfulness. No man's word should now serve as a basis upon which to rest. *We know of ourselves* that the road laid out is the course for all mankind to safely follow, if spiritual growth is desired..

And now let us press forward. The goal is already in sight, though obscured by fogs and clouds of adverse thought, ignorance and carelessness.

Faithfulness, conformity to principle; crucifixion of every low, animal appetite; continual desire for light and guidance from our own source of strength within as well as from the Universal Power without, will bridge all difficulties and place our Divine principles before the sinking world with such weight and persistency that none can resist endorsing and finally being saved thereby.

Talk consistency, *think* consistency, retire with it uppermost in your desires and awaken with its reverberations echoing through the temple of your soul. Fill to overflowing your whole life with this Divine Light, then will peace and perfect harmony descend upon you all.

C. H. MACKAY.

A SOUL CRY.

SPIRIT within, respond to my
Impassioned call, my feeble sigh
For truth unknown, my plaintive cry
For life and liberty!

Help me to conquer and to dare
Each sense to crush, healed wounds to tear
Again in twain! And this my prayer,
Oh, make me ONE with Thee!

I. A. P.

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THE SCIENCE OF UNDERSTANDING.

BY WILLIAM COX.

Fourteenth Paper.

The Muses — The Daughters of Memory.

THE NAME OF A THING IS NO PART OF THE THING ITSELF. Regulated and controlled by the processes of growth, the chit, sprout, stem, branch, leaf, bud, blossom, and fruit, are successively evolved from a primal germ. So from the primal germ mind are evolved the ten principles, namely, Power, Knowledge, Experience, Reason, Strength, Motion, Zeal, Virtue, Justice, and Mercy; which are the buds and blossoms of the mental tree that culminate into the intellectual fruiting of Understanding. The senses, touch, taste, smell, sight, and hearing are the roots, and through them are supplied the fertilizing material and nourishing properties, which support and enrich the tree desiring its growth. Coequal with the growth of these principles, and co-related to them, is the product of Memory, Thought, Counsel, and "Another," which depends also upon the action and integrity of the senses; indeed without these there could be no Thought, Counsel, Memory, and "Another." Memory is the mother of all sensations, whether pleasurable or painful. The offsprings of Memory are negative in character and are therefore properly called daughters: they are sisters of joy, and their missions are those of pleasure, inspiration, instruction, gladness, and excitement. They perform their work properly and well when there is great and vigorous action of the mind; when the mind is sluggish and inactive the memory is dull, or fails to respond altogether, and becomes unequal to the task of reflecting upon the mind's mirror the pictures sketched by the pencils of the senses; a perfect well rounded and evenly balanced memory results from the action of all senses.

Memory is the mental record of events.

Thought is the function of mental offsprings in communion.

"Another" is the nursing mother. The co-causes in nature, producing growth to vegetal and animal life, is what the senses are to the mind, and the mind fructifiers, personified, are the female parent intellectual, from whose womb come the influences operating in developing the principles which govern and direct matter. The seed of Law, the universal governor developed in the matrix of memory, brings forth offsprings negative in character; these daughters of memory are the Muses (amuses), nine in number, as follows: Clio, or history; Melpomene, or tragedy; Thalia, or comedy; Terpsichore, or song and dance; Euterpe, or music of the wind; Erato, or music of the the strings: Calliope, or poetry; Urania, or astronomy; and Polyhymnia, or eloquence. These are the sisters, that dance about the palace of Understanding; they occasionally flit in and out of the doors, but they never sit on the throne of Understanding.

Fascinating and beautiful though these sisters be, they are out of the memory by the senses, and not out of the soul; they are sensual, not spiritual daughters, they are children of genius, and genius is born in and out of the memory; being of sensual and sensuous origin, all the sensual and sensuous are attracted to and by them; Terpsichore, Euterpe, and Erato, especially, are found in the company of the sensual. Dancing and music are not unacquainted with crime; vice, indeed, is fostered by them.

The passions, and not the soul, respond to the rhythmic tapping of the feet of Terpsichore; thoughts spiritual and divine come to strengthen and bless the devout one in the quiet closet of secret prayer, and not in some hall of gilded splendor, where dancers, giddy, whirl to the measured swell of voluptuous music.

One of the most valued, because one of the most helpful, of the nine sisters, is Clio, or history. Clio partaking more of sight and hearing, is less sensual than any one of the sisters, excepting Urania: Clio instructs, history teaches; it is fractional knowledge; the significance of Clio is the consecutive clinging together of events. When, through the media of the senses, the memory acquires and records what happened, the mind developed or evolved from this process is historical, and Clio, an art sister, and one of the natural daughters of memory, is born. Moved by the spell of Clio's enchantment, people are taught by the records of Herodotus and Tacitus, delighted with the word-pictures of Gibbon and Macaulay, and thrilled by the blazing panorama of Carlysle's French revolution; these names are for time incribed upon the scroll of Clio. Melpomene, sombre, sad, of ghastly face, can "start and tremble at the wagging of a straw," wraps her inky cloak of tragedy about the forms of the passionate Siddons, Kean, Macready and Booth. Thalia, with comic grin and laughter musical, sits in the midst of pleasure's guests and with her flashes of merriment sets the table in a roar, and joy hilarious holds carnival at the beckoning smile of Thalia. Out of the rosy mists of remembrance come the forms of Garrick, Burton, and a host of jolly leering company, who lived to gladden oft saddened hearts with a little of this music of laughter. Terpsichore, with grace and lithesome form, is of all the sisters the most fascinating to the sensual; she is like that voluptuous Venus who, while tapping with her fingers upon the tambourine, danced her way into the assembled guests upon high Olympus, entrancing and exciting the most staid and decorous among them. The queens in Terpsichore's realm, who have "tripped the light fantastic" into the senses of men, almost to the ruin of their souls, Taglioni, and Fanny Elsler, have a record; minds influenced by Wisdom, and strong in the possession of Understanding, are never enslaved by the blandishments of Terpsichore. The gay and thoughtless, the giddy and foolish, the children of Ignorance, Folly, and Depravity, everywhere, are found in the tinselled halls of Terpsichore, chasing with rapid feet upon the smooth and slippery floor, the mocking flying phantoms of pleasure.

Euterpe interprets the language of the wind, from the thundering basso of the tempest's breath, as it howls through the cannons of the Sierras, to the light Soprano of the Zephyr, as it croons a lullaby at evening time, among the whispering grasses. Euterpe sings among the trees; the listener hears her song on the summit of the Himalaya, in the dense forests over the tops of the Andes, the sear and yellow, the evergreen Flora, and again in Sierra Nevada; and so Euterpe wraps her song of the wind about the whirling world. The organ, sublime and inspiring, is her instrument, and Allspeech sits at the keys; trumpet and oboe, flute and clarionet, and the ram's horns whose blasts overthrew the temple, are Euterpe's own.

Erato, light of touch, sweeps her harp-strings, and saddened hearts grow glad again; in many an olden castle in Erin's Isle harper-minstrels gathered, filling the dim aisles with streams of tender melody to "the Harp, that once in Tara's hall." David sang, and moved the multitude to

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tears, as he swept the strings of Erato's instrument; and when sorrow came to the children of Israel they hung their harps on the willow, and by the waters of Babylon sat down and wept. Calliope. Sweet voiced poetry, whether it sleeps in the heart of a flower, or glows in the tint of a sunset, or mutely pleads in snowy grace of sculptured marble, or speaks in rhythmic measures through metered lines, is personified by Calliope; and Shakespeare and Moliere, Phidias and Powers, are her disciples. Calliope walks upon the sea-shore, and gathers pearls and shells, she loiters among the ferns and mosses of green valleys, and plucks the blossoms from every garden with which to decorate herself; the Calliopean mind, figuratively speaking, is a mind of shells, and ferns, and flowers, and not a mind reflective; and is not always guided into the haven of happiness by the hand of Reason. Urania, of all the sisters is the noblest, and best of the natural daughters of Memory: Urania, or Astronomy, is the opposite of Calliope, for she rejects that which is fanciful, and accepts only the exact and mathematical; she is oftener found in the company of Understanding than any other of the Muses. The Uranian mind is exemplified in Tycho Brahe, Copernicus, Galileo, Herschel, Newton, and, in a large degree, by Napoleon: it seeks after the unknown, to make it known, it evolves practical knowledge from the seemingly abstract, it deals with things that are, and is strong in deducing, arranging, and applying; though all the people should deny, it still smiles, for it knows, that the stars shine for a purpose.

Polyhymnia is the most accomplished, and the one seldom seen, of the daughters; interpreted, it is "many hymns," or eloquence. The voice of eloquence is tuned to many keys, and it sings its songs from the gutter to God. The power and possibilities of genius are best shown by eloquence; people listen and are more moved by it than aught else in the range of art; great eloquence is possible only when the memory is unusually active; and it is as full of delights and suprises as the imagination is full of fancies; it is of all charms the chiefest charm, whose hidden power holds in captive bonds congregated mind delighted. These are the muses, daughters of Memory, beautiful and lovely, with delicate feet, who dance around, keeping safe, the flowery altar, within the spacious and divine temple of the mighty son of Time. The beauty, grace, and glow of life depend upon those sisters, but mental health, vigor, integrity, and spirit-pureness, are sustained by Understanding.

THE intention of the mystic ceremonies is to conjoin us with the world and the gods. *Sallust.*

TEMPERANCE, is, as I conceive, a sort of order and control of certain pleasures and desires; this is implied in the saying of a man being his own master. *Plato.*

IN opposing sorrow, friendly help is difficult (to find), in seeking religious truth there must be rare enlightenment; let us then be knit together thus as friends, and then at last there will be rest from sorrow. *Buddha.*

IT is an historical fact, that the priesthood always wishes to keep religious ideas stationary, and that every religious reform began with individuals or with the civil power. This will be the case as long as religious governors do not keep pace in knowledge and moral improvements with the community at large. *Spurzheim.*

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PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

NUMBER SIXTEEN.

ALL who have anything like a correct idea of the real ultimate toward which all our teachings tend, and are following them, will be conscious that they are travelling a path that leads in a direction opposite to the one all their friends and former associates are in. These friends at once will recognize the fact and feel that you are going wrong; and they are honest in their convictions in the matter; for they have no standard of measurement but their own objects in life, and yours being in a different direction, in view of their standard, you are wrong; but when you have light from the spirit and cause-side you see clearly that they are all looking, for happiness, — in the direction opposite to that which is the real source of humanity's well-being. You, however, should persist, not so much for your own sake, but because you know that their well-being, in a more substantial way, depends upon your doing so. They see us as selfish, but we know that it is the contrary, — that we are not only working for their permanent good, but for the permanent good of all. We who get a clear idea that all natural law is God's method of leading Creation's forces up to man by one animal feeding on the life of others, see that by such amalgamation of all qualities, and harmonization of all those qualities through chemical change in the generative processes, and by mental conditions created by multifarious needs, experience is produced, and a reasoning brain developed, of which knowledge is the product,—the "Silver" of the Alchemist of Nature. But this work requires that all the attention be turned toward the earthly experiment and faithful service of all that belongs to the creation, preservation, and education of the offspring.

This is right in view of that object; and all who would continue in any way in that sphere of use, should faithfully adhere to all the laws (or methods) governing that sphere; otherwise they become sinners in every sense of the word. But when one has developed to a height where he is capable of comprehending all these laws and methods of the creative mind, he will have a premonition or "forerunner" of that fact in the form of a great desire for that knowledge and a willingness to comply with all the conditions necessary to obtain it. With it will come a consciousness of a need in that direction, which is an INFALLIBLE surety that such is attainable, and that nothing can prevent it, if we follow perfectly the highest light and inner monitor with an unwavering desire to know the right and do it. This is "conversion," *i.e.* change of the course of life, the turning of the attention from the evolutionary development of the physical functions by means of the one law common to all animal existence — man's physical body and senses included, — viz., the stronger subsisting on the weaker, — to a oneness of purpose with God the Creator; which law is, instead of subsisting on that below, or the weaker, to subsist from the abundance of His own great nature, the fatherly and motherly nature, that protects, provides for, and guides and educates all its family. Thus the fatherly and motherly love is extended to all creatures alike. This love lets go of the physical structure and lays hold on the incarnate *principle* and turns all the desires, aims and efforts toward ultimating the work that God is carrying on through the operation of law in all Nature. We know that nothing can be outside of its

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dominion and that every good thing depends on its harmonious co-operation with those laws. When a soul has come to the state of maturity, indicated by the above described mental condition, it can no more remain under the law of generation and its attendant — the stronger subsisting on the weaker — than a spear of growing wheat after it is fully ripe can continue to grow until all the others are ripe, without dying and returning to the ground.

So then, conversion of all our loves and sympathies from that lower sphere of action takes us into new and to us unknown paths at first; but if we can with confidence commit all we are, or wish to be, to the guidance of the Master or to our own highest ideal of God, — knowing that it must be for the greatest good to all, and having no other desire but to serve our highest use in the world, — then knowledge will flow in as a deep quiet river whose inexhaustible fountain will continue to all eternity.

But this path leads up and out of all the old channels of human life into new and higher, broader, and grander spheres of service, which will fully meet and surpass all our highest ideals, no matter what branch of use you may have had in the old sphere of action; whether it be knowledge in the sciences, or history, or any other branch, God has a place of need and use for it. If it is a wealth of true religious zeal, there is a place of need and use for it; is it wealth in the treasures of gold or means to supply the physical needs, God has a need and use for it. All this must be turned into higher channels of usefulness to all of God's children (our brethren and our children).*

All those who have started in this path up the "Mount of God," will meet difficulties and trials, new and strange to them. Those difficulties usually begin in external surroundings, and then in invisible sources affecting every department of our life (See article by Tyrenus, in January number of THE ESOTERIC, 1888, page 256).

The difficulties experienced by many in getting control of the reproductive function are so great that they dispair and say "There are exceptional cases; mine is one; "losses occur when sound asleep; I can have no control over that; and they therefore feel that there is no hope for them. We would say to such, that persistent perseverance will accomplish it. You all know the condition of mind necessary if you were to take a train for some distant place; you know how you would charge your mind for four o'clock in the morning, so that you would certainly awake at that time. The same mental condition must be maintained every night on going to sleep, only in this case it is a charge of the consciousness that *dreams* of that kind shall not occur, and that you must awaken before any loss occurs. A habit of springing out of the bed on the first premonition of danger, thoroughly established, will remove all difficulty. Some times years of persistent effort are necessary to accomplish it, but it can be done by all who WILL without wavering. But once to waver and give consent to it even tacitly will create a condition in the inner consciousness that will give consent in the passivity of sleep for the distorted conditions to prevail. Therefore we say: there must be NO deviation from the thought of ABSOLUTE abstinence from all gratification in any direction.

The involuntary action of every part of the body is a habit; the habit begins before birth; we inherit the habit of breathing, digesting food;

* (We take occasion to say here we wish to correspond *immediately* with those who have dedicated all they have, and are, to God, concerning a matter of equal importance to all, and of special importance now.)

the heart performs its regulating work by habit, etc. But all habits may be overcome by a persistent effort, all heriditary conditions may be changed. There are many who are fortunate enough to have parents who had an active repulsion to that act, and therefore do not have much trouble to overcome the habit of wasting the psychic germ, but to many it is like the beating of the heart, or the digestion, and therefore will act when all the other faculties are asleep. But it is unlike those in that it must have a certain amount of the volition of the brain and consent of the will, without which it cannot act at all. It is in many cases all unconscious to the mind, but it cannot act unless there has been a tacit consent at least, and that consent given at one time establishes a predisposition that will remain a long time in the interior consciousness. The soul is the man, the reason is the means for guiding the physical body; the five senses are gateways by which knowledges enter, and the soul (the true entity) works accordingly. Therefore the reason must be thoroughly convinced and must most positively decide, so that there be no uncertainty: for an uncertainty in the intellect will cause a weakness in the soul, that will allow psychic influences from without to control the involuntary action in sleep. As long as any temptation could bribe the intellect so long will that involuntary action continue, — and even longer, for the will is the result of the strength of certain predominant principles, and, as others are active in the feelings, they will obtain control when the active will is silent. Each nerve-plexus has a brain-centre that controls in its own department of the body; they are subject to the active will of the intellect; but when that is passive in sleep, then those other principles may be controlled by another outside the body, unless they have been so thoroughly impressed that all inclination to act contrary is obliterated. Therefore the method of going in your consciousness into every part of the body, as given in a previous article can also be applied to instructing every brain centre with a hatred to that MOST PROFLIGATE waste of the pure gold of life.

None need expect the attainment of spiritual consciousness and all the attendant good, until that waste is fully overcome, and none may reasonably expect that spiritual consciousness, even if they do overcome, unless it is attended with a pure child-like devotion to God and a desire to be a benefactor to their fellow man. Yet these stored energies of life will serve the mind or even the muscular system and increase their capacity; so that, in whatever direction the mind is turned, it will faithfully serve. But they who practise this life to obtain power from evil or selfish motives, aught to remember this fact that the amount and quality of life measures the capacity to enjoy and suffer; and another fact: that evil and selfishness is a seed that will inevitably bear sorrow and misery, and will fill the cup of suffering to its uttermost capacity; and therefore, as you increase the capacity for suffering you obtain it in its fullness; on the other hand, if you increase your capacity, desiring to do good, then in the same ratio as the incentive for doing so, will you possess and enjoy the good things of heaven and earth. For it is an infallible law of God's great Nature that to all such will be given all that they can use and will not abuse, all the treasures of heaven and earth belongs to, and will be possessed by, those who will use them for the good of all. Therefore those great and good things are hedged about only to protect us and to do us good. Few are capable of appreciating the value and importance of these attainments conducted by

a devoted loving soul. Men labor and deprive themselves for a life-time to obtain money, and the world call them "practical men;" but if one begins at the root of all things, including all that is ever attained by the most successful, they are called unpractical, until they attain the goal and possess all these things. Then the greatest difficulty will be to keep the same class of persons from deifying you as a God, as they have many in the past. Thus it is apparent how foolish it is to be governed by what others say in these things. We should work with a purpose, be positive and decided in our purpose; one righteous act governed by your own intelligence, with a purpose in view, is worth more to you than all that any could do under the control of an invisible intelligence.

There are many adversaries on the invisible side that we must be constantly on our guard against, even in the hour of prayer. Some will remember the practical instructions with respect to being positive in their sittings; yet those who have not studied the phenomena of their own mind do not recognize the difference between a positive attitude and a negative one. Of course that position is the positive one that puts one in an active consciousness and renders one alert and ready for movement at any moment. Many get into the habit of partly complying with the instructions, and think that will do, but it will not: it is far better not to try than to only half try. (For the benefit of some, especially those born between September 22d, and October 23: do not go to extremes the other way and overdo; one is as bad as the other). Many, while sitting, get into the attitude of nearly approaching sleep, and feel a stupor after sitting rather than the spiritual illumination that all should feel, if conducted right and in the right spirit. To avoid this, you must study the mental conditions you are in when you go to sleep, and avoid all approximation to that; keep your consciousness vivid, yet concentrated on what you are doing, not allowing any other thought to come in at all. That will make you conscious of whatever you direct your mind to; keep a clear lucid mental condition, but study carefully every attribute of your own mind; thus you will learn the many valuable things that cannot be written about. Watch carefully the mental conditions when you obtain some phase of Spirit-consciousness and LEARN ABOVE ALL THE EFFECT OF EVERY MENTAL STATE, so that you can produce whatever state you wish at will. If you were to have wings and all the requisites for flying, you would have to learn the mental state required for flying, so that you could concentrate the energies upon the muscles at will; otherwise you could not fly. You have many attributes, more wonderful than the possession of wings, but you can never be instructed by anyone how to use them. All that anyone can do is to inform you of the fact, and tell you to try, and you certainly will accomplish it, if you work with the same perseverance as one who would have to get the use of a limb that had been disabled and kept from use for a long time. It would be powerless and only by constant trial would you regain its use. We must study with great care all our feelings and mental states, and get to know them perfectly well, before we can expect to be master of, or even know ourselves.

To allow yourself to go into the sleep state, or to remain partially so, in your sitting, once, will do more harm to you than several sittings will do good. If you find that there is some power outside of yourself that produces that condition, then continue to concentrate your mind on prayer for help and knowledge of what it is. Be fearless; for you know there

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is no power on earth but is God's, therefore you have a right to expect that any power that affects you is for your good; you however must use it and not be used by it, otherwise the good will become evil.

A few words of warning are necessary to those who are faithfully following the instructions herein given. Jesus is reported to have said, "When the unclean Spirit is gone out of man, he walketh through dry places seeking rest and findeth none; then he saith I will return to my house from whence I came out, and when he cometh he findeth it empty, swept and garnished; then he goeth and taketh with him seven other Spirits more wicked than himself; and the last state of that man is worse than the first."

This is another way of expressing a truth, proverbial among the masters of all ages: that a time of darkness and trial is sure to come to all. The Egyptian neophyte had seven years of preparation, before he came to the door of the sacred temple; and then, after receiving salutations, encouraging words, and words of the gravest warning, and preparation for death itself, he went first into a dark cavern where the sunlight could not reach him. There he came to judgment, when every wrong act of his life was called up before him in accusation, and he had to remain there until he had, by severest trial, worked out all his "karmic conditions" *i.e.* until he had been tried to the uttermost in all his weakest points of character; and never need he expect to get out of that cavern until he had overcome all and reached safely the other end of the dreary passage, which opened into the gorgeous temple at the far end; but if he failed he died there.

We have to enter that dark and dreary passage, and sometimes it takes us years of hard struggle before a ray of light will reach us. Your humble servant was seven years in that cavern because of so many failures; and if at any time he had concluded to return to his former conditions, he would have found all swept away and nothing left but to take other spirits more wicked than himself and to sink down into conditions sevenfold worse than the first until literal death had relieved him. The path to the high goal inevitably leads through this dark and trying passage; even Jesus had to pass through it. Now, do not flatter yourself that you are going to get into that glorious temple of light unless you pass "the narrow and dangerous passage"; (See II Esdras chapter 7). and you can expect that the first few years of this road may be bright and encouraging; but remember that the opposite will come, and when it does, then know you have finished all your work on this plane of life and there actually remains nothing for you but to go through, trusting Divine mercy; for then you have reached the junction of two ways, one this dark and trying passage, the other, death of the body; and if you choose to turn back at this point, then great darkness and many evils will follow, and early dissolution preparatory to coming back into the body again as a child under very unfavorable conditions, where darkness will be intensified many-fold. So there is no escape.

Every one that comes into the world has a certain amount of use to perform, and the teachings that we are giving are for the purpose of accelerating these developments and hastening on that period that is inevitable for all, sooner or later; and as soon as you have lived out your former karma, you are ready and must meet your present life's karma, that is, you must meet and live out and conquer all the conditions that you have created in yourself during this life; for it is an inevitable law that we reap that

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which we sow; and how much better is it to meet them as brave men and women and conquer them now that we know what they are, than to delay the work for another life!

Life is as though we were placed in a long corridor, impregnable walls on either side, (composed by the limits of our capacity) forcing circumstances behind us — which are the needs and conditions of life. The inevitable destiny for which we were made lies at the far end of the corridor; circumstances, like an army of spears, force us on slowly, but with ever-present persistency. Now we can choose in this state whether we will move forward only as we are forced by the point of the spear, rush blindly against the walls and injure ourselves, or place our eye on the inevitable end, and make all haste in reaching it.

These instructions are intended to show you the end of these environments and how to make haste in reaching it. When you do reach it, then you come out into the unlimited expanse of God's great Nature.

Such teaching is made a necessity of this age because so many are now near the end of this corridor; and as God, by his law, provides all things that are needful to us, these thoughts are given to the world now. Enough has been given in this course of sixteen papers for you to work on for several years and to place you under the immediate guidance of the Divine Master from whom all knowledge can be obtained. All that is requisite is an orderly mind, a decision of purpose and a persistency that will go straight forward, regardless of light or darkness, sorrow or rejoicing; one central and well-defined object closely and persistently followed and you will obtain the goal. So that if the Master should call me away and these papers should cease for a time, other aids will appear in their place therefore the work will move on.

Peace be unto you. H. E. B.

THE universe existed in darkness, imperceptible, undefinable, undiscoverable, and undiscovered; as if immersed in sleep.

Then the self-existing power, undiscovered himself, but making the world discernible, with the five elements and other principles, appeared in undiminished glory, dispelling the gloom.

He whom the mind alone can perceive, whose essence eludes the external organs, who has no visible parts, who exists from eternity, even He, the soul of all things, shone forth in person.

He having willed to produce various beings from his own divine substance, first with a thought created the waters, and placed in them a productive seed.

Hindu Law, or Ordinances of Menu.

IN the beginning there arose the Source of golden light. He was the only born Lord of all that is. He established the earth, and this sky.

Then there was no entity nor non-entity; no world, no sky, nor aught above it; nothing anywhere, involving or involved; nor water deep and dangerous. Death was not, and therefore no immortality, nor distinction of day or night. But THAT ONE breathed calmly alone with Nature, her who is sustained within him. Other than Him, nothing existed (which) since (has been). Darkness there was; (for) this universe was enveloped with darkness, and was indistinguishable waters; but that mass, that was covered by the husk, was (at length) produced by the power of contemplation. First desire was formed in his mind; and that became the original productive seed; which the wise, recognizing it by the intellect in their hearts, distinguished as the bond of non-entity with eternity.

Rig Veda.

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TO THE "AWAKENED."

A CALL TO THE OCCIDENT FROM THE UNSEEN AND UNKNOWN: THE WISE WILL UNDERSTAND!....TO THOSE WHO HAVE DEVELOPED A SOUL-CONSCIOUSNESS; WHO HAVE SEEN THE LIGHTS; WHO HAVE PIERCED BEYOND THE SHADOWS: — PEACE AND GREETING!....TO THOSE WHO HAVE ENTERED "THE PATH"; WHO HAVE CONQUERED THE "EVILS"; WHO HAVE GAINED THE "RIGHT DESIRES": — A WORD OF CONSOLATION AND OF HOPE!....TO THOSE WHO HAVE ENLISTED IN THE GREAT BATTLE FOR THE ETERNAL TRUTH, AND WHO HAVE HEARD THE "VOICE" THAT SPEAKS ONLY IN THE "SILENCE": — A WORK AND A PROMISE!....TO THOSE WHO HAVE BEEN INTERIORLY "ILLUMINATED", AND WHO HAVE DEDICATED THEMSELVES TO THE "GUIDANCE": — A REVELATION AND A SECRET!....TO THOSE WHO HAVE REMOVED THE VEIL FROM THE SACRED SHRINE AND WHO HAVE CAST THEIR LIVES AS AN OFFERING INTO THE FLAME THAT FOREVER BURNS UPON THE OM-ALTAR IN THE "INMOST": — A MISSION AND A GLORY!....TO THOSE WHO HAVE LEARNED FROM NATURE HER LAWS, METHODS, AND MEANS; AND WHO HAVE STUDIED AND UNDERSTOOD THE MAHOPANISHADA; AND WHO IN THE SOLITUDE HAVE HEARD THE PULSELESS STILLNESS BREAK INTO WAVES OF ETERNAL TONE FREIGHTED WITH THE ASPIRATIONS AND EMOTIONS OF A NEWER AND A HIGHER LIFE: — A PRICELESS JEWEL, A NAMELESS PEACE, AND AN INEFFABLE JOY!

FROM G. N. K. R. No. 501.

It is known to those who have attained the *right* to *know* that there exists somewhere upon the face of this old "grey" earth an Association and a gradually growing ORDER of men *one* of whose purposes it is to supply the *knowledges*, *methods*, and *means* for the practical, material, and executive embodiment of the various converging movements in *science* and *religion*.

These movements are tending towards unification and centralization of the practical and theoretical verities contained in each of the widely divergent *two* lines of thought and practice exhibited by the *two* classes of people which have characterized the evolution of the last Great Cycle of 25,868 years.

It is known to those who have attained the *right* to *know* that a representative from this Secret Scientific Association, acting under the guidance of that which is higher than human reason, has sought through THE ESOTERIC a channel of communication with the PEOPLE of the Occident for the following specific purposes, viz: —

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First.—

To aid the Esoteric Movement in the ultimation of its religious work among the people; (A) by the dissemination of useful knowledge bearing directly upon the religious sentiments, aspirations, and intuitions; (B) by adding to the journal a scientific department containing a series of articles upon the special phases of the higher religious movements of the time, and (C) a review of the more important contributions to the thought and progress of the world, with a view towards giving a picture of the world's monthly progress in Religion, Science, Industry, and Art.

Second.—

To give to those who have attained the higher life, and who have developed the ability and the *determination to use* a higher knowledge, the practical Means, Methods, and Secrets, necessary for the ultimation of their highest ideal upon a practical and material basis. To such people there will be given, through channels to be hereafter pointed out, the opportunity of acquiring from the "Secret Order" whatever knowledge may be necessary for their further growth and higher development.

Third.—

To select from those who have cast out the demons of Anger, Revenge, Malice, Hatred, Jealousy, Envy, Passion, Ambition, and Selfishness; and who have developed in themselves the "RIGHT DESIRES"; and who under the "GUIDANCE" have devoted their lives to the *good of the world*, a small body of people to whom can be *taught* and *revealed* the "Mystic Doctrine" and the "Secret Knowledge" of the G. N. K. R., and by the aid of whom these great secrets and this New Order of Science can, without danger to society, be experimentally and practically applied to the needs of the human race, and to the development and maintenance of the conditions essential to the higher order of living among those who have accepted the "MISSION" and the "JEWEL". For those who desire to enter upon the course leading to the "SECRET" and the "REVELATION" a preliminary culture will be given by the "INNER CIRCLE" of the Society Esoteric, and of those who have otherwise attained the culture a preliminary examination will be made by one who has charge of the Esoteric Movement, — the last examination by him who shall be known as Djwapi.

Those who have reached a certain point in the scale of human evolution; and who have attained to a complete mastery of the *self;* and who have covenanted complete obedience to the "GUIDANCE", will at the proper time and place be given an opportunity of knowing absolutely that there is a knowledge in the possession of "someone" in comparison with which the science of the Nineteenth Century dwindles into insignificance.

It will for the present be sufficient to state that to those who are ready to *receive* and *utilize* there will be given the proof of the statements herein made. The G. N. K. R. have in their possession a Revelation explaining all the phenomena of the cognizable universe; unifying, completing, and systemizing the entire body of the inductive and deductive sciences; and unifying and rationalizing the intuitions and the *a priori* and axiomatic products of the brain. They have in their possession the exact mathematical and physical formulæ of over Seventy New Forces, having properties and applications more numerous and important than those of the well known (but not understood) Forces.

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This revelation of the ENS, MOVENS, and OM completes man's knowledge of the methods by which the Infinite works in the great laboratory of Nature. The explanation relates to the *seen*, *unseen*, and *spiritual* order of things — to man's *triune* duality, and the consciousness of the INFINITE ALL. It places under the cognizance of exact science an order of things about which it has hitherto had no data from which to reason, or phenomena upon which to experiment. It places religion upon an inductive basis; explains the how (the modus operandi) of the action of the mind and the will; it unifies the intuitions, sentiments, and inspirations of the mind and places them upon a rational basis. By the aid of these Laws all the phenomena of Life, Mind, and Society — all the facts and phenomena of Soul and Spirit, Prayer and the Infinite Intelligence, can be deductively obtained; and on the other hand from the phenomena of Nature can be inductively derived the Great Laws. For the first time in the exoteric history of the world is it known *what a force is, how it acts etc.*, and for the first time have all the forces been studied by man. The mystery of Evolution and Incarnation — of the origin of Life and Soul, and Spirit — of the action of mind upon matter, and the action of the psychic powers at a distance, have for the first time in the history of the world — as far as we know — received an explanation.

The physical conditions and laws of Soul and Spirit are capable of quantitative determinations and physical experimentation. They teach what YAHVEH is and how It works—they reveal the order and the cycles of evolution, and place in the hands of man a knowledge whereby he can accelerate his mental and spiritual growth. These Laws are not a myth, and the results they embody are not of a vague and shadowy character,— they usher in the dawn of a new Age and make possible an order of life about which it would be rashness to speak to the unitiated. They make possible the formulation upon a physical and quantitative basis of the Great Ethical and Moral Laws of all organisms in all environments.

This revelation contains secrets of a kind that it would be dangerous to place in the hands of a mixed society; or to entrust to those who are capable of mental, moral, or physical decline; or to those who are filled with ambition and the tendency to self-aggrandizement. The proper persons at the proper time will understand what is meant by this assertion. Any person capable of using a power for other purposes except the good of the human race is not a fit person to receive a knowlege of the new revelation. The subtile forces connected with the operation of the mind and soul are capable of being used for purposes evil as well as good, and they must therefore be known only to those who are prepared to judiciously utilize them.

In accordance with the progress a person has made in the scale of human attainment,— in proportion as a person ascends the ladder of soul and Spirit culture, will successive portions of this Revelation be taught unto him or her.

The close of the last great Evolutionary Cycle of 25,868 years has brought to a permanent embodiment the results of that long course of World-Culture; and those who are wiser than we, have provided means and minds for the perpetuation of the theoretical and practical verities contained in all the thought and experience of the Past. The last cycle, commencing after the fall of Atlantis and initiated by Kapila and Menes, has been characterized by two lines of thought and practice: one the scientif-

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ic, and the other the religious. One class have depended upon their intuitions and upon inspiration for their standards of thought, and for their ideals and theories of ethical guidance: the other class upon observation and experiment. The religionists have depended upon their *a priori* and axiomatic ideas for their derivation and rectification of truth.

Out of intellection has developed all there is of science, and out of the opposite mental process, provisionally called intuition or inspiration, has developed all there is of religion. Science has depended upon experiment and observation for its source and knowledge of truth. All that has enabled us to apply ideas to the needs of human life has been the result of a deductive and an inductive knowledge of Nature. Religion has ever been inclined to underrate the value of science, and to cause the people to neglect the experimental method of ascertaining and verifying truth.

The religions of the last cycle — the various forms of occultism and mysticism — have had for their purpose the creation of *needs*, and the development of capabilities to use knowledge, methods, means, and materials. Nature cannot defeat her own purposes by giving into the hands of the people she has created the means whereby they might destroy the results of evolution. Knowledge cannot be given until there has been developed the capability to efficiently and safely utilize. The refinement of human nature and the formation of high organic quality has been the result of the moral and the religious culture of the Past. This makes the people capable of receiving a higher order of truths in the present Cycle than would otherwise have been safe. These results must be embodied in an organized perpetuation of all that is valuable in the past religious culture, in the hands of the best people of the age; for only those who are prepared to receive and have developed the capacity to safely utilize for the *Good of the world* will be allowed to be the guardians of the higher possibilities and vaster truths.

The latter half of the last cycle commenced with the formulation of a philosophy which has dominated the thought and devotion of nearly all the peoples that have been known since the dawn of exoteric history — and which has been the source of nearly all the religions of the world. During that period the scientific method was less prominent than the religious — during the next cycle the reverse will be the case. During the past the people have depended mainly for their beliefs and guidance upon the theistic conception of the universe and the duality of man. They have believed in the authority of their intuitions, moral sentiments, *a priori* ideas — and have placed these anterior in authority to the results of observation and experiment, and have looked with discredit upon the scientific results of induction and deduction. They have been the dominant class — they have prepared the world for the reception of a newer and a higher truth. The fundamental verities contained in their experience will be systemized, completed and perpetuated. The class in the minority — the scientific — have discredited inspiration and intuition, have disbelieved in theistic conceptions and in the immortality of man, and have accepted no authority except that of the senses and the reasonings based upon the contents of the memory. They have developed the ability to give embodiment to principles and facts necessary in supplying human wants. The two classes have been distinct both in theory and in practice. Religion has developed the sentiments and the aspirations and the desires, and created needs, and produced a development of that faculty

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of the mind which transmutes and refines and prepares the people to receive from the universal source those mental and emotional states which have been variously denominated intuitions, inspirations, sambudhisms, &c,. Its philosophies have been as various as the clouds in the sky: clouds distilled from the great ocean of truth, and which although they sometimes darkened the light of the sun and sometimes became a devastating storm, yet invariably brought refreshing rain to those that were thirsty. Its creeds have considered only those facts in nature which seemed in unison with its special formulæ. Revelation has been the ultimate authority, and scientific inductions and deductions were admitted only as they supported their beliefs. The material needs of life were held in contempt — the time was passed in contemplation, instead of applying to the needs and higher growth of humanity the ideas and facts of which they were possessed.

Religion with majestic tread walked among the nations of the earth and in her path she builded temples, churches, monasteries, synagogues, cathedrals, colleges and schools, and ruled them with the iron hand of ritual and creed. Individuals were trivial in comparison with the ends in view. Objects of nature and scientific principles were too unimportant to demand study — their authority was subordinate to the doctrines of inspiration. That time has not arrived when a single *fact* will have the power to overthrow a philosophy or a creed — but that glorious time is at hand! Every *fact* is a revelation direct from the Infinite —a special message from YAHVEH to man: every object in nature is a word in that wonderful language by which GOD talks to humanity — and a *fact* has more authority than all the philosophies and theories and creeds that may be devised by the future.

Science in her infantile wanderings over the earth found here and there a few scattered friends, but it has ever been ostracized from the aristocracy of the religious sects. In her footsteps there sprang up tools, machines, manufactories, collections of crystals and minerals, laboratories and workshops, tabulations of facts, devices for harnessing and utilizing the powers and forces of nature, and all the arts and industries of the world. She claimed no authority except that of Nature and the condition of the human mind. She made no attempt to explain all phenomena. but she laid the only foundation by which phenomena will be ultimately explained.

Religion created the capacity and the condition — science supplied the knowledge by which that capacity and condition could be understood, and the methods for supplying its needs. Scientific societies and colleges have no definite end and purpose in view of the nature of an ultimate embodiment of all their possibilities, and until recently that might have been said of the religions.

Whatever may be the purposes of the secret organization known as the G. N. K. R. it will not be necessary at present to explain; but one thing is certain — they are seeking MEN who are incapable of anger, ambition, &c.; and who have eliminated from their lives all that tends to prevent harmonious organization and to produce disintegration of an association of men banded together for specific purposes. They are seeking men to whom can be entrusted matters of very great importance, and from whom there is expected a very considerable amount of work for the good of the human race. These men must belong to the higher order of humanity, and must be devoid of all selfishness, and must hold the good of

humanity far above all personal interests. To such men there will be taught as much of the new revelation as will be needed for their continuous development—and to such men there will be given evidence that there are sufficient means and methods at the disposition of the association for the ultimation of whatever may be undertaken.

The immediate ultimation of the religious higher life must precede all other efforts, — there must be collected a people that are no longer capable of the evil influences of the passions, etc., and this people must be placed under proper conditions favorable for the maintenance of the higher life; and they must represent all the aspirations and the sentiments and the refinements of the religious culture of the past. From all the sects and creeds of the world there must be collected those who are capable and willing to make the attainments, and they must undergo a special culture, and covenant complete obedience to the "GUIDANCE" of the "INMOST"; and then to such a people can be entrusted the great secrets of the new *Laws* and they can apply them to the furtherance of that higher life in more perfect environments, made possible by a knowledge of the forces producing all phenomena. To those who attain the higher degrees of the culture there will be given an opportunity to learn the Mahopanishada, — about which there are matters not wise to mention here.

Those who are anxious to participate in the work of ultimating and perpetuating the fundamental practical and theoretical verities of the religions of the world by means of an association formed from people living the higher life, — those who are anxious to live in more congenial society and in better environments and under conditions best calculated to develop and expand the higher attributes of man; and those who are looking forward to an ideal social state where the selected few can live out the higher tendencies of their nature, are invited to communicate with the management of the "Inner Circle" for further particulars.

Those who are in need and who have the ability to use will *receive;* but they will not receive until they commence to utilize: if a body of people collect for the purpose of forming an ideal social state, and if they are willing to submit to the higher guidance, and if they are free from the evils preventing the higher attainments, there will be supplied to them the methods, knowledge and the means for the ultimation of their purpose. To those who have *attained* the right to know, there will be given ample evidence that the Society Esoteric will be supplied with all the Means, Knowledges and Methods necessary for the ultimation of the specific objects for which they are working, — and that this aid will come from the G. N. K. R. under the direction of the masters. Knowledge will be supplied just as fast as the people develop the higher spiritual integrity.

Those who have "AWAKENED" to a conception of the higher possibilities of life; and are sufficiently spiritual in their mental make up to become conscious of every portion of their body; and who are conscious of the presence within themselves of an actor more or less independent of the bodily idiosyncrasies and educated habits; and who have a sense-accuracy sufficient to see the LIGHTS and to pierce the SHADOWS: — to those there will come a greeting from some member of the G. N. K. R. and unto them will be given the peace that comes from a more accurate knowledge of themselves, and of Nature and its possibilities and its promises. Those who have actually entered the "PATH" by conquering forever the *evils* and by inculcating within their minds the habit of the "RIGHT DESIRES",

and who have forever abandoned all things and connections in their life which will not aid them in reaching the end of the Path: — to those there will be given a Consolation removing all regret and turning every seeming loss into a great gain, and unto them will be revealed a knowledge that shall plant within them a new and a most glorious Hope.

Those whose lives are a constant battle for the "TRUTH" and whose efforts are wholly directed towards the good of the world irrespective of race and creed; those who have heard the "SILENCE SPEAK" and have recognized the Master's call: — to those there will be entrusted a work more sacred and important than all they have done during their previous life, and to them there will come a Promise from One who always fulfills according to merit and eternal justice.

Those who have been ILLUMINATED and who have dedicated themselves and all they "are, and hope to be," to the GUIDANCE, those who have manifested by their lives and actions that they are under the recognition of intelligences superior to their own (not elementals or "spirits"), to those there will be given a special revelation of a character more sacred than all the secrets of the Past; to them there will be revealed the "KINGLY MYSTERY" and unto them will be given a secret more precious than the Philosopher's Stone, more important than Aladdin's Lamp.

Those who have removed the *Veil* and made the *Offering* shall receive a *Mission* out-lasting the natural term of life and unto them shall come a *glory* known only to those that receive it, and of which language can give no idea.

Those who have learned of Nature and studied the *Mahopanishada*, and heard the eternal *Tone* in the *Solitude* — to such there shall be given the priceless "JEWEL" and with it there shall come the nameless Peace and the unspeakable Joy.

Thus, in accordance with the attainments made by the people, there will come the necessary knowledge and methods and means; but the association and its members remain "unseen and unknown."

May the Knowledge, Justice, and Peace of Om reside within you.

By VIDYA-NYAIKA.

P. S. — Printed from a forthcoming Pamphlet, containing the preliminary exoteric announcement of the "Secret Scientific Association"; of the G. R.; and a special message from the "Interior of the Innermost" of Department No 1 of the Second Branch of the G. N. K. R.

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THERE can be no object without coherence of the particles of which it is composed — without elasticity, solidity, density, color, etc. There can be no organism without the mutual interaction of forces, and there can be no phenomenon whatever that is not the result of forces acting according to definite laws. Therefore until it is known what a force *is*, and how it *operates*, not a single object, organism or phenomenon can be understood, and until then how can true science have a dawning? Until there is a true science how can there be a true philosophy? Until the thirty-six forces of the tangible and cognizable universe are understood, every object will be a Sphynx, every phenomenon a mystery, and every organism a riddle. And until the Mahopanishada is learned all the ultra-psychic phenomena must remain an inscrutable mystery.

Εκφορον.

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TWELVE MANNER OF GENII.

THE GENIUS OF ♏ (SCORPIO),

WHICH applies to all persons born between Oct. 23rd and Nov. 22nd. Their Genius is the Life-giver of the body of humanity. In the most ancient zodiac there were but ten signs; the sign ♍ (Virgo) included Libra and Scorpio, because Virgo holds a controlling influence over these two (although there are distinct characteristics governing each, they being both dependent for supply on the work of the stomach). On the other hand all the vitality of the body depends on the normal work of the reproductive function, which is ♏. This function is the one through which the Creator "formed man of the dust of the earth." The thought-forms of Deity, before incarnation in human form, were anciently known as elementals, of four denominations: air, fire, water, and earth, called by different names in different periods of the earth's history. As they descend from the solar ether they all appear bright and luminous, but all, in their degree, relate themselves to the elements, first, of the air, then of the fire; and when persons who are born in ♏ conserve the fire of the generative fluid they frequently become conscious of them; for ♏ is the container of the fire-elements of the body. These descend into the fluids and give life. They are also allied to the waters of the ocean, rivers etc., and to minerals of the earth. They frequently appear as luminous angelic forms to persons born in this sign, and sometimes to persons born in the sign representing the brain that controls this function, ♉ (Taurus), which will be considered in its order. These elementals will be so consciously present to many that they may even come into sex-relations with them. From the animal life in the fluid, they make themselves so tangible that such persons can receive much knowledge from them; but if they give themselves to them in that way the final result is self-destruction. To whatever extent these elementals serve the uses, it is well, provided they make no demand on the generative life; but in all things, remember, there must be no deviation in that, if you want real attainment. The elementals however are not the Genii of this sign and should not be regarded as "guides," or as altogether trustworthy; they are good if controlled, but may become evil to almost any extent if the integrity of the person is not invulnerable, as they are not intended to serve as intellectual and moral counsellors, but merely as forms of elementary vitality.

There are three evils most dominant in these natures, viz., Anger, Jealousy, Passion. If any one becomes very angry it will close the eyes of the Soul for a long time, and more especially is this true of all born in this sign or function. When the sons of Jacob went down into Egypt (the Land of Sciences), Joseph, the deliverer and saviour of the sons of Jacob, took Simeon, ♏, and bound him before their eyes, and sent them back after the youngest son, Benjamin, ♍ (Virgo), and Simeon remained there until ♍ was brought (see Gen. XLII). Here was mystically symbolized that the sex-function must be bound until the intuitional function ♍ is brought into the state of scientific knowledge; also the tenacity of the ♍-nature to adhere to the traditions of the fathers. The churches have the devotional, but that without scientific knowledge has no guide and therefore runs into many evils through false conception of truth. By

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breaking their adherence the old conditions are changed, from starvation and sorrow to happiness and abundance (see Gen. XLV), wherein is expressed a wonderful prophecy couched in the most mystic symbology, only discoverable by a knowledge of solar biology.

Persons born in Scorpio, the life function, should first develop into the knowledge and use of the life and fire-principles. In the first phases of psychic development they will perceive the colors of the rainbow, for they generate all qualities of life subject to the uses of the intelligence.

The derivation of the name Simeon is *he that hears and obeys, or is heard.* They look up to and follow authority; there is great danger of their accepting irreliable authority, viz., of "spirits," elementals, or books and persons. They should cultivate the idea that there is no higher authority than facts in nature, and their attention to the methods by which they can make attainments and hold tenaciously to them, and learn to weigh and measure everything by the evident facts, and see to it that those things accepted as facts have abundant evidence in natural law. When those of this sign begin to make attainments, they will observe that some part of the body will be in constant motion, asleep or awake, unless overcome by concentration, mental control and drill of the life-forces to make them obey the will. Such ought first of all to live consciously under the willing guidance and control of the Spirit of the heavens, and when all the appetites, passions, self-will, and desires are wholly subdued and under the guidance of the Spirit, so that all the adversaries are under control, then will open up a higher sphere of usefulness.

As they are the life-giving function, their highest attainment will first find expression in a conscious willingness to give their life to the world, without one personal feeling in the matter.

Another peculiar experience is frequent in this sign, that is, of a conscious sex-contact from the invisible side, and a cognizance of the sphere of those of the opposite sex, especially when they are pure and good, pervading them and sometimes in a manner resembling that relation, from merely passing them on the street. This should be greatly guarded against by keeping the ideal of purity and chastity ever active, for by so doing they will help to elevate and benefit such persons. Their habits should be exceptionally pure; they should use no tea, coffee, tobacco, or meat, and very little spice. Keep ever active the desire to come into a consciousness of the Masters of the Solar Circle and, thereby, into perfect consciousness of your true sphere of use. H. E. B.

LINES ON THE HEAD.

We wish again to ask our friends to aid us in the work of perfecting Solar Biology. The lines between the signs of the earth's zodiac are not as definitely known as we wish to have them; neither are those of the moon's zodiac. Many of our friends who have sent us dates have mostly forgotten that there are two distinct zodiacs.

Now if our readers observe themselves or friends who are born near the following dates, *i. e.* within two days either way of March 21, April 19, May 20, June 21, July 22, August 22, September 23, October 23, November 22, December 21, January 20, February 19, in all the above cases examine and see if there is a crease in the back part of the skull running from the crown of the head down to the base of the brain between the two lobes of the brain, and if you find there a

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WELL defined crease, if you will send us the YEAR, DAY OF THE MONTH and HOUR OF THE DAY when the person was born, it will confer a great favor on us. This will give the lines of the yearly zodiac.

The moon's zodiacal lines are equally important to us and much easier to obtain. When the moon was on the line between two signs, the line will be clearly seen across the room down the middle of the forehead, no matter about the above dates, for this may occur on whatever dates the person was born; if you will send us the YEAR, DAY OF THE MONTH, and HOUR OF THE DAY, we will be very thankful. But one word of caution; viz., we do not wish any dates where the lines are not unmistakably visible in the skull-bone from top to base of brain, either front or back.

We take occasion to thank our numerous friends for the dates already sent, but we have not enough to remove all possibility of mistake.

Yours, in love of truth, H. E. BUTLER.

QUESTIONS AND ANSWERS.

MR. HIRAM E. BUTLER.

Dear Sir,

I was born October 17th, hence according to Solar Biology the Genius of Libra should be my dominant.

Indeed, much of your analysis of Libra, as given in THE ESOTERIC for October, is as a mirror in which I see parts of my nature drawn in true and decisive lines. As to other parts you bear false witness, else I am false to Libra. I suspect the falsehood is mine, for I often discover very much of Aries in myself.

For specific reference let me quote: —

"If they learn from another, they memorize verbatim because they feel the need of a head and a guide."

My friends say I am exceedingly self-reliant, and as for memorizing verbatim, I cannot, neither is it my habit.

"They are apt to follow the words literally." No! no! I delight in offending the literal sense of words; and am extravagant in metaphor, parable and simile.

"Disinclined to reason or muse on metaphysical subjects." Just the opposite is true in my case, metaphysical subtleties are my delight, and abstract truths are my hobbies.

How would you reconcile me to the character of Libra? Will you kindly reply through THE ESOTERIC, being assured that my inquiry is not controversial.

Yours fraternally, M.

Ans. VERY few persons have learned to make the fine distinctions between musing, passively thinking about, and reasoning from analogy. We know very well that ♎ has a love for the occult, for anything new and scientific. Then you say "No! no! I delight in offending the literal sense." Yes, no doubt, you do so with all except those matters that you have complete confidence in; then you would go to the other extreme. Libra is liable to extremes in everything; and no doubt through an excessive habit of reading and finding so many errors in literature, you have been true to your nature and reached the other extreme as your letter so well indicates. You need to study well your real nature without regard to culture, and you will find everything stated to be true to a greater or less extent. Libra has more difficulty in understanding its real nature than any other sign. But our friends must remember that each of the twelve divisions is only a basic principle, and one out of eight. So if we should take your date of birth, and read the other characteristics, we probably would find many modifications.

BOSTON, OCT. 15.

A short time ago you asked anyone having a straight line across the forehead, from the nose to the hair, to give the date and place of birth. Will you kindly give the significance of the line in your next magazine and oblige,

An Inquirer.

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Ans. The line in the forehead indicates that the moon was on the line between two signs at the time of the person's birth, and such are characterized by two distinct polarities instead of one, as is generally the case, and possess in degree a double nature, as to their intellectual tendencies; sometimes one and then the other polarity is dominating; or they may even be carrying on two lines of thought at the same time. Where the crease is down the back-brain, it is a sign that the earth was on the line between two signs of the sun's zodiac, this does not alter the polarity, but gives a dual nature to the person's basic quality. For further explanation of the subject see "Lines on the Head" page 216; also, note on page 75, August number, especially the third paragraph.

MOUNT GILEAD, O. OCT. 17th. 1888.

Dear Brothers,

I see from THE ESOTERIC you propose organizing a college.

(1) What will you teach?
(2) What degrees will be conferred?
(3) How long will it take to finish the course?
(4) Can non-residents participate by correspondence?
(5) What will it cost?

Please write me all about it and when it will commence? Rev. W. T., D. D.

Ans. (1) The teachings will mainly pertain to the methods by which to acquire the mastery over self through an understanding of the laws of Nature and conformity therewith.

(2) The degrees being of a real rather than a nominal character will depend on the capacity of the student to receive and utilize.

(3) The time required will depend altogether on the person.

(4) It is expected that non-residents will be able to participate in degree, but the extent to which this will be found practicable has not yet been fully determined.

(5) As to what it will cost, we may say in a general sense: all a man is, or expects to be; all he has, or hopes to possess. As to the time of commencement, watch the new scientific department of THE ESOTERIC, the announcement of which will be found in this issue under head of "To the Awakened."

ST. HELENE, SEPT. 24, 1888.

MR. HIRAM E. BUTLER.

Dear Sir,

Will you please answer a few questions and oblige a student?

First, is it the proper thing for a student, during the Wednesday and Friday sittings, to experience intense heat in the feet, sometimes as though on coals of fire? Has this any meaning? if so, what? and should one try to continue the practice, or should one stop concentrating?

Second, could you explain the condition when one goes out of the senses and reads books, pages and pages of matter so engaging that the reading is indulged in with the greatest intensity for quite a period of time, but when returning to the normal condition, only glimpses can be caught of what has been read?

Could you explain such conditions and suggest the better plan for action? My experience differs from others' that I have talked with, which I do not understand.

I have introduced THE ESOTERIC to a number of students who stumble on such articles as "A View of Creation," in January number, 1888, and "Power of Thought-Formation," in November number, 1887, and "Practical Instruction" in September number, 1888.

Third, they ask if your vision is open to behold these things of which you speak.

To see the "thought-formations and the elementals," do you speak from actual experience? An answer to this would greatly oblige the class that are seeking attainments.

Yours very respectfully, L. T.

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Ans. The heat in the palms and feet are indications of progress (see July No. Vol. II. of THE ESOTERIC, pages 40 and 41).

By continuing and carefully conducting the respirations you can use the breath as a means to draw the fire from the extremities and concentrate it in the trunk of the body where it will be under the control of the will for use.

Second, the reading of the spectral book is a normal state of a soul sufficiently advanced to begin collecting knowledge from the astral zones and is a means by which the soul receives instruction without the intervention of the external senses. The external does not retain the knowledge, first, because of the psychisms with which we are surrounded; second, because no sufficient harmony is established between brain and soul. But the soul will retain the knowledge and work it out in the experience of the external life. You are nearing the door of the Sacred Temple; we would say continue to read and try to unite the two states of consciousness, so as to remember what you thus read.

Your third question, being a personal one, it would not be proper for me to answer, but as this has been asked before, we will say: yes.

PHILADELPHIA, PA., OCT. 15, 1888.

ESTEEMED EDITORS,

Like many, or rather all, your subscribers, I must acknowledge each succeeding number of THE ESOTERIC is better than the last. But what I wish to say is how grand I think the idea of the soul-communion meetings. I regard them each Wednesday evening as well as those of the 27th of each month. But I, as well as others, do wish you would advertise in your journal the subject for each Wednesday evening to be thought of in concert. If the subjects for each succeeding Wednesday were published in THE ESOTERIC first of the month would it not be a link to assist each soul to enter the same chain? I hope for the continued success of THE ESOTERIC.

Respectfully, Miss G.

Ans. The suggestion is a good one and one we have thought to employ, and will probably be inaugurated with our next issue. For the present we adhere to the exercise given in Practical Instruction, September number.

EDITORIAL NOTES.

HAVING printed an extra quantity of THE ESOTERIC for November, to be used for sample purposes, we send each of our subscribers two copies, one of which we earnestly request them to use in accordance with their best judgement to extend the knowledge and circulation of the magazine. We also desire as heretofore the names of all those who are likely to be interested in our work, and shall appreciate any and all aid that our readers can render in this and other directions.

QUITE an important announcement appears in our present issue under head of "To the 'Awakened'", which on the one hand is sufficiently mystical to conserve the higher aims and uses of the new knowledge, yet, on the other, promises to be adequately practical, and demonstrative to meet the requirements of the most literally scientific and utilitarian. We let the communication speak for itself, and have no doubt our readers will watch the development from month to month of this important department with keen interest as well as substantial profit.

To meet the numerous applications of our readers for a more extended list of occult and progressive works, we have added eight pages to the present number

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in order to give place to our new catalogue, without encroaching on the space allotted to our reading matter. This will afford our subscribers a favorable opportunity to make selections for their fall and winter reading. As the present number will reach many who were not subscribers to the first volume, we give its table of contents in connection with our catalogue. This comprehensive volume of 446 pages, bound in cloth, will be sent post paid for $2.00.

THE Society Esoteric finds it inexpedient to conduct a corresponding membership, partly on account of the difficulty of securing persons that have both the time and ability to attend to the correspondence properly, and further because the Unity of Desire meetings instituted by THE ESOTERIC together with the series of Practical Instruction and opportunity for questions and answers which THE ESOTERIC affords, serve to a large extent the objects the Society had in view. They consequently voted to turn the corresponding department over to the Publishing Company to conduct or settle with the corresponding members. As we have not the time to attend to it in its present form, all money paid on this account that has not been expended for blanks etc., will be returned, or the amount can be had in books or applied on account of subscription to THE ESOTERIC. We have, however, under way a pamphlet quite definitely setting forth our objects, that will be forwarded to those who desire to become associated with us as workers to aid in the accomplishment of some very important ultimates, as we realize that we have within our reach practical methods and means for results far beyond the ordinary ideal or estimate, that only require co-operation on the part of earnest people for their ultimation.

CLUB PREMIUMS.

Subscriptions may date back commencing with any number desired, as we print from plates and can supply all numbers from the first issue.

Anyone sending us $4.50 for a club of three can have a fourth subscription free of charge.

To any subscriber who sends us $1.50, and one additional name, we will send the pamphlet of "TWELVE MANNER OF PEOPLE," or any fifty cent book in our list.

For $3.00 and two new subscribers we will send any $1.00 book you may select.

For $4.50 and three new subscribers we will send Prof. Butler's "SEVEN CREATIVE PRINCIPLES" or its equivalent in other books.

For $6.00 and four subscribers we will send "THE PERFECT WAY," or THE ESOTERIC Vol. I bound.

For $12.00 and eight subscribers we will send "SOLAR BIOLOGY."

The names can be all sent at one time, or if forwarded as secured, they will be placed to the sender's credit until the number is complete. Where members of a club desire "THE PERFECT WAY" $1.50 extra should be sent for each copy required. Foreign subscribers will send 25 cents extra for yearly postage on THE ESOTERIC.

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THE ESOTERIC.

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VOL. II.] { Nov. 22. TO DEC. 21. } [No. 6.

SOME OCCULT PHENOMENA AND FORCES FROM THE SCIENTIFIC STANDPOINT.

BY VIDYA-NYAIKA.

Introductory Article, No. 1.

BEFORE the higher mathematics can be understood, the pupil must master arithmetic, algebra, geometry and trigonometry; before quantitative analysis can be made, the chemist must be able to make qualitative estimates and be familiar with the properties and compounds of the elements; and before the reader of these articles can thoroughly comprehend the explanations to be given of some of the occult phenomena and forces, he must make a preliminary study of the general properties and laws, of the actions and reactions of the materials (matter in its different states) concerned in their production. The reader must possess accurate ideas of the meanings of the words used, often in a new sense, and of the elementary principles and facts upon which the exposition will be based. If the articles meet with the approval of the readers of THE ESOTERIC, they may be indefinitely continued. The subject is a very broad one, covering almost the whole domain of physics, and including explanations from a physical standpoint of all occult forces that may be exoterically treated. The student of science will discover that there are indeed "more things in heaven and earth, Horatio, than are dreamed of in your philosophy," and will gradually be led to understand that the *odium scientificum* is just as apt to exclude important facts as the *odium theologicum*, and that there is a domain of experimental investigation based upon observable facts about which the schools know nothing. This exposition will be made as completely, as will be allowable with our covenant; and in addition to the general purpose which it may serve in the dissemination of knowledge, it is to be hoped that it will lead up to a comprehension of the general character of the scientific teaching, that will be given in the College Esoteric, apart from the other Culture of a more definitely Spiritual character. The patience of the reader must be conserved during the preliminary articles, for without a complete understanding of the facts and the phenomena upon which the laws are based, all the succeeding articles will be understood in a manner entirely different from that which is intended.

The majority of people have no idea that there are many occult phenomena connected with the well-known forces; and think that occult forces are necessarily so mysterious that they must forever remain unexplain

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able, and be forever relegated to the realm of faith and banished from the sphere of accurate knowledge. That such is not the case will be the main purpose of the following articles to demonstrate, and to show that if, under proper surroundings and with proper and complete facilities for experimental investigation, the proper persons could be had to carry on the work, a very large addition to the "sum of knowledge," and to the means necessary to the higher life could be rapidly obtained. There has been a gradually growing conviction in the minds of the best thinkers, sambudhists and intuitionists, that all forces, no matter how mysterious, act mechanically by transforming a given amount of motion of one kind to an equal amount of motion of another kind; and that as soon as we know the exact conditions of operation, of action and reaction, of cause and effect, that we will understand the physical *modus operandi* of all forces and phenomena.

It is the crowning glory of the present century to have demonstrated the Law of the Conservation of Energy, or as otherwise denominated, the Law of the Persistence of Force. Foremost in this line of research are the names of Joule, and Mayer, who succeeded in giving to the *a priori* conceptions of the earliest Hindoo philosophers, an accurate definition and physical explanation of the *how* and the *why* of the great law. This law means that motion cannot come from nothing, or be transformed into nothing; that motion always comes from an equal amount of motion, and is always changed to an equal amount of motion; and that in the universe as a whole, there has always been and always will be, a uniform quantity of motion. A familiar illustration of the law of conservation of forces is exhibited in the transformation of a given amount of heat to an equal amount of energy, in the form of electricity. For instance, the amount of heat required to melt a pound of ice will, if turned into electricity, again produce the same amount of heat. The amount of mechanical energy represented by 30,000 pounds falling from the height of one foot (which is one horse power, and is caused by the force of gravity), will develop in falling, a certain amount of heat, and that amount of heat properly applied in the conversion of water into steam, through a proper engine, would again raise the weight to the height of one foot; or the energy of the heat in the steam could be turned into electricity, and the electricity into light, and the light into chemical combination, and the chemical energy properly utilized would again raise the weight to the height of one foot. The meaning of this is, that no matter in what form the energy is, it is always capable of being transformed into an equal amount of energy in another form. We are not always able to do so in practice, because of various losses by friction and radiation, but these losses are not lost to Nature — we may not be able to save all the heat generated by a dynamo, but the amount lost can be measured and its energy computed. One horse power of energy has been converted into sound, the sound into another force, and that force successively converted into heat, light, chemical affinity, electricity, magnetism, teleferism, gravism, and then back into sound and mechanical motion, loosing in the actual experiment less than ten per cent of the energy started with, and an estimate of the energy lost confirmed the statement that there is no loss in the transformation of forces.

As soon as the reader understands what a force is, it will be seen that it is necessarily true that there can be no loss of energy in the universe.

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It will be gradually understood that all forces are motions of the eternal entity, that all forces are capable of producing definite quantitative effects, that all motion takes the direction of the least resistance, and it will be understood *why* these things are so. To the majority of people who have made a study of the phenomena of life, mind, and society, the forces concerned in the production of thought and mental transference, and in the phenomena of intuition and psycognomy, are as unknown and as unthinkable as the fourth dimension of space. The effect of buildings inhabited by immoral people upon those not immoral who momentarily enter them, the mutual effect of minds upon each other; the emotional conditions produced by places and things; the mental pictures, memory phantoms, retrospections and previsions common to those who are sensitive and susceptible to the higher forces will be reduced to the domain of physical law. Enough will be given in the course of these articles, if it is the will of the Inmost, to convince the most sceptical that there is a knowledge and a science, not taught in the books, and that the elaboration of this knowledge will furnish material for the higher life of man, and for the utilization of those, who have developed within them that which is better than knowledge alone — soul-growth, and a moral character.

Many of the experiments herein alluded to have been made in the laboratories of the "secret scientific Association," and the proper repetition of them will be uniformly followed by the results herein indicated. If enough of this series of articles is correctly understood it will be evident that the prosecution of the experiments upon a larger scale, and with definite ends in view relating to the comprehension of the esoteric teachings, practices and devotions, will be a most important aid in the ultimation of the Esoteric Movement and the College. The preliminary portions must be well understood, or the other portions will be a riddle. The most familiar of the forces will be first examined, for the purpose of illustrating what a force *is*, how it acts, and for the more important purpose of acquiring the concepts necessary for the further study of the higher forces.

We look at an object, and the picture left in the mind, of that object, is called the concept of that object. If that object is capable of affecting any other of the senses except that of sight, and if those other senses have not learned of that object all it may have to teach them, then that concept in the mind is imperfect. As long as there is anything connected with that object, or with its relations to other objects that the senses have not recognized, the concept of that object will be imperfect, and if that object be used as an illustration of some important truth or law, the illustration will fail in its purpose just to the extent that the concept is inaccurate. If you do not understand what is meant by vibration, every time the word is used in explaining an important fact, it will fail to teach you all it might teach you, were your concepts of the phenomenon more accurate. We will therefore, commence with the least complex of the forces, and with the most easily understood of the senses, and lay a basis for study of the higher forces and powers, as soon as the forces capable of affecting the six senses have been learned.*

* The six senses are hearing, seeing, smelling, tasting, touching and tact; the latter is the sense by which we recognize that a stove is warm or cold, and is quite distinct from the sense of touch, by which we distinguish between rough and smooth bodies, polished or velvety, heavy or light bodies. The seventh and other senses will be noticed in due order—if the articles find acceptance to warrant being continued.

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GENERAL PHENOMENA OF ACOUSTICS.

It was perhaps first recorded by Galileo, that the swinging of the pendulum is ischronous; that its motions take place in uniform intervals of time, whether in its swinging it describes a semicircle or only a fractional portion of that circle—whether it swings backward and forward one inch or ten feet, one complete to-and-fro motion takes place during exactly the same period of time. Pendulums of different lengths require different times for one complete oscillation—the longer the pendulum the longer the time required for one complete swing. But with a pendulum of a given length the interval of time elapsing between each complete to-and-fro motion is the same whether it moves backward and foward only a short distance or as far as it is capable of swinging, and this kind of motion is called isochronous (meaning equal time), and this is a property common to all oscillations and vibrations of any mass or aggregate, as well as that of the pendulum.

A resilient steel rod, one end of which is placed securely in a vice, can be made to oscillate with a rapidity dependent upon its length and thickness; and if the rod be not too long it will give forth a tone. It is readily observable that the frequency of the oscillations are dependent upon the length, the shorter the rod the faster the motions; and that any given length of rod oscillates with the same frequency per second, whether the motions be as large as they can be made, or as small as they are either visible or audible. A wire in a piano oscillates when it has been struck by the hammer, and the shorter the wire, the faster the oscillation, and the higher the tone in pitch. The long wires oscillate so slowly that their motions can be seen by the unaided eye. A guitar or violin string in a state of tension, between two supports, will give forth a tone when it has been picked or struck, and the tone will be higher in pitch the shorter the string is made, or the tighter it is stretched. A tone which is made by the shorter string, or the one in the greatest tension is said to be the highest in pitch, and this means that it is the most rapid in motion. Any given string or wire in a given state of tension can be made to oscillate loudly by striking it violently, and at the first, the motions are visible and audible, but they gradually become so short in their alternate excursions, that they are no longer visible or audible, but the pitch of the tone remains the same as long as it can be heard, and accurate measurements have determined that they continue of the same frequency as long as the motion continues. That is, the pitch remains the same but the amplitude diminishes. By amplitude is meant the distance through which the wire, string, or pendulum swings in its alternate motions to-and-fro. The lesson to be learned from these experiments, which are only representatives of an innumerable class of like experiments is, that the larger and the longer the wire or string that is oscillating, the lower will be the pitch or the frequency of oscillation, and that pitch remains the same whether the body be oscillating violently or imperceptibly. The same string, wire, bell, gong, whistle, pipe, tuning fork, or reed has always the same pitch, but it can be made to sound loudly or gently: when it sounds loudly the amplitude is great, and when it sounds gently the amplitude is small.

Other objects besides wires and reeds are capable of emitting tones; such as blocks of wood, stones, metallic spheres, and, in fact, any coherent elastic aggregate, is capable of oscillating at a frequency determinable by

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its size and weight. The larger the object the lower the pitch: and if any given object oscillates at a frequency of, say one hundred per second, another object one-eighth as large will oscillate two hundred times per second, *i. e.* just twice as fast. If a given length of wire in a state of tension be caused to sound, it will emit a tone that is measurable by many methods at the command of the modern experimenter, and if the tone be thus measured and the wire then be made half as long with the same tension as before, and the pitch again measured, it will be observed that the frequency is just twice as fast in the latter case as in the former case; and a musician listening to the two sounds would observe that they were an octave apart (eight notes apart). The octave of any note is one oscillating twice as fast, and if the notes be produced by cubical or spherical bodies their ratio of volume will be as 1 : 8 (as one is to eight approximately,) the density being the same in both cases.

The lowest oscillation that can be recognized as a tone by the human ear is about 16 per second, but it is not an agreeable musical tone until the oscillation is about twice as fast. If the slowest oscillation to be considered be one per second, then the slowest audible note will be just four octaves higher, and it may be said that the lower limit of human hearing commences at the fourth octave above one per second, which has a pitch of 16 oscillations per second. The next octave (32 per second) is generally the lowest note in an organ or a piano. The next octaves in their order are 64, 128, 256, 512, 1024, 2048, 4096, 8192, 16384, 32768, 65536, the latter being 16 octaves above one per second. The middle C of a piano is generally about 256; the highest note between the twelfth and thirteenth octave; and the upper limit of hearing with the majority of people lies somewhere between the 15th and 16th octave, and but few people can hear beyond 65000 per second. There are people capable of hearing the lower notes of the 17th, and some of the lower animals can hear the 18th (262,144 per second). The region beyond must still be conquered by the experience of man in his upward course. The remaining octaves are however capable of being apprehended by the delicate apparatus born of modern mechanical skill.

The picture to be formed in the mind of the reader by these statements is that of a series of bodies diminishing in size, each one smaller than the preceding one; and for convenience of illustration, each eighth object one-eight smaller than the eighth preceding body; and that each eighth body oscillates twice as rapidly as the one of which it is one-eighth as large; and that commencing with the fourth octave (the fifth body), the ear can hear about 12 octaves (from the 4th to the 16th); and that in each object oscillating, the pitch remains the same, but the amplitude or loudness varies with the energy expended upon it. Each object has a definite pitch at which it naturally oscillates, to make that object smaller is to make the pitch higher, and to make the object larger is to make the pitch lower.

It is to be observed that these objects can oscillate in the air or out of it; and that when they are put in a place from which the air has been pumped, that is in an atomic vacuum, the oscillations still continue but the ear cannot recognize them. Place a bell under a jar or within a jar and pump out the air and then ring the bell by shaking the jar and no sound can be heard; but as soon as air is admitted into the jar the sound is again audible. Fill the jar with water and the bell can also be heard. Numerous other experiments will convince you that atomic solids, liquids, and

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gasses are necessary for the hearing of sounds given off by an oscillating aggregate.

If it were possible for a man to sit in a room from which the air had been pumped, and if there were placed in that room a piano played by another person, neither one could hear the sounds, because no air would be there to be thrown into waves of sound. Each oscillation of the wire, bell, or ball, throws the air into a wave motion, and there are as many of these waves as there are alternate motions of the swinging body. These waves will not be fully explained in the present paper; suffice it to say that they are alternate condensations and rarefactions of the atmosphere, outwardly propagated from the body producing them, and that they travel at the ordinary temperature about 1040 feet per second through the air, and much faster through the water, and still faster through denser media. The concentric circles upon water, spreading outwardly from the point where a pebble has been dropped, is a good illustration of the propagation of waves in the air, but it is only an illustration; if the waves instead of being the rising and falling of the horizontal surface of the water, be pictured as concentric globes surrounding the bell; and instead of being the rising and falling of a flat surface, picture the concentric globes to be constituted of air in different stages of compression and rarefaction: — in the stage of compression the particles of the air are closer together, and in the stage of rarefaction they are farther apart. The well-known elasticity of the air makes this possible, and if the air were not elastic, sounds could not be heard.

Sound travels about 1040 feet per second, this can be estimated by counting how long it takes to hear the report of a distant gun after seeing the flash. The flash is seen almost instantly (light travels 186,000 miles per second) but the report reaches the ear about five seconds afterward, if the gun be one mile away (5280 ft.). This will do instead of accurate measurements. These experiments can be easily made by any one, and their explanation can be found in any good text book on physics. You can find all the scientific authority you may desire upon this point; and you may read in Tyndall on Sound, in Deschanel's or Ganot's Physics, many other experiments regarding the facts stated. But so far it is only hearsay. You have heard it from good authority, but until you have seen it for yourself it is not a revelation to you from the INFINITE ALL of which these phenomena form a part, of which you yourself are a portion. Until you make these experiments, or see them made, you must accept the word of the Infinite upon the authority of human testimony: are you willing to do that? Would you not feel more secure if you had talked to the Omnipotent himself?

Through the language of experiment, which is an exact form of observation, you can converse with the creator and the governor of the universe, and considering that the task is such an easy one, have you any excuse for not doing it? Or have you any excuse for not aiding in the establishment of a laboratory where these experiments can be seen by those who have not the skill or the means for doing them correctly? These particular experiments are not the only ones, — they are simply used as an illustration with reference to other experiments and facts, to be hereafter studied.

Until you have seen and understood a fact for yourself, your evidence of the truth depends upon hearsay, and upon a sense of consistency, both

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of which have often proven erroneous. The concept you get from an observation of the objects, in an experimental way, are direct revelations from YAHVEH, and to the extent that you understand them, it is your most sacred duty to obey them as far as they explain or point out your duties and opportunities; and to the extent that you cannot understand, you cannot feel a responsibility. When once you see that making a body one eighth its former size causes it to oscillate twice as fast as before, then you will have one fact in your mind given you directly from the Omnipresent One, the truth of which you can never be led to doubt, and which will be evidence sufficient in your mind to overthrow any creed, if the philosophy of that creed happens to contradict it. That one single fact, has from that time on, more authority than any creed, any philosophy, or the opinion of any man or book. When you once see that sound cannot be transmitted through an atomic vacuum, and when you understand why it cannot, you will be in possession of another word from God, which you know to be true without doubt; and when once you acquire a sufficient number of such facts distinctly impressed upon your mind, you will commence to classify the knowledge thus obtained, and by so doing you will acquire concepts of concepts (generalizations). The list of facts in your mind are simply items of knowledge, the guides and materials of reason. The classification of these facts according to similarities between them, constitutes natural history; but the generalization of these phenomena, under their proper forces, and according to specific principles constitutes the sciences; sciences are unified knowledges. Their progress consists in successively relegating former unifications, and forces, and principles under more and more comprehensive generalizations; and completely unified knowledges and sciences, would be philosophy.

The basis of all this progress must necessarily be accurate knowledge of the phenomena and objects of ALL that IS; and the way to get this knowledge is to observe and experiment, and to take your evidence not from the word of man, but directly from the teachings of the Omniscient ALL. The word and teachings of man can point out directions for the search of higher truth, and indicate the direction of the beacon light of progress; and can tell you what they saw upon the sacred mountain; and to the extent that they aid you in understanding what you have seen, or in seeing that which you have not seen, or in preparing you for seeing and understanding, to that extent they are the mediators of the Infinite, and in fact portions of the ALL; but the revelation cannot come from the highest source until you drink from the fountain with your own lips, until you see the facts for yourself. You cannot examine any one object carefully without obtaining a special message from God, a message you could not have obtained from books, for your own special developments, and your own individuality and personality will be affected differently from that of your neighbor, and there will be revealed to you that which could not have come to him, and which will be particularly suited to your own needs. There comes with these investigations those peculiar mental and emotional conditions which can not be derived from a text-book or a teacher, for are you not in confidential conversation with Infinite Love?

Under such circumstances Nature will whisper into your ear her choicest secrets. If you do not thoroughly comprehend the full meaning of these facts, and know from your own standpoint whether they be true or

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false as you proceed, this paper will fail in its mission with you. Before entering into the sphere of the occult phenomena connected with Sound, the well known phenomena must be understood, and to that end we present the phenomena connected with the hearing of sounds and their effects upon the body, mind, emotions, and soul-conditions.

(To be continued.)

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

NUMBER SEVENTEEN.

We have dwelt largely on the necessity of dedicating our life and all our interests to the guidance of our highest ideal of God, and of being absolutely obedient to its dictates; but we do not mean to say that we should be led blindly, without reason, for none of the superior ones will thus lead us, neither will they come to us presenting a personal appearance, or some great name; nor some manifestation of superior power as the sufficient reason for our believing their words and following their council. No! they come to help *us* as a servant. Jesus well said: "He that would be greatest among you let him be servant of all." These superior ones, sent of God, come to help us do that which we wish in our heart to do, therefore, if our heart's desire is not in harmony with the Divine plan and purpose (see Practical Instruction, September number, vol. II.), we need not expect those whose life it is to serve in that direction to serve us unless we are serving the Creator in the same work; again, they will not accept blind obedience in matters of Knowledge. The Master will send us thoughts that will serve us as keys to unlock the great mysteries of Creation, but will not unlock or open the door, that, you must do for yourself. Then in all matters of knowledge and understanding, it is not necessary that we should know whether we have any aid from the superior world or not, if our heart's desire is to know the way of our highest use, and to live the instructions we get in the directions of that use, then there are many souls who are among the "just men, made perfect" who will guide us in the way of the most effectual service.

But many of our people say: "I would gladly follow the guidance, if I could only know *when* I am guided, or could distinguish the voice of the Master from my own thoughts." We know it is a contradiction and therefore seems ridiculous, to talk about a voice that "speaks in silence," but we wish you to know that there is more knowledge gained through such a voice than in all other ways. There are a great number of men who are very wise and who are living in the body, on earth, who never give their knowledge by words that cause vibrations in the atmosphere (*i. e.* through sound to the natural ear) but know how to communicate the most sacred, (because the most valuable) information, to the soul who loves this higher sphere of life well enough to conquer all the evils and give themselves to wisdom's ways; to such as are wise enough to understand the methods of our heavenly father, are these instructions sent.

These faculties by which we hear the voice that is soundless is possessed by all; but the minds of all are not in condition to hear, neither will they heed; the habit is so thoroughly established to ignore everything that does not come through the agency of the five senses, that the most ignorant

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are chosen to high positions, especially in the educational spheres, but to you who are wise enough not to ignore the most useful faculties of your nature we will give the following methods to acquire their use — faculties that will place you among those referred to by the angel who appeared to John on Patmos, when he said: "He that hath an ear let him hear what the spirit saith." This ear to hear what the Spirit saith we all have, but when He — or It — speaks we will not hear, neither will we believe when we do hear. No wonder the Angel said to John, when he revealed the kingdom of heaven to him (Rev. xxi, 8.): "The *fearful* and *unbelieving* etc..... have their part in ... the second death."

The method by which we become conscious of that voice, or of when we hear the voice, can be obtained most readily by a practice of psycognomy, most commonly called among spiritualists psychometry, and usually believed by them to be the voice of some spirit speaking to them, or in some mysterious way causing them to know these things; but it would be as wise to attribute ordinary hearing or seeing to some outside influence as that faculty, for it is one of your own normal senses; but not having used it, you do not know *how* to use it. In order to learn how, many and varied experiments must be made; by taking a letter on receiving it, open it, and before looking at the contents or even knowing who it is from, hold it between the palms of the hands, in a passive mental state, with your mind concentrated on the writer with a passive expectant state of mind and try to see the person, and try to imagine their mental and physical condition, also to sense whether it is from a male or female, and remember the feelings you get and what comes into your mind, or in other words while you hold the letter, try to guess from the conditions of mind you get into, all about the person, and repeat this, not only with letters, but with anything that comes into your possession. If you are not very sensitive you may miss it for many times trying, but persevere, you will find after a while that it will prove valuable to you even in this lower sphere; but this is not the important part of it: if you carefully observe the mental states until you know them well enough to assume the mental attitude at any moment, then, after you have gained confidence in the ability to get the correct impressions from letters etc., you can perceive the voice of the Spirit, and when a word is sent to you from high heaven, you can receive it and know what it is, for this is the same mental attribute that is requisite to receive the guidance from the unseen and unknown, and they of that realm will make all plain to your mind; if you are faithful in little things you will get great things.

There are many things in this line more wonderful than I can now give you that you will find out yourself if you are faithful to the light you have. We have given directions for stilling the senses and focalizing the mind, and, in fact, a sufficient line of practice to lead you into the fulness of the light, so that you need not be uncertain about anything, and if you allow the Spirit to lead you as it has led us in this work, you will be accepted as we have been into the work of the ages, where we shall be joint participants in the ripened fruit of all the labors of the inhabitants of the world for the ages past. Many think it wise and call it "Practical" to labor to acquire wealth and knowledge for self, through personal effort. But those who are called to this work will not only reap the fruit of their own labors but will if they give their life to God and humanity, be intrusted with the fruits of all the labors of the human race, from its beginning

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until now, to administer of its abundance to the world as they need, and are able to use it.

There is no ordinary mind capable of even appreciating the greatness and grandeur of the work to which you are now called; all that is needed is honest, unselfish, faithful men, who will be assured with abundant evidences of all the needs of body and mind, to give themselves to God and humanity, and to whatever extent men are capable and trustworthy, to that extent will they be intrusted with valuables compared with which the wealth of this world sinks into insignificance. Truly, "The willing and obedient shall eat of the good of the land."

Peace be unto you. H. E. B.

A PRAYER.

Let there be light! O God I need it,
Let there be light! O Father speed it.
And grant that wisdom, from above,
My heart may fill with perfect love.
Lead me, heavenly Father, lead me,
And let me feel that peace doth rest
Upon my soul. Then I am blessed:
And o'er my pathway let there shine
The heavenly rays of light Divine,
To help me e'er to do thy will:
And let me hear thy "peace be still!"
Show me the work that thou hast given
Thy servant here to do for heaven:
And help me heavenly Father feel
For other's woes, and other's ills,
That I be fully fitted here
To live with Thee in your bright sphere.
Help so to live that I can say,
"Thy will be done!" without a fear;
O Lamb of God I pray thee hear
And answer this, an earnest prayer.

DU BOICE.

"Powers are first developed which are afterwards harmonized. The law of human life is, that the development of differences must precede their reconciliation."

"As knowledge spreads, as wealth increases, as the moral force of the world is enlarged, law, more and more, takes the place of force. Men no longer wear swords by their sides to defend themselves from attack. If attacked, they call the policeman. Towns are no longer fortified with walls, nor are the residences of noble men kept in a state of defence. They are all folded in the peaceful arms of national law. So far the atonement has prevailed; only nations still continue to fight; but the time is at hand when international law, the parliament of the world, the confederation of man, shall take the place of standing armies and iron-clad navies." *James Freeman Clark.*

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THE TRUTH OF MAN.

In our internal humanity, folded up as in some gigantic corolla of an unblown flower, are myriads of latent capacities and powers, awaiting their hour of unfoldment. "We know not what we shall be."

Man in nature is the fruit, but not the ripe fruit, of evolution. He is ephemeral, not durable, and is now vigorously preparing a rapid close to his own existence. The flower of our civilization has blown to its full, and its petals are but slackly held together. The present man is the soil from which the new race will spring, for in his existing structures are involved the germs for the appearance of a higher and normal type of our humanity. The depravity of human thought proceeds from a depravity of human structure. The form in which he is now imbedded is a form of death, and perishes in the abnormality of physical dissolution. Man has spent much time with dreams of a future life beyond the grave; let him now learn that he can abolish both death and the grave. The religion of evolution is the religion of endless life. Life eternal is to know the eternal life. Death becomes translation without putrefaction or decaying remains, and man rises into planetary relations and cosmical uses. He will then look back to this era as the times wherein men died, before spirit and flesh were interknit by the indwelling Infinite.

The higher life of the flesh involves a long series of organic transformations. It is gradual re-creation. It is the investiture of the man with his resurrection-body. He rises into dual being and life from the womb of nature. The animal man is the organized product of the first stage of evolution; he is also the basis from which proceeds the higher evolution of the second stage whose perfected product is the Androgyne. The psyche does not partake of the death which befalls all animal forms; she survives to take on other bodies, and continues so to do until she has built a human structure capable of enduring forever. This is the divine-natural body which is to be the next investiture of man. The old is man rudimentary or gradually becoming, the new is realized man.

The chrysalis no more surely moves towards a higher organic structure and a renewed advance than does man. That our organism can, in this life, be evolved from the corruptible to the incorruptible degree, is a truth well-nigh inexpressible, yet also a truth demonstrated. The dissolution of this old must precede the manifestation of that new, but the new is growing secretly in the bosom of the old. Evolution in its next outreach means an uprise into new states of being. The race now stands on the threshold of that magnificent unfolding of the Supreme Moral Purpose known as the bi-une life. It is the new gospel of hope. It is the highest product of race. The soul hungers for higher organic relations. The human heart nurses a noble dissatisfaction with the present; it is like the instinct of a plant that, rooted in a desert, creeps slowly by its roots toward the distant water-spring.

Much that should be obsolete lingers in us; many lower laws still play within us; we eat and procreate as do the brutes, and chemical action builds up and takes down our bodies. The present man is spiritually unconscious and unilluminate. His better name would be *homo sylvestris*, for only the most favored of us have got out of the woods. The beast from which we came, is still in conflict with the angel to which we are tending. The existing race is immersed in the complex nature-body of the planet,

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and the unweaving of its structures from this grasp of death, is the task of the hour. The natural man has his life on the surface of things, and is a colored air-bubble in the human form. Up to his present state, Evolution, has pushed man blindly on and even against his will, now he must work consciously and intelligently toward the next step on Creation's Altar-stairs, the plane of sinless, transfigured manhood.

Death is a catastrophe not contemplated in the primitive organism of that wonderful Creation made in the divine image, male-female, and endowed with power of rule over all creatures of earth, air, and sea. When Christ's redemption shall be fulfilled, there will be no sepulchres; sin subverts the primal forms of soul-existence, and sick-chambers, death-rooms, and grave-yards follow. We suffer here from evil's deflorations, yet our true life, not lost, is but deferred. The age of the one-twain humanity is as much the result of the force of evolution, as the age of the Amphibians. The signs of its advent, everywhere proclaimed, are everywhere around us. This is the end and object of the millions of years of slow development on our orb.

Far back, before we made the body in which now we move,—before the spirit took on enfleshment, we were bi-sexual souls. Then came the "fall" into matter; we were bemired, and clothed in "coats of skin." The race was no more in oneliness, male-female, but the Eve was taken out of Adam. Each spirit, prior to its descent into the world, consists of psychic counterparts united in one being. When the Psyche enters nature. its two elements are sundered and animate different bodies. In the next stage of evolution they will be again and forever blended, and constitute one celestial body and one divine Soul. This is the re-discovery of the Truth of Man. We have termed him natural, but he is not natural, he is phantasmal. He is but the effigy of a man who has filled himself with animal interiors. He has taken the mere appetite-life of the brute into himself, and adopted it in room of his true humanity. He is a lust, in the human image, on the skin of the universe. Men in nature are commoners together in the Kingdom of the beast.

According to the early traditions made known to Plato by the Magi of Egypt, the primitive mankind were androgynous. Said Socrates, in Plato's dialogue of the Banquet, "The first men were endowed, each of them, with four arms, four legs, two faces" etc. Other early myths hint at the same experience. It was, indeed, a common belief in the time of remote antiquity, that the first mankind were created male-female. The Genesis-legends teach the same truth; we read that the Adamic man first stood forth as a binary creature, with the woman of him involved in his structure. She was then evolved, and led through his frame until she appeared as a separate being in nature. Thus leaving the interiors of man. when she became permanently outwarded to him by lusting after the apples of animal generation, the "Fall" or relapse into the nature-state occurred. Animal proclivities generate human depravities. "Sin entered, and death by sin." This fated experience of being mired in matter, plucks from the soul its wings and leaves it all a worm. But all life runs in cycles, and all states have their ending. Now this cycle of the dear bought "knowledge of good and evil" closes, and dawns the kingdom of God or the age of Saturn. The spiritual surfaces of the planet are brightened all over by the feet of watching angels, the soul is learning to operate through the gastric juices by a spiritual Alchemy, and the sensories of the

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human system are reviving from the dormancy of ages in those organisms where the process of the higher vivification has begun.

"This is the Mystery of Christ; the bliss in strife;
The resurrection's power; God, wrought in man to Life."

Reproduction is lifted into regeneration. It is no longer a begetting of others from ourselves, but a begetting of ourselves from ourselves. Out of our past animal selves, we are born again into the higher un-self. Generation goes on within us, instead of by means of us. We beget ourselves anew — or rather we are begotten anew of the Divine, who says "Thou art my Son, this day have I begotten Thee." He lives, and we live in Him. It is of the true man, not of the animal creature that God spake when He said "Let us make man!"

One word more. The new state is not perfection, but freedom from hindrances; there is yet ignorance to surmount, moral weakness to master, ideals to touch and hold, the Divine One to be ever nearer approached and more completely enjoyed. When the new race is unfolded, woman will be co-equal, but interior, — both in one body, but she having the power to come forth to manifestation. The Leader, two-in-one, beckons us on, and thousands following his guidance are striving towards the bi-sexual state. The men who, after being put out of the way, the race claims most proudly for its own, are those who held the gifts of Arch-nature, and were the servants of its blooming, fruitful, deathless evolution. Chief among them all was the Archetypal Genius of the race — the martyred Androgyne of Galilee.

NEMO.

HYGIENIC LAWS.

(BY WM. A. ENGLISH, M. D).

Number Two.

FOR reasons previously given, it will be evident that one requisite of suitable food is, that it shall readily absorb saliva; hence, food that is already saturated with moisture, (as new bread, hot biscuit, griddle cakes, etc.), though it may be called light, on account of being permeated by small cavities, caused by the gas which accompanies the rising or fermenting process, is apt to become doughy or soggy, during mastication, and is not as suitable for nutritive purposes as food that is moderately dry, so that it will absorb a fair amount of saliva. This forms our objection against mush, which, being already surcharged with water, to which milk is frequently added, is usually swallowed almost as soon as taken into the mouth, and before the saliva has had time to mingle with it. Care should be taken to eat mush very slowly.

Gruel, milk, and all fluid food, should be taken in small sips, thus allowing sufficient time for a due admixture of saliva with it.

Milk is the natural food of the infant, yet the movements of the lips and cheeks, as it slowly labors to secure its nourishment causes a liberal flow of saliva to mingle with the lacteal fluid.

We should take even water, in small sips, and never swallow it in heedless hast, as is too often done.

The excessive use of salt in nearly every article of food prepared by most cooks, irritates the mucous membrane of the stomach, and causes unnatural thirst, not only for water, but for various other drinks also, including fermented and distilled liquors, tea, coffee, etc.

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Were such lavish use of condiments discontinued, and our food masticated slowly, and in small mouthfuls, so as to insure perfect insalivation, we should find that good, ripe fruits, eaten freely with our meals, would, by their juices, supply nearly all the fluid needed by the system, except in very hot weather, and when perspiration is excessive, and even then, by sufficiently increasing the proportion of fruit, little or no drink would be needed.

The unreasonable use of condiments by the American people tends to blunt the sense of taste so that the finer flavors of natural food cannot be detected, and creates such a false or preverted habit of taste, that hardly anything satisfies it, unless these irritating substances are supplied to such an extent as to mask all the delicate flavors of simple food. Again, these stimulating substances excite the appetite to an abnormal degree, so that more food is taken than the system actually needs, and the waste of vital force, consequent upon disposing of this surplus of worse than useless food, together with the drink that is required to quench the abnormal and feverish thirst, is a dangerous drain upon the energies of the physical system. It is not so much the quanity eaten, that nourishes our bodies, as it is the amount that becomes thoroughly digested and fitted to take its place in the ever moving current of blood, from which all the tissues and secretions are supplied.

If by stimulating our appetites with condiments and pampering our sense of taste with delicacies and savory compounds, we overload the stomach, the gastric juice will not, like the saliva, respond to every demand made upon it by our foolish desires, but, on the contrary, will *cease to flow*, after a sufficient amount has been poured out for digesting all the nutriment the system requires at one time, seemingly, and the surplus remains as a source of irritation and disease.

Though we have power thus to prostitute our faculties and functions to the mere gratifications of sense, we are not always prepared to meet the consequences that must inevitably result from such a course.

Perhaps the worst feature of the case we have been considering, is, that the uncontrollable thirst excited by the excessive use of salt, is the cause of a very large share of the intemperance that exists in our land to-day. The philosophy of this, in as follows: — the immediate stimulating effect of highly salted food seems, for a time, to promote digestion, but as the activities of the stomach have been thus raised above the normal level, and an extra supply of nerve-force taken from the general fund, to meet this forced demand, they soon sink just as far below the natural level, as they have been raised above it, and when this critical point is reached, what a "goneness" there is in the pit of the stomach, and the suffering mortal then feels the imperative need, not only of drink but of *stimulating* drink, to "brace up" the exhausted gastric energies.

Let any one eat a full meal of salt fish or corned beef, and they will understand how this thirst would work upon a man who had an appetite for intoxicants, or upon any one with a weak or very sensitive stomach. It is strange indeed, that American housekeepers do not have a clearer perception of the rationale of dietetics, than they usually manifest.

It is just as much our duty to obey physiological, as spiritual law, and one is as divine as the other. "Whatsoever a man soweth, that shall he also reap" applies with the same inflexible and perfect justice to the physical department of our being, as to the spiritual.

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The laws of the universe - being divine — are the only channels through which Infinite Love flows to us, and perfect love must be in exact accord with perfect justice.

Faith, unless anchored to these perfect laws, will bring us sore disappointments; and it must not only be conjoined with works, but as St. Paul said, "Add to your faith * * * *knowledge*."

(Our next article will contain some suggestions on the selection of food.)

ROADS TO IMMORTALITY.

(CONTINUED.)

COMPARISONS WITH THE BIBLE.

EVEN as Truth is eternal, so is the man who has cognized the Truth in his interior. But few seek it within themselves, and therefore men generally remain far from the conviction of an everlasting life. They presume to make assertions or denials with mere words, but do not attain to realization, and therefore cannot rise to the plane of faith.

He who cannot believe in immortality, must walk over many paths before attaining certainty, therefore no true religionist will take offense at our resorting in the present treatise, to means secured outside of the Christian Religion in order that the seeker may be lead to his goal.

"Desire to receive the Spirit, aspire for rebirth in the Spirit!" This is the doctrine of the wisdom of all religions, and especially of our sublime Christian religion, the founder of which Himself said, Mark III, 28, 29: "Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." The above idea lies at the bottom of this treatise. To seek the genius of the Spirit, to awake it, to draw it forth from its coverings of the flesh, to individualize it from the vanities of the world, Mohrland uses every available means as he knows that through the Spirit everything can be discovered and attained, but without the Spirit the life of man is a dead seed that will never germinate, much less bear fruits of Eternity.

Fielding, Mohrland's disciple, had first tried everything to lead his friend, thirsting for Truth, to the well, by doctrines of faith; but this was ineffectual because of the crust of worldly wisdom and skepticism and so he was compelled to have his disciple experimentally wander through all the windings of life; first to kindle in himself the immortal spark and then to fan it into a blaze, before he could attain to the conviction of faith.

True faith is the pillar of Christianity; but it must lead to the cognition of the Spirit, to regeneration; otherwise it is an evil, a false seed from which wickedness, superstition and confusion arise. For man can accustom himself to believe silly and nonsensical things, while the facts of Christianity require the awakening of the Spirit that reveals the Truth to us.

There are people who believe the fables of Indian fairy-tales; but they materialize the Spirit, and would like to use it for worldly ends: they obtain nothing thereby, and visibly drift toward perdition. The belief in Infinite Spirit, in an Eternal Providence, a Redemption in the flesh, is the

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indispensable condition for attaining that perfection of life that Christ requires of believers.

Christ gives his followers two other vital powers, for gaining immortality, or, as he calls it the Kingdom, — of Hope and Love. He who reaches out for immortality has a love for it and will finally realize its substance in himself. He who loves Immortality, desires it; he who has been for a long time desiring a thing, finally hopes for it. Love and Hope develop the inner man who at length comes forth into life in the full power of Faith.

The Christian Religion first leads us nearer to Eternity through the exalted doctrines of love, and finishes her work by the power of faith. Faith is the never-failing seed from which grows the fulness of all life, all happiness, and immortality.

The precepts given by Christ concerning the Power of Life, are so exalting, practical and plain, that we are often astonished that we see them so seldom applied, and hence perceive adherents of Christianity lanquishing in constant anguish and doubt, sorrow and misery, struggle and combat, poverty and sickness, whilst in the strength of faith there is contained the remedy against all the evils.

Where is the man or woman not kindled to holy rapture at reading those verses that give so full assurance against all distress? (Math. VIII. 5-13, 24-26. IX. 2, 27-30. XXI. 20-22. Mark v. 25-29, 34. VI. 5, 6.)

It is easy to see that another faith is here meant than that we see in common life, and among theologists who only seek the literal meaning. Faith here appears as a power of life, filling us with a Divine light. A man who truly believes, is as conscious of that agent as of his other interests in life, and seeks to satisfy and exercise it. Not a mere blind belief is meant here, but that conviction which we realize as living in ourselves.

All actions have their purpose, in conformity with which their proofs are revealed. If the purpose is good, then the action is good; if not then we are on the wrong track. The purpose of faith is to generate the everlasting life in us, that which renews man, and calls him to a right existence in regeneration.

He who does not plainly realize the regenerated life in himself does not possess it, whatever he may read, write, or speak of it.

To read the Bible is not sufficient, the true task consists in entering into its meaning, and incorporating that meaning into ourselves as a seed, and thus planting ourselves for the word of God and for eternity.

The Bible is a work of the Holy Ghost, but it is not the Holy Ghost itself. Those therefore to whom the Bible is everything, are very much mistaken; the Bible must only guide us and we must realize its teachings in ourselves by practice.

He who believes that the Word of God is in the Bible, believes rightly; but he who thinks this belief is sufficient, deceives himself and perishes, because he did not seek the living Spirit in himself.

The Bible shows us the way; Christ is our example. We should walk according to the former, and imitate the latter in all the relations and conditions of our life.

To fulfill the commandments of Christ is good; but all his teachings regarding conduct are only the preparations for the higher goal, — the reception of the Spirit and Regeneration.

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He who wants to carry the name of Christ by right, must come into the Spirit; he who shines in external knowledge, is only demonstrating the theses of the Scriptures by other theses from the same Scriptures, is moving in a circle of which he never finds the centre.

Christ plainly declares the necessity of regeneration. (John III. 1-5.)

To be regenerated by the Spirit, and reborn in it, is the immutable precept of our sublime religion; and we can only deplore that this fundamental truth is so frequently overlooked and, instead of being confirmed by practice, is only demonstrated by quotations and argument.

By what does man recognize himself to be regenerated? By his life-walk if he reforms and passes from the temporal on to the eternal. He sees it in the change of his sentiment, when he finds pleasure in eternal and unchangeable things only, when he considers all perishable things as a passing thought — with which to test and purify himself.

He will recognize it by the new senses appearing in him with which he sees also things invisible to the physical eye, hears sounds and words that come from no human mouth, yea, is internally renewed in all his organs by the illumination and aid of which he now looks into Eternity for Knowledge and Guidance.

I know there are many who do not believe; but, that does not change the issue by a single hair; an eternal life is a verity in spite of them, it is in us and manifests itself if we seek earnestly. (see Math. VII. 7, 8).

In these three commandments is contained the freedom, liberty, and power to win everything. He who incessantly seeks, unremittingly asks, and daily yea, sometimes hourly, knocks at the Gate of Eternity, will find and obtain what he is asking for, and gain the entrance into Eternity in the visible body.

Christ calls us to the Kingdom of God; now to enter the Spirit is also to enter the Kingdom. (see Luke XVII. 20, 21.)

On this side we have to win the Kingdom, after death we lack the means. It is from the flesh we have to draw forth the Spirit that comes from God; we can obtain it nowhere else. Or do you think, the Spirit comes uncalled for, and manifests itself without pains-taking and devotion? It cannot be; for even the bad spirits do not enter us unless we call them and open the door for them.

Man has many propensities to sin, indeed, but they would not grow so dreadfully if we did not nurse them by craft and idleness, immorality and pride, ambition and haughtiness, calumny and thievishness. And if we give ourselves to one only of these satellites of hell, he opens the gates and doors for the others. But fortunately the same is the case with the man's virtues. He who cultivates but one of them, as love, or faithfulness, fear of God, humility, temperance, moral conduct, truthfulness, will, by and by have all the virtues which then will open the gate for Divine wisdom to enlighten him that is yet here, and strengthen as with its invincible powers.

As we come closer to the matter we are explaining we find that it is not so easy as many think to obtain the true faith. Ceremonies are not truths of faith; they are but means to obtain them. Let these externalities be eversomuch at variance with each other, provided we do not lose sight of the goal, we are safe.

In the examples of our treatise the teacher could not even apply the Christian doctrines, because his disciple had no understanding or esteem

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for them. He was necessitated to penetrate into his interior by other teachings, partly taken from Greek mythology, and thereby to awake the spirit. Now I ask: Has he done evil? No, he could not act otherwise, and Christians can take no offense if they are reasonable, and remember that God is in all beings. To know Him and to awaken His Spirit in us, this is the task; if this is accomplished then the first day of a Christian career is fulfilled. To those who think this can be done in the orthodox way we say it is well, provided you first give the seeker the capacity to learn in such ways; but if he does not have it then it must be awakened and brought forth. An infidel is like a child that must be educated before we can employ it for any business however insignificant, and every child must be led according to its capabilities, then it will learn and allow itself to be educated. But if you proceed otherwise, it becomes stiff-necked and obdurate and may thus be spoiled for a life-time. Can we then blame Fielding for dealing with Silbert in the same way?

Christ is the Son of God; but not as such did he choose to come to men. He came rather to give them an example of how high they stand before God on the ladder of creation. Not as Son of God has Christ aided, but as a Man in order to teach us how to win the Kingdom, to ennoble ourselves for a better life, and to free ourselves of all the tribulations of our short earthly existence.

We have shown thus far the powers of faith. Now we enter the circle of eternity, where the spirit puts itself in relation with spirits, acting upon or being acted upon by them according to the requirements of the circumstances.

Christ has overcome everything by faith, and shown to man how that power works. But he stands higher yet through his being in immediate contact with the eternal forces of Nature, with angels and spirits, and becomes to us an irrefutable example of immortality.

We see in His history, as in the narratives of this book, two principal classes of spirit apparitions, one acting subordinately, the other coming from the heavenly realm presenting themselves in perfect purity.

The hellish or wicked spirits are products of our perverted desires, and prepare also a transformation in us, but one derived from a bad seed. All that man carries on and performs with zeal, becomes animated and takes the dominion in him. Speech, form, gesture, gait, all become subject to that power, so that it finally possesses him wholly, both as to thought and act.

He who permits this new wicked self to rule undisturbed, is led by it through life with prudence and sagacity, and finally gets accustomed to confide exclusively in earthly forces and to take eternal principles and influences for fairy-tales. Such a man can with great effort, rise to a kind of sham-faith; a belief in the power of true faith remains shut up from him. Relation to, and conversation with, spirits is an impossibility, is nonsense for him, and to every allusion to them he has some objection suggested by the bad spirit he has generated in himself. The ability for prompt contradiction increases his obduracy, because he is pleased with the glittering illusion of his objections, which he considers as a product of his fine reasoning.

In our days things have gone so far that to be an agnostic and a reasonable man is one and the same. But as a compensation our physicians and

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natural philosophers in the presence of the least spiritual phenomenon do not know what they are dealing with.

Silbert chose for his problem the conviction of Immortality. He could not in his condition of mind, that obstinate skepticism, reach it otherwise than by coming in contact with immortal spirits. His teachers saw this and pursued a plan laid out according to that perception. Not however until they had removed all foreign elements in him, or, to speak in biblical language cast out all the bad spirits and re-established in him the original human nature, did they succeed in leading him to the New Heaven, or the Kingdom, where he perceived new forms and, among them, the spirit of his own father.

First he saw phantoms and spectres that tormented and hindered him, but by pains-taking and effort he succeeded in ridding himself of this bad company. We meet the same apparitions with Caroline Rupert, who, but for outside help would have succumbed to their destructive influences.

Christ also calls these forces "spirits" and "devils," as though they were something beside ourselves, something separate. But this must not mislead us; for while, as to their effect they *are* something outside of us, inas much as, especially when they have to depart, they do so as apparent beings, and only by force, — as agents they were one with us, mental excrescences which had to be amputated if we wanted to come again into full oneness with ourselves.

The purified man stands as a perfected unity, and nothing can disturb his soul any longer. The obdurate and dark man is also a complete unity and rebels against the dissolution that sooner or later must take place in his soul. This dissolution is visibly manifested, by the images of his dreams; a kind of insanity; and visions of phantoms. The first kind is irrefutable because all men experience it. The second has been registered among the physical diseases, and its cure is usually attempted by physical remedies. The third belongs to the ridiculed and discredited things that are rejected as frauds and delusions, in spite of the most evident proofs.

Uncommon experiences, misfortunes, remorse, fear of death, sometimes shake man's obduracy, and arouse forces in him opposite to his usual state; a struggle ensues in which the former desires and passions present themselves as images and fight for the preservation of their dominion, and it may sometimes happen that the number of such phantoms becomes legion. If a man or woman, in such a condition feels the power to give strength to the better and purer nature and lift it up to its original dignity, then these phantoms flee, and by and by the individual that was previously tormented by them, comes out of such struggle as one reborn, to whom heaven is opened and angels themselves sing hymns of praise.

That is the course in the examples narrated in this book, and in the same way Christ dealt with the obsessed or those tormented by bad spirits. To confirm this, let us review some of his works in his history, and hear his own words about them. (Math. VIII. 16, 28-32, X. 7, 8. XV. 22, 28. XVII. 14-20. Mark. I, 23-26, 32, 34.

We see by these passages how closely the spirits of the Scriptures resemble those treated by Mohrland; for we find them in all cases most intimately connected with the qualities of the person and have to regard them, so to speak, as mental excrescences that have become overpowering by their growth. They have interior knowledge and seem to know that Christ has power over them, and who he is.

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But by all these powers and experiences Immortality is not yet forcibly demonstrated; therefore Mohrland leads his disciple through the whole legion of apparitions, in order to finally render him capable of seeing the New Heaven and there to gather new knowledge.

In the Bible, especially in the Old Testament, there are many examples of men who had attained to such an identity with the Eternal; but let us content ourselves with referring to some of those in the New Testament, in order to supply the reader with the means for his own further research. (Math. XVII. 1-5. Luke VIII. 11-13, 18-20.)

Let this small number suffice. Those who wish to read more, we refer to the books of Moses, the Prophets, and the latter history of Israel, and they will everywhere meet with examples of this kind.

To conquer death is the highest task given to mankind by Christ. But many have become doubtful and think that if such a thing is possible to the Son of God, the natural man may not dare to think of such perfection for himself. But I say it again: Christ is given as an example to man; what he has done, man also shall do, what he has accomplished man also can accomplish. At this people may be astonished; and many will accuse me of exaggeration, or even blasphemy. But I trust in the sentence that everything is forgiven except the sin against theSpirit; Him I seek! And in Him speak the truth that is infallible because it comes from Him.

Christ is our example and to imitate him is our duty. Now the question is how do we imitate him? We do as he has done. This is easily said, but how is it possible? We answer: The Spirit helps. He who does not have that, is a lost member, and cannot even comprehend the works, let alone do them.

What has Christ done? He has brought help where it was needed, by the power of Spirit taught in the synagogues, healed the sick, resuscitated the dead, cast out devils and finally robbed death of its sting. "But" objects one, "if all did so, one would have to displace the other, for otherwise we would have no one to teach, to heal to resuscitate, in short all social life would have to be transformed!"

"True," we answer, "everyone would be taught by the Spirit, diseases would disappear, and death be banished from the earth. Would that be so bad after all?"

[CONCLUDED IN OUR NEXT.]

SPIRITUAL SCIENCE OF HEALING.

THE basic principle of Spiritual Science is that there is but one substance, viz., Spirit; from which, and by which all things were and are created. This assertion does not imply, as many erroneously suppose, the denial of the existence of the visible universe of matter. What is taught and implied is, briefly, as follows. God, the Creative Force, Life, Energy, and Intelligence, is Spirit; and was before all visible things. This Creative Force or Principle is omnipresent, and the material or visible universe is but the concentration in visible form of ideas of Spirit. Consequently, the essential substance of matter is Spirit. The material universe is but the expression or outshowing of Creative Spirit. Spirit, God, is not a person in the ordinary meaning of the word person; nevertheless He (and She also, for Spirit is both male and female, and God is both Father and

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Mother), has personality in mankind. Man is spiritual, the expression of Spirit, and in his true being, his inmost and REAL SELF, is good and perfect; for the Spirit is good, and all things created by Spirit are good. The Good is omnipresent. Evil only exists by and with the consent of the lower animal soul of man. Evil does not spring from any self-existent principle of evil, for there is no such principle; it can only exist as a perversion of that, which is in its essence, good. People talk of "evil spirits," but there are no such beings; what are called evil spirits are merely undeveloped souls. This is not a denial of those conditions termed evil, for such conditions do exist. But it is denied that these conditions arise from any principle or power of evil. Evil is conceived and born of ignorance, and when ignorance is dispelled evil disappears. The basic principle of Spiritual Science Healing is founded upon the concentration of the mind upon an ideal, — the idea of health as it is found in the REAL SELF, that is perfect in every respect. In doing this, there is no necessity of denying the physical condition of disease, for that condition does, through ignorance and a perversion or undevlopment of good, exist; and it would be folly to deny it. But as in disease the dominant thought or idea of disease controls the physical organism, it is sought by concentrating the mind upon the perfection of health, found in the REAL MAN, to restore the body to the dominance of the REAL SELF, and in proportion as the *real self* regains control of the body, the patient is healed.

Such, in brief is the Spiritual Science of Healing. The explanation and demonstration of the truth of the principles here briefly sketched can best be given in classes by competent teachers of Spiritual Science.

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FAMILIAR SUNDAY AFTERNOON TALK.

[By Hiram E. Butler, before the Society Esoteric of Boston.]

THERE is one thought that seems most prominent in our mind this afternoon that will undoubtedly give rise to many others. It seems to take the form of the soul's aspiration toward the Supreme, viz: Oh, that we had power to reveal the facts of human existence in a manner adapted to human intelligence. There are so many forces and principles that are acting upon and through the human mind and body, — feelings, and emotions that are known to us in our experiences that, could we but open our eyes and see and understand the multitude and variety of causes and effects that operate in our own organism, we would think at once that we had never yet lived, that the present life was truly a dream and devoid of any real consciousness. We are, while living in the five senses, like one down in a cavern beneath the surface of the earth where no sunlight can penetrate, where no consciousness of real existence upon the surface can be known. The real, can and will never be known to us, until we make it the study of our lives to understand the methods of laws and principles.

On first arrival in Boston we met a gentleman who stands prominent before the world as a writer and advanced thinker, and he asked: "Do you expect to do a work here in Boston?" We answered, "That is what we came here or, to present to the people's mind the laws and principles gov-

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erning their own being and that relate them to the cause-world." He said, "Well if you find a people that are ready to begin the consideration of *principles* you will do better than I expect." It is not hard to get a hearing and to please the mind of the public when we talk about matters that relate to the senses, to the physical world and to our physical relatedness to the uses here, but when we begin to talk about the methods of principles and our relatedness to them, *that* requires a quality of mind so interior and so unusual in the ordinary walks of life that there are but few who can appreciate or understand its bearings.

Now we wish to make you understand what we mean by principles, and the difference between principles and laws. It is somewhat difficult to define clearly a principle in Nature; that, relates to the quality of subtle forces, and governs effect, and the uses and relatedness of those uses embodied in elements, while laws, are the modes of operation of the forces of creative energy.

There is a direct relatedness between laws and principles, for without the one, the other is unknown. They are related to each other like the lesson that Paul gave his students in regard to faith and works, — "that faith alone without works was dead." In other words, works without faith are impossible, so principles without laws are impossible. Laws, are the methods for the expression of principles in the works of the natural world. When we say the *natural* we do not wish to be understood that we mean only the physical world, for the word natural comprehends everything that is, the spirit of God included. The only *pure natural* is the workings of the Infinite mind. A principle then governs the use of a law — but a principle lies at the base of everything. For instance; we may illustrate it by the laws found operative in the different departments of chemistry, different chemical combinations producing by virtue of the law innate and active within them certain results. The principle involved in chemistry is found by the results that follow, and their relation to us and the needs of our present existence. Then principles and wisdom are directly related, one to the other; while that we call Wisdom is related more closely to law; principles are related more directly to mind or reason.

When we begin to try to understand the laws and principles governing our own existence, having found the central thought that we have been in times past trying to give you, namely: that all things in the universe are but thought-forms and thought-crystallizations, and as thought is the cause next behind the phenomena, therefore, the principles embodied in the thought govern the expression of the thing thought about, and the government of the expression should be by the wisdom of an Infinite mind.

What we want then is wisdom. This can only be obtained by the highest attributes of our nature, which is first, love; afterwards, intelligence. These two Swedenborg called; "love and wisdom," we should prefer calling them, love and understanding. When these two are united, love is made to serve according to its own law, the methods of which we have endeavored to set forth in the "Seven Creative Principles" in its work of creating worlds. We have there carried out, we think to its ultimate the methods of that principle of love, in the preservation and government of our own bodies, our minds and our spiritual existence: and to-day we will say further that the principle of love is the method by which we can reach out and lay hold upon the mind that governs the creative energies, call it down into the centre of our own being and apply the

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qualities thus gathered—usually called inspiration, for it comes by the loves out-reaching toward your own highest ideal of God — and that out-reaching desire draws into and incorporates in the vitals of your own existence the qualities of the thing you desire. Thus as you incorporate the qualities of the thing you desire in the centre and vitals of your own being, it at once takes form by the formative process that we have given under the law of Order (chapter 3 Page 57, of the "Seven Creative Principles,") which is the most active one in all living creatures. When it has taken its own normal form in our inner consciousness it then by the natural course of our own physical body enters into the qualities of the blood, forms a part of the vitality of our body and when it is thrown upon the brain we sense it, and then it becomes to us a revelation. Therefore, you see that *revelation* is not what we have heretofore thought it to be, viz., simply the process of some individual coming to us and telling us something that we had not known before; but revelation in this sense is the normal workings of the God-principle within us.

We have been correctly told by the ancient writers that, "God is love," and love is the prime factor in all the work of creation and by that prime factor we gather the Divine essences and incorporate them into our organism, and as we do so, they actually produce a chemical change in the physical body, and the physical body, is by virtue of these chemical changes, elevated from a mere animal existence, governed by the attractions and sympathies of animal life, to a condition that will be attracted and governed by those principles that the highest attributes of our nature have determined, and inspired, and formulated into the organic qualities of our nature. Thus by the appliance of that principle of prayer, which is the sincere desire of the heart for the principle or highest attribute of which our intelligence is capable of conceiving — which is the highest ultimate of our nature, we will inspire of *that* element by the use of prayer, — for there is nothing of which you can conceive but that actually exists, and no matter where it exists, you can by this process draw it into and incorporate it in your own organism, and when you have done so, it becomes the dominant over the other lower attributes of your nature, and thus it is to you a stepping stone, or a round upon a ladder, by which you by virtue of this process of mind step upon a higher round, and as you do so the horizon seems to go back and the vision becomes greater. Your understanding of laws and principles is at once expanded and the aspirations are again enabled to reach yet higher. We say ladder, for it is exactly the same law, because mechanics, even in its cruder forms, is only the expression of Divine law, and is the law of mind. Thus you are limited by the capacity of your own mind *i. e.* your mental state. Supposing the ladder was standing before you here; the top was very high. You go to the ladder and attempt to ascend. You reach your hand up to the highest round possible for your stature. When you have taken hold of that round and placed your foot upon the first, the next is beyond your reach, until you raise the body by the hand and the foot, and as soon as you have done so you are then able to mount the next that before was out of your reach. So by this law of the soul's aspiration toward your own *highest* ideal, you draw in and incorporate the qualities of that ideal, and lift your nature one round upon the ladder, and as you do so you are enabled to grasp with the same ease the round that was before out of your reach, that you did the one that was within your reach before. Therefore, we ascend step by step up the lad-

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der of attainment by virtue of this one law, this one principle, of ever living up to and desiring the qualities of our own highest ideal, whatever that ideal may be.

Our ideal of God, heaven, superior existence, are all characterized by virtue of the innate qualities of our own nature. We cannot change the qualities, only by applying law and method. Now Divine law and method are exactly on the spiritual side what they are on the mechanical side. Therefore the ability is in our natures to acquire attainments that are so far beyond anything that we have any ideal of to-day, that if an angel should descend from the highest heavens and picture to our intelligence the ultimates that are within reach, in the present life, we could not believe it; we would pronounce it at once an impossibility.

The object of our meetings here, and of talking over these subjects from time to time, is to get the mind of the people to think upon these things, and to go to work and put these methods in practice; and if each of us put them to practical use we would at once begin to rise into the sublime heights of knowledge, wisdom, and understanding, so that all differences of opinion would pass away; all the causes of inharmony, estrangement and disagreeable feelings becoming a thing of the past; even sickness, sorrow, pain, and finally, "The last enemy death" would have passed away, and become a thing to be thought of, only as belonging to an age of darkness when man had no consciousness of a real existence.

One of the ancient writers said: "Ye are dead!" Yes, the time will come when some that are here this afternoon will look back to this period of their existence and realize the force of those words: "ye are dead!" — that is devoid of all real consciousness.

As we go through life there are many and varied conditions thrown upon us; they enter into our feelings; they enter into our emotions; they effect our life; they restrain our efforts or augment our exertions. We never think to inquire why it is, and attribute them to the natural influences that are acting in our bodies. In the morning we feel bright, cheerful, happy, energetic and vivacious. We undertake the duties of life. Perhaps the day runs well until toward the evening, then we meet some person and exchange a few words with him; he goes on about his business, we attempt to go on about ours — we find our way obstructed, we have lost our vivacity and energy, we think we are getting tired, etc. By-and-by when the time comes so that our eyes are opened to see the subtle influences that surrounds persons; we find that each individual we meet is a little world and as such has an atmosphere as literally as the atmosphere that surrounds our planet, and that this atmosphere is the sublimated essence of the qualities of that individual, and whatever qualities are most active in the individual are imparted to us when we come into his atmosphere. He in turn will take from us the elements of our nature. By virtue of the law of desire, the strongest takes from the weakest.

This is not all; individual thoughts are things, and we are walking through a sea of mind or thought formations. Could your eyes be opened so that you could see the atmosphere as you walk through this city, filled with all kinds of formations of hate, passion, lust, etc., qualities of thoughts and principles that actuate men, and behold them as they are; it would be to you like looking into some vitiated pool of water that is filled with all kinds of imaginable filth. This atmosphere is so filled with all the qualities of the lowest principles that are active in the human mind that it is

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a marvel that there are any moral persons in it. Every man and woman would then be seen as a spring of water, a personal fountain from which there would be seen emanating the qualities of his or her nature in all its varied forms, thus filling the atmosphere around with their qualities, let them be what they may.

It is a good thing for us that we cannot see these qualities and the kind of thoughts that are being thrown off by the masses, for we would be horror-stricken. How often we find people of polish and culture that we think upon first meeting them are almost angels, but who if you could see the emanations of their natures, the serpentine venom that is disseminated from their bodies, you would find that they are fountains of the vilest contamination. No man or woman can harbor in their body disease or even error in any of its forms without becoming a spring of vice, and filling the very atmosphere with it.

I have often wondered that children are even as good as they are. Did we not have that Divine principle of spirituality, keeping pace all the time with these principles of evil in the world. the human family would long since have become extinct, but God, the spirit that animates all being, is vigilant and counteracts in our children to a great extent the invisible influence that we and others are throwing around them. Children are sensitive while they are forming a character, and it is fortunate for us that "God Rules."

How often we find children after they get, between six and twelve years of age, who are vicious in character and hard to control, that, after they pass that age, a sudden change comes over them, and they become thoughtful, active, energetic in the right. We cannot account for it, but when we look into the interior qualities we find that during the time of childhood they were sensitive; they were affected by the emanations of the human minds around them and they yielded to it, having had no development of the will. But as they yielded, that Divine principle within them was constantly struggling against it. As they grew more mature in mind, every time they did something that was wrong, (conscience,) as says our Mother Church, smote them; the God within them rebelled against it. They were sorry for this and that, until finally the spirit of God, their higher nature, got control of the will. Perhaps we would not recognize that it was really spirituality that controlled the will, but we should remember that God is working by *uses* in the world, and it is just as necessary that we should store the mind with knowledge, and an understanding of methods by which we may take care of the body and provide for its necessities, as it is to seek for spiritual consciousness. Therein the spirit of the highest is being our servant, laboring in us and for us with all diligence, to make us what we should be. But we can have much to do with helping in that direction, and those of us who are impelled to talk of these subjects before the world. are led to do so by the same principle that impels the child to change its course and turn its attention to its studies. It is the same Divine principle that has gotten control of the organism and will; and we work because we desire to work, but the desire is created by virtue of the active principle of the Divine mind. Now we are either willing subjects of that Infinite mind or we are blind servants, for it must be one or the other.

We are governed by laws, which are the methods of Nature, and cannot be countervened without our suffering. We are governed by an

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absolute law, as much so as the most rigid edict that was ever laid down by a father or mother to govern the child, and we cannot in the slightest degree transgress that law without being punished for that transgression. That, being so, if we stop and think we will recognize at once that this active law is the law of the Infinite soul, who is laboring in all things in Nature, as well as in you and me, with a definite object in view, and an ultimate that has been matured by a superior intelligence; and no creature in the universe can escape going forward to that ultimate, but we have our choice, thus far to work as blind slaves, or as sons and heirs of one common father. This is our free agency and all the free agency that remains to us. If we wish to work as sons and co-workers of God, then we should begin with the highest attribute God has revealed in us, which is Love. That love, remember, should be polarized, directed toward God-wisdom — the knowledge of the laws and methods of our Father in creation. When this is done we have come to the foot of the ladder where we can ascend, as we have been showing you, step by step, as we incorporate the higher attributes of being, and as those attributes chemically change the qualities of our nature and by virtue of this change eliminate the grosser elements, and organized in us the finer quality.

By the nature of these qualities we are capable of understanding, and thus becoming participants in wisdom. "What is wisdom?" says one. We have it defined as the discrete, proper, correct use of knowledge, and that is true. Another defines it as inspired thought; well that is true; but from the ordinary idea of inspiration it is false. Wisdom is the mind attributes of the superior world, that has at the centre of everything the law of use, and that mind that oversees and comprehends all things that are in the universe with a perfect understanding and perception, is the mind that we call God. To get wisdom is simply to inspire, draw in and formulate the principle in our own being, made out of the qualities of that superior mind, and thus make of our own physical existence the very centralization of that unknowable mind that we call God. Now this is a wonderful thought, yet it is all plain and simple, and applies itself to the ordinary principles of our nature which are most harmonious with the law of happiness, with enjoyment of life. We all know that we are so distorted by the present conditions of life that we have lost all sight and consciousness of the principle of Divine love which is the active phenomenon of life. We all know there is no enjoyment in this world like the enjoyment that comes through pure love and, *vice versa*, love of the pure, and no man or woman can exist unless, at the centre of their being, there is the active principle of love which is life, and without love there would be no life, therefore strive to go to the centre of your being and love the almighty principle which creates thought and enables you to act in the right way, and it will produce in you the greatest possible enjoyment, by keeping ever active the love of the pure and incomprehensible, and subordinating every other principle in nature, every other condition by which we are surrounded, making every desire, subordinate to that *one* desire, viz. the love of the Supreme. When we can maintain that attitude then we are in the attitude described a few moments ago, then we will commence to ascend the ladder, then we will move in harmony with the highest, until finally the morning sunlight of the Infinite day will dawn upon our consciousness, and then we will know what it is to understand that law of love and understanding that will bring to us the Paradise of God here in the body.

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THE SOUL THAT SLEEPS.

"Tell me not in mournful numbers
Life is but an empty dream,
For the soul is *dead*, that slumbers
And things are not what they seem."

To him who has come to a soul-consciousness, the sentiment of this beautiful verse of America's greatest poet has a most deep and serious significance. Sleep, as applied to the soul, is remarkably synonymous of *death*. The soul that slumbers is for the time being dead, even as the external man is dead to outward things when he is visited by sleep. The longest night is but a moment of time to him who sleeps at ease. All unconscious to trouble, to joy, to external emotions, he is for the time being *dead*. The illustration as applied to the soul is forcible in the extreme.

It is of vital importance that a soul-consciousness is attained early in life; on this, everything depends. Until this state is brought about, the man is constantly under a cloud of anxiety; there is perpetual inharmony between the outer and the inner, and this inharmony will continue until the two become as one.

The souls of most men being in an unconscious condition, are practically buried beneath the mountains of external, worldly affairs, and except in a few rare instances, little thought is given the real man, till old age shows the urgent necessity of something being done in the matter. Then the awakening takes place, and often the remainder of earth life is full of regrets because of lost opportunities in youth.

This age is one of business. Men strive for high places in business circles and, sad to relate, too often ignore the methods taken to gain supremacy over their fellow-men. Excellence in all affairs of the world in which we have been placed, is a thing sincerely to be desired. It is a part of the Divine plan that we get the greatest possible results from any and all environments in which we find ourselves, and upon a thorough understanding of this important point depends our spiritual advancement.

There are men who believe in laboring only for the *spiritual*. The *belief* is right but the method pursued is too often wrong. The consistent honorable business man who faithfully meets the numerous duties of his daily life with his fellow-man; who carries his christian principles into his office and ever *remembers* them, is the highest ideal of manhood. Although he cannot advocate the christian ideas which mould his life by much talking, yet his deportment in its uprightness, is a constant living example for good, and all who come within his influence cannot fail to receive a greater or lesser amount of benefit.

Such an one realizes that he possesses a soul, an inner life, and knowing this, the man will need no advice or guidance from his fellow beings. The faithful, ever present Christ-principle within, is always ready and anxious to advise and counsel in all the difficulties which beset our daily lives.

And how may this most desirable state of affairs be brought about?

There are a multitude of roads leading to the goal, each characteristic of and adapted to the individual peculiarities and needs of the one who journeys thereon. Every man is invited to commence the journey, and he is not obliged to go to any one for advice in order to find out which of the many routes laid down, he shall pursue. There is but one for *him* and that *one* will be made plain if he will bring himself into position to take the first step. Herein lies the greatest apparent difficulty.

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It is so hard to begin. It requires so much independence to break with those environments and influences which have held us back, and step forth into the pure sunlight of freedom, of soul-life.

This acquisition of a knowledge of an inner, a higher principle, is what Christ meant in those memorable words "Ye must be born again," and ever since that time men have sought to know what should be done in order that this new birth may be brought about.

That *all* must be born again is little questioned even by doubters of the holy writ. Nearly all are agreed upon this one point, namely, that even as the law of gravitation tends to drag everything material downward, so does the principle of degeneration perpetually exert its downward influence upon the human mind.

There may be endless arguments as to *why* this is so and as to the wisdom of the existence of such a principle, but the fact ever remains self-evident and as demonstrable as the great law of gravitation itself, which ever confronts us. One simple illustration may show the matter in its natural bearing and force, at the same time giving the point greater clearness. We will instance our Public Garden (than which none more beautiful can be found), we will imagine it, as it usually presents itself in the summer season, with its wealth of verdure, its numerous beds of flowers of every kind and in all stages of cultivation; its well kept walks, its attractive lawns, its fountains, statues, in fact the Public Garden of Boston in its grand perfection as known to all the world. Careful oversight by skilled attendants preserve the beauty of the scene, and without this care, the beautiful spot would go back through principles of degeneration to its natural condition, and in the course of time present to the looker-on, simply a reflex of any ordinary landscape.

This is too patent a fact to require elaboration or detail. The principle is universal in *animate* as well as inanimate Nature, as may be easily demonstrated by incidents which each individual may readily recall.

Knowing therefore that in the present state of the world's development, man naturally tends to sinfulness, would it not be wise to leave all argument out of the question, accept the true facts and seek at once the remedy? And the remedy is at hand. It is not in some far away country, where to reach it, time and money must be freely lavished. It is before us, around us, even *seeks* to enter our lives in spite of our rebellious, repellant attitude.

But we sleep! Upon our spiritual vision the natural mists of degeneration casts a blur, and our wills are benumbed, our higher faculties forgotten. Blindly unconscious, we drift through the external duties of life, lukewarm, indifferent, and with little real interest or pleasure even in the world with which our whole being seems indentified.

"Ye must be born again." What does it all mean? Must I accept Christ in order that my soul may come to its rightful stage of conscious existence? We answer, accept His example. If you doubt the existence of the Christ you can at least endorse the doctrines which the New Testament sets forth. Embrace the truth wherever found and the truth of Christ's doctrines will make you free, will release your true being from the bondage of subjection to the senses, and to outward influences. Will bring to your life harmony and absence of anxiety. Will in fact prove to you that as there is a law in the universe more potent than gravitation, a law which bears the suns and planets of our system, superior to the *downward* force,

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so will the Divine love principle bear us safely through all adverse influences and prove a never-failing power in the struggle against degeneration.

There is no absolute rules for guidance in attaining to this possession of the Christ principle. The question is not of the world — the external world in which we mingle from day to day; it is purely of an interior, occult nature and each individual may possess it by a constant adherence to daily duties and harmonious conformity to his individual conditions in life. The very simplicity, the state of childish faith to which all must conform, seems in itself a barrier to many who would embrace Christ and his teachings. Could those teachings become plain to them through a mathematical course of reasoning or through scientific deductions, they would speedily be adopted.

All struggles, all anxiety, all thought of selfish aims must cease, and a simple existence of passivity be established, in order that this matter of soul-birth may come to its ultimate.

One great hindrance in the way of attaining this priceless boon of soul-consciousness, is the proneness to worship personalities instead of principles. The Master neither asked nor expected admiration of himself as an individual. He repeatedly emphasized the fact that the principles which he promulgated, and not his personality, were to be sought and laid hold of as possessions above the wealth of the world.

Personality is as unenduring and fleeting as the present make up of our earth-constituted bodies. Even as the physical body of Christ was disfigured, changed in outward form, soon returning to dust, so is personality and individuality perpetually susceptible to change, progression and retrogression. But *principle*, that principle exemplified in Christ and which to-day is a more potent influence than ever before; *that* quality is eternal, even as the soul which through the crucifixion, the trials of the cross is drawn from the gross, the earthly, and rising superior to death and its terrors, commences its endless journey toward that state of perfection to which at last it has awakened. Worship no man, but ever seek that satisfaction and peace which can be possessed only by a desire for truth and infallible principles.

Through experience — oft times bitter and hard to bear, through trials, mistakes and the divers heart-rending incidents of life, the birth of the soul takes place. Even as the natural birth is associated with dire suffering so is the same law applicable to the spiritual birth. Even as the former is associated with bitterness, grief and tears, so is the birth of the soul into higher realms, fraught with deepest sorrow and keenest sufferings. Even as unconsciousness attends our advent to earth, so in after-life are we ignorant of the time of our spiritual birth, and oft times we fail to see our true position until years of desolation have swept their darksome shadows past and beyond us, and we glance backward. Then do our hearts seem filled with love divine, and for the first time we realize the meaning of those trials, crucifixions and sufferings which ushered us into the higher relationship. After the cross has been bourn, after the battles have been fought, after the self-hood, the love of personality has been surrendered and the *principle* embraced, then and not till then, can we understand that all these trials were necessary to the life and well being of the infantile soul.

We cannot understand these afflictions while unconscious. As well attempt to argue or explain to a man in a dream, his peculiar state; his ears

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hear not, his eyes see not, his brain is in another world of action, and the higher faculties sleep. When in the course of the operation of God's divine will the dreamer awakes, then we may advise with him as to the incorrectness of the phantasies of which he has dreamed, and hold up to him the light of truth that he may see the path for future journeyings.

If we could only treat this subject with that desire for simplicity which the Master so frequently sought to inculcate into the hearts of his hearers, we would possess at once the magic key which admits all to the inner sanctuary of christian life.

If we could thoroughly convince ourselves that the laws of God are ever operating to aid us, ever present in all situations and conditions, it might be easier for us to realize the uses and advantages of a higher life. But, alas! we look in the opposite direction. Through that principle of degeneration which we have seen acts with universal effect, we actually *strive* for the attainment of those objects, which are not only useless, but hindrances to our soul-development. Oh, that we could be children of nature, to that extent, that we could learn her numberless lessons of simplicity, and profit thereby! That we could comprehend that every production of earth, is furnished in its direct vicinity with all the means for growth and perfection.

"If God so clothe the grass of the field which to-day is and to-morrow is cast into the oven shall he not much more clothe you? Oh ye of little faith." Every condition for development is brought to the flower, the grain, the tree and they all attain to the perfect use for which they were created, without effort, except through the unconscious exercise of inherent God-given qualities.

The same great principles surround man and permeate his very existence. All the means of salvation and development of the inner life, are within his reach. Being universal, everywhere present and nowhere super-abundant, he can always by simple desire, breathe the air of Christ's promise in all its purity and eternal advantages. From his immediate environment, *and that alone*, he can obtain all that is needful to his spiritual life. As well expect the flower at the brook-side, by perpetual strivings, to change its source of nourishment from its home by the water's edge, to that of the mountain lily, as for man to seek growth or progression in another's sphere of life.

Each individual in both conscious and unconscious life, possesses an environment peculiarly his own, and in that environment exist all the conditions and advantages necessary for the perfection and ultimation of all the inherent powers. Simple conformity to natural laws and resources is only necessary that the highest state of development on earth may be reached, while struggle for different surroundings, and anxiety for higher conditions act only as barriers to spiritual attainments.

And so let us wend our way along this mysterious pathway of life, performing our work with faithful, consistent desires for possessing a correct knowledge of the Higher will. Always ready to sacrifice what appears our *personal* interest, and uphold principles of right with an earnestness which never flags. To so discharge present duties, that the future will bring us only satisfaction. In fact, give as little thought to the future as possible, for the morrow will surely be a season of pleasantness, if due care is centered on the demands of to-day.

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However humble our work, however apparently insignificant the position we hold in the world's busy workshop, yet we can always find grand opportunities for use, and golden occasions for making a moment's happiness for *some* hungry soul, into whose sphere of life we may be thrown. If we desire these noble ends constantly, our lives will speedily open to that divine light of wisdom and peace which all may have who wish. When this joyful state is really possessed by us, then are we truly "redeemed." Then are we no longer *dead*. For then, the soul even while our lower self is wrapped in sleep, is ever conscious, and bears witness to the fact by constant watchfulness over the weaknesses of our *physical* being, which has earned this care by the struggles incident to the subjugation of all that is gross and foreign to its true welfare.

C. H. MACKAY.

THE POWER OF THOUGHT.

"Guard well thy *thoughts*; thy thoughts are heard in Heaven."

THE one thing which chains cannot bind, dungeon cannot hold, and inquisition cannot destroy, is human thought.

If — as some modern physiologists believe — thoughts were a secretion of the brain, as the bile is a secretion of the liver, a thought would be lost as soon as it was expressed, and we would have to wait for the brain to recuperate its power, and to form and secrete another one like it, before we could have twice, the same thought. We would have to be careful not to express our thoughts or impart our knowledge to others, as by doing so it would be lost to ourselves. Thoughts and ideas are entities, and exist independently of the perception of man; they do not need man for their existence, but man needs them to enable him to think.

Thoughts and ideas, set in motion by the will, move through space; a thought set in motion in the astral ether resembles the expanding ripples upon the surface of a lake; a thought projected to a destination by the power of an adept may be compared to an electric current passing with lightning-velocity through space. Thoughts directed toward an object are like a mountain-stream rushing toward that object, and if the wills of several persons combine to direct it, it grows in extension and force, provided their wills are single-minded and without any secondary designs.

If a thought-current cannot reach the sphere of mind of the individual towards whom it is directed, it rebounds upon the mind of the individual from whom the impulse came. A person who concentrates the full power of a malicious thought upon another may, if he fails to succeed, be killed by the energy which he has called into action. Few persons ever realize the potential influence of *thought*, when directed towards another person, either near or far off in space. It is a fact, as well established as any principle of chemistry, that one mind can impress its thoughts and feelings upon another mind, without the intervention of spoken words. This fact has been established by the Psychical Research Society of England, an association composed of men eminent in every department of science and literature. It has been demonstrated beyond the possibility of doubt that, *ideas* in one mind can be produced in another mind, and oftentimes with perfect accuracy.

No thought however, can travel from one person to another without a corresponding material existing between them, to act as a medium or con-

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ductor. There must be a harmonious vibration. No sound can be heard in a space from which the air has been exhausted. There being no vibration, there can be no sound. It is well known that the tones produced by a musical instrument do not die within the instrument, but can be heard at distances according to the pitch and power, and the condition of the air through which they vibrate.

Thoughts are motions existing in the mind, just as motion exists in the waves of the ocean, one acting on the other.

A thought, once taken root in the soul, will grow, unless it is expelled by force, until it will become expressed in an act, when obtaining a life of its own by that act, it will leave its place to a successor. Those elementary forces of nature are everywhere, and always ready to enter the soul if its doors are not defended. To call up a wicked spirit we need not go in search of him, we need only to allow him to come. To call up a devil means to give way to an evil thought, to vanquish him, means to resist fully a temptation to evil.

There are some thoughts that take hold on the filth of hell, which stir up to the degradation and damnation of the thinker; there are other thoughts which elevate the soul and exalt the thinker. In neither case does the thinker go outside of himself in his thought. Every thought which debases you, *i. e.*, sinks you in your *own inner consciousness*, that which you wish to hide in some dark corner of yourself, away from the eye of even yourself, debases God.

Every movement we make, whether of importance or the reverse, must be in answer to a thought. As certainly as a seed with its living germ has in it a conatus or tendency to unfold into the perfected plant, so surely does an idea in the mind tend to translate itself into a bodily expression.

Ideas have been defined by Hermes Trismegistus as: "The forms of the Invisible." Ideas which have matured in the imagination of Nature, throw their reflection upon the mind of men and, according to the capacities of the latter to receive ideas, they may come to their consciousness, clear or disturbed, plain or shadowy, like images of pictures reflected in living mirrors, that may be clear or rendered dim by the accumulation of dust. Ideas are simply, the forms of the invisible; therefore types, patterns, and formative causes of things called ideas.

The thoughts of man are disorderly, they flow into his mind without being asked to come, they remain when they are not wanted and disappear, although we may invite them to stay. There are few persons who are not subject to evil thoughts; such thoughts are the reflex of the lurid light from the region of evil, but they cannot take form unless we give them form by dwelling on them and feeding them with the substance taken from our own mind. An evil thought evolved unconsciously, is an illusion without life, an evil thought brought into existence with malice, becomes malicious and living. If it is embodied in an act, a new devil will be born into the world.

Deeds committed with a great concentration of thought, call living pictures in the Astral Light into existence, that may cause impressible persons to commit similar acts.

If an evil thought enters the soul and we do not immediately reject it, we harbour a devil in our heart, whose claim we take into consideration, we give him a promise and induce him to remain, and like an unwelcome creditor, he will continually argue his claims until they are fulfilled. A

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person who has evil thoughts of men, who has vulgar desires and tastes, becomes the servant of them; but he who has no ignoble desires, and always looks for and finds the good in mankind, dropping evil, is his own master.

Unwelcome, provoking, and noxious thoughts usually make a merely superficial impression, and he who can command his thoughts may become oblivious to such, at once. Purely exalted thoughts and sublimely spiritual ideas penetrate into the mind of man. All thoughts once evolved, linger more or less in the Astral Light.

Thought and existence are identical. I exist because I think, and I think because I exist. As thou thinkest, so thou art. "Be ye transformed," says Paul, "by a renewing of your mind." From this established principle it surely follows that a change of thought changes and modifies our very existence. Ideas grow in the mind as vegetation grows in the earth; when an idea is matured in the mind it enters into the soul, and becomes an integral part of the thinker, and he is changed thereby. That which leads us upward towards the good is expansive; hence, creative of power; but that which is debasing leads downward, and is contraction, hence destructive of power.

Thought is the creative power in the universe. "In the beginning was the Word, and the Word was with God, and the Word was God." God is absolute Wisdom, co-existent with Power. The "Word" is thought expressed. Thought unexpressed is resting in its source, the Eternal Mind, being expressed through the Power of the Will, it becomes materialized into an act. Things are materialized thoughts, or states of mind that have been rendered objective. The more deeply we are grounded in the celestial degree of life, the more powerfully will our minds and thoughts affect others. A perfect celibate or chaste life enables a person to create thought forms and send them out by his will, to persons near or far, so as to bring about desired results in controlling mental faculties, or even physical conditions; thus, a person conserving all the energies generated by the sexual functions, in his own body, will soon be able to know, from his intuitions, how to heal diseased conditions in his fellows.

If we steadily concentrate our thought upon a person or a place, the highest thought energies, residing in the fifth principle of man, will actually visit that place, because thought is not bound by the laws of gross matter regarding time and space, and we are able to think of a far-off place as quickly as of one that is near. Our thoughts go to the desired locality if we have been there before, or if there is something to attract us, it will not be difficult to find it. But under ordinary circumstances, our consciousness remains with the body. We may realize our presences at the place which we visit, but on returning to our normal state we cannot remember it, because the semi-material principles of our soul, in which resides memory, have not been there to collect impressions and transfer them to the physical brain.

If you can hold on to a thought and isolate it from others, you call into existence a form. If you can impart to that form your consciousness, you may make it conscious; if you can invest it with the element of matter you make it visible and tangible; but few persons are able to hold on to one single thought even for five minutes of time, because their minds are wavering and flickering; few can transfer their consciousness, because they cannot voluntarily forget their own selves; few can control the ele-

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ments of earth, because it is their master, and they are attracted to it.

A thought which finds no expression in an act, will have no direct result on the physical plane, but it may cause great emotions in the sphere of mind, and these again may react on the physical plane. The best intention will produce no visible effect unless it is put into execution; but intentions produce mental states, that may be productive of good actions at some time in the future.

To obtain magic power the first requirement is to learn how to control thought, to command our own moods of mind, and to allow only such ideas to enter the mind as we voluntarily choose to admit. Can you command a thought, and hold on to it for five minutes? Without this first requirement no further progress in practical occultism will ever be made. Some one on being asked how he supposed Jesus looked, replied: "As he *thought* and felt." That was a comprehensive answer. It has its application to all men, and expresses a profound law of human nature.

It is important to bear in mind that as thought is the principle, and as everything which exists in nature, as an objective reality, must pre-exist as an idea, so whatever is conceivable in thought, is possible. All necessity is to us in fact subjective; for a thing is conceived impossible only as we are unable to construe it in thought. Whatever does not violate the laws of thought is, therefore, not to us impossible, however firmly we may be convinced that it will not occur. For example, we hold it absolutely impossible that a thing can begin without a cause. Why? Simply because the mind cannot realize to itself the conception of absolute commencement. That a stone should ascend into the air, we firmly believe will never happen, but we find no difficulty in conceiving it possible. This law, that whatever is conceiveable is possible, is expressed by Jesus in this way, "If thou canst believe, all things *are* possible to him that believeth." (Mark IX: 23).

Every time we think of an absent friend we affect him for good or evil. How careful then should we be to think of the absent kindly, charitably, prayerfully and cheerfully. For if we are sad and despondent we may cause them to be depressed in spirit, through this telepathic influence; and if your thoughts of them are expressed in the form of prayer, springing out of a heart overflowing with love and good will, through the law of unconscious sympathy, they may be cheered and strengthened they know not how. To think of another interiorly and abstractly occasions a spiritual presence of that other; distance is annihilated, and his loving image and inner personality seem to stand before us, and what we say to it, we say to him.

When the thought is grounded in love and good will, it causes an interior conjunction of mind, a mental sympathy, a condition of *rapport*. By it we come into a living communication as real as it would be if we reached through the intervening space and grasped each other by the hand. The feelings of each are transmitted to the other. The mental state of the one who is the most positive will predominate and take possession of the other, for the stronger force will prevail over the weaker.

As the fierce wind fans the fire, till the fuel be spent and the fire expires; of all unrighteous things in the world, there is nothing worse than the domain of the five desires. *Buddha.*

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TWELVE MANNER OF GENII.

THE INHERENT GENIUS OF ♐ (SAGITTARIUS).

ALL persons born between Nov. 22nd and Dec. 21st belong to the function of the Grand Body known as ♐ (Sagittarius) which is the department that governs all muscular action. This, according to the Bible account of the twelve sons of Jacob, is Levi, the third son of Leah, whose tribe was chosen in the wilderness of Sinai, to be the priestly tribe, because of their obedience to the commands that were given them. They are symbolized in the most ancient mythology by a horse having a man's head, the body, forming the neck of the horse, with a drawn bow in his hands, which well symbolizes the leading characteristics of all persons born in this sign, viz: activity, executive ability, pointedness of thought, the one idea at a time and the inclination to throw all their power into the execution of that idea. They usually lack the ability to weigh and examine all that may stand in their way, but rather ignore difficulties, having a consciousness of ability to overcome all obstacles, being ever active. Thus they are qualified to be most obedient servants of the body of humanity, and of the superior intelligence that governs that body. Their genius is that of the Watchmen, to foresee and forewarn of danger, the body to which they are allied. It is by the muscles that the sex-life is held and conserved to the uses of the body, and they have more power of self-control in that direction than any other class, as their function governs all muscular action.

These persons are enthusiastic in everything they engage in, and when joined to their genii they will be protectors of the new-formed body, and the executors in all forms of service. Unless they are physically active, they get morbid and sick. The main principles of evil to be overcome are impulsiveness, combativeness, a hasty temper, and love and hate to classes of people without reason. They should, more than all others, seek guidance from the Spirit, and discriminate between the impulse of their own nature and the voice of the spirit within. It is but little trouble for these to conquer the waste of the sex life, and when they have, then their intuitions will become very clear and the only thing that is necessary to those persons is to constantly desire to know the right and do it faithfully, and as soon as the new divine order of Humanity is ready for work, they will be led into their sphere, where their nature can have harmonious expression in usefulness. We can find no better words to express the genius of ♐ (Sagittarius) than to quote the blessing of Moses, Deuteronomy XXXIII, 8-11th verses: "And of Levi, let thy Thummim and thy Urim (*i. e.* light and truth) be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah (*i. e.* bitterness) (see Ex. XVII, 7.) Who said unto his father and to his mother, I have not seen him: (see Ex. XXXII. 25-29) neither did he acknowledge his own brethren, nor know his own children; for they have observed thy word and kept thy covenant. They shall teach Jacob thy judgment and Israel thy law: they shall put incense before Thee, and whole burnt sacrifice upon thine altar. Bless, Yahveh, his substance, and accept the work of his hands: Smite through the loins of them that rise against him, and of them that hate him, that they rise not again." Let them beware of the nature expressed by Jacob, Gen. XLIX. 5-7 verses: this reference belongs to ♏ (Scorpio) and ♐ (Sagittarius) together, expressing one phase of their nature. "May the Peace of God that passeth all (human) understanding" be with you.

H. E. B.

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ESOTERIC COLLEGE REPORT, (NO. 1.)

In the "Practical Instruction" of the November number of The Esoteric there appeared a foot note calling for correspondence upon a matter of special importance now, with those who had dedicated all they are and have to God. There appeared in the same number, the call "To the 'awakened'" from the Secret Scientific Association of the G. N. K. R; the call having been made under the supervision of Vidya-Nyaika, for the purpose of giving direct aid to The Esoteric Movement, in the immediate accomplishment of its ultimate objects; especially, the establishment of the College Esoteric. The G. N. K. R and the G.....R is not seeking members or assistance, but Department No. 1 G.....R has identified its interests and objects with the Esoteric College, and will be a servant for the accomplishment of that purpose. The Department has industries of magnitude and ethical importance, which it will freely donate to the good of the College if there can be found persons willing to furnish the means necessary for their immediate operation, and for the immediate expenses of starting the enterprises and the preparatory steps towards founding the College and the Colony. The revenue from these enterprises will be sufficient both to build and maintain the College, and also furnish agreeable and healthful employment to the members of the community. If this is done the G.....R will entrust to the Management of the College and to Department No. 1, secrets and Laws of grave importance; and furnish a laboratory wherein the pupils of the College can experimentally acquire the sum of knowledges, and make themselves familiar with the content of science from the new standpoint. The founder of the Esoteric Movement is in possession of a science of organization which will enable him to perfect a harmonious community, and through the Culture obtain people to whom can be entrusted some of the secret knowledges of the Secret Scientific Association; and all those who aspire to obtain access to these Laws and experiments will necessarily be required to enter the College and take the preliminary culture.

Certain knowledges belong naturally to the Movement, and are required for their uses; and as has been said "they shall be furnished with all they require." The Originator of the College is also the Adhy-Apaka of the Department No. 1, and has in his hands the conditional offer of the industries; and those desiring to know about the enterprises and industries will please address all communications as below. To gain access to this higher scientific knowledge, all that will be required will be to enter the College; and to gain access to the secrets and the higher laws, it will be required to master the course of Culture given in the College; and to eliminate the evils; and to make the complete dedication of your life and all your have to the higher guidance, and to give evidence in your daily life that you have done so. The G.....R would fail to fulfil its covenant if it entrusted its more important secrets to others than those who are incapable of evil; and would cease to receive from the universal source the knowledges necessary for the continuation of its special work among the people, if it were to do so in any one instance. The conditions being that those who receive shall commence first to utilize, and to the extent that they are able to use they shall receive; and the supply shall never be exhausted. The Movement Esoteric, for reasons too numerous to mention at present, possesses peculiar merits and possibilities of an exalted character; was started under aspects most auspicious, and has to the certain knowledge of the G.....R, most glorious promises. The College *will be* built; and the Temple *will be* placed upon the Mountain; and the colony will be formed; and there shall be abundant foods of a healthful nature for their support, and sufficient employment for the members; and youth and age shall come there for instruction in the methods of conquering self and in acquiring the habits and knowledges of the higher life. All its pupils will have access, according to their merits, to the Laboratory of Department No. 1, —the like of which cannot at present be found in the world.

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In answer to the two articles appearing in the November ESOTERIC, there has been received many letters of which the following are samples; those here given were received between the 10th and 24th of November and will serve to give the readers an idea of the responses we are receiving; and of the hungry condition of the people, and their readiness to participate in the movement. Others not interested in the work will find the letters of great interest from a sociological standpoint. Many of the letters are from our best physicians, ministers, editors, professional and literary people; from other honest and good people all over the land; from farmers, workmen and young people full of the cravings for a higher knowledge, and filled with intuitive perceptions of the needs of the movement. Most of them have been close readers of THE ESOTERIC, and have followed the instructions therein given.

What we need now is direct aid in the immediate building of the College; or rather immediate financial assistance in the preliminary expenses connected with the starting of the industries and the collection of the material. We hope all who receive this will offer some assistance of whatever kind they have; it may be only in the line of personal preparation for the work, or for entrance into the College; or perhaps they may induce others to co-operate with us. If each one secures another member during the next month he will be doing well indeed. Those who cannot leave home can prepare themselves and others for the great work: and can perhaps find active members who will assist us in a way they cannot. Those who have children can look forward to the time when they can be sent to the College, and in the meantime can be referred to THE ESOTERIC, as to what course to pursue. Those who are ready to form part of the colony can hold themselves in readiness and spend their time in doing work among the people, for by this means alone can we free ourselves, and advance the most rapidly. We have had offers of real estate and convenient sites for the location of a College, but we are too busy by far to enter into the real estate business. Such properties can be invested in the College when the time comes, as common property, as long as the donor is satisfied, or as long as they are agreeable to the community, and as soon as dissatisfaction occurs the money will be refunded. Those who desire to make a donation outright can of course do so, but they must relinquish all claim to the property of the College. Others will invest with the understanding that the College shall have the privilege of returning the money within three years from the date of investment, and in case the money is not thus returned, the donor retains the proportionate amount in the common property. Those investing in the enterprises can have ample facilities for preliminary investigation; and must do so with the understanding that the College reserves the right to repay the money invested with interest and determined bonus within three years after the investment; and failing to do so the party retains his right. Contributions can be made to the general fund, or to the preliminary expenses, all of which shall be duly used in establishing the first essentials of the Movement. Those who are ready to dedicate themselves to God, or the Higher guidance should *do so.* The dedication of all you are and all you have is made to no man, and to no association, and to no particular movement; but to your own highest conception of the Right, and of the Infinite Power and Universal Mind. The guidance will then lead you to do that which is best for you, whether it be to aid our movement or some other movement. We desire the assistance of your will power and of your purest and highest desires in the work we are doing. Tell us what you are ready to do, and when you are ready to do so; and before accepting it, we will make equitable and legal arrangements, or will accept what you have to offer for the good of the cause, to which our lives, and all we have and are and hope to possess are dedicated.

Address Correspondence relative to the College or the enterprises to

PROF. H. E. BUTLER,
ADHY-APAKA of Department No. 1.
Care C. H. MACKAY.
478 Shawmut Avenue, Boston, Mass.

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F. B., New York: — "In answer to the desire expressed, to correspond with those who have dedicated to God all they have and are, for the advancement and benefit of all mankind, I hereby send in my name and address."

S. S., New Jersey: — "It makes me think of those in the Parable, that were invited to the feast; they all began to make excuses. I remain yours fraternally, to work for God and our brethren to the extent of my ability."

M. H. M., Col.: — Home duties precludes her going outside of the city, finds constant help in THE ESOTERIC. "My greatest desire is, to serve my highest use in life, and to attain to a complete oneness with God."

W. J. G., Chicago: — Has no ties to hold him, wants Pamphlet from which "To the 'Awakened'" is taken, and "is faithfully awaiting the message." Is influenced to a great extent by associates.

C. J. C., Col.: — Has complied with "Practical Instructions," is living the regenerative life, and has abandoned meat, and now answers the call, to those who have made the dedication.

W. F., Minn.: — Answers November article. Is trying to live "the life," and consecrates all he possibly can to that demand, whatever it may be. Strives as best he can to live and act from the interior. "As you know the ability to do so, grows from exercise and prayer."

Dr. T., Oregon: — "To say that I am interested in THE ESOTERIC does not express my feelings — cannot advance fast enough but have been well paid for my efforts — determined to leave nothing undone that may hinder development."

E. H., N. Y. — "I have dedicated myself to the guidance of the Infinite Spirit, desiring to be guided in every act of my life." Has followed the "Practical Instructions," and "knows that rest and light will be found."

H. E. W., Chicago: — "Read with great interest article 'To the 'Awakened." It is the greatest desire of my life to have a true knowledge of myself, and my exact relations with God and the universe, and I believe I have a sincere desire to lead a true and perfect life. I have received much light from interior illumination" Has a family to support, and wants to know if he has to come with the movement in order to have the benefit of the Esoteric Society, and the guidance of the Masters.

L. J. B. and Wife, Neb.: — "Practical Instruction" has been of practical value to them in leading the regenerative life. "Some day we hope to be worthy to join in the united work of the brotherhood for the betterment of our fellow man."

J. D. D., Col. — "I see a call 'To the 'Awakened" from the G. N. K. R. I feel that I am one that can ask and knock at the door, although I am not as far advanced as the article calls for. If I know my feelings rightly, they are approaching the right desires. What is required of me to be a proper subject of the G. N. K. R? I am willing to go and do what I may be directed, if my own interior tells me it is right."

F. J. A., Ill.: — In reference to "The 'Awakened" she says she wishes to be "identified with the class of persons who are pledged to work for the uplifting of humanity." Is following the "Practical Instructions."

J. A., Lynn: — "A great revolution is going on in the mental world, one that is to elevate the race to a higher plane of spirituality. Every epoch in the advance of the race from a lower to a higher spiritual plane has produced its teachers and leaders; and the mental revolution now in progress will marshal to its support able and efficient teachers. The article 'To the 'Awakened" has impressed me to write this. If I correctly interpret the meaning, the intent is for those seeking after truth for truth's sake, to band themselves together for mutual assistance, and when they have attained the whole truth to use it in the interest of humanity. I and several others are greatly interested — want more definite information."

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E. H. B., Ala.: — "Deeply interested in 'To the 'Awakened;" have felt this was coming for years; when the time comes, I hope to have a place where I can develop these germs which I feel stirring into life to their utmost."

A. M. Y., Cleveland: — "Have had some good results from the 'Practical Instructions,' but seem to be at a standstill. Would like further instructions. 'To the 'Awakened" called up a vision of three men with tall conical white caps and long white mantles thrown over their shoulders and fastened at the throat A subsequent vision connected these men with a tall mountain."

C. P., N. Y.; — "Am unable to fully express how much I have been benefited by your teaching in THE ESOTERIC, especially by the 'Practical Instructions.' It is my fixed purpose henceforth to regard myself as under the control of the great masters."

Mrs. H. L. S., Washington: —, "I find something in THE ESOTERIC that is more satisfying than in the others (societies) especially in the high moral tone of its teachings. I am anxious to know if more can be given me by associating with the 'secret scientific circle;' will you please say what it expects of its members and what fitness is demanded?"

H. H., Chicago: — Wants further particulars regarding "To the 'Awakened'" and the Pamphlet spoken of.

E. I. F., Col.: — The Author of the "Practical Instructions" has become her chief guide, and all she ever hopes to be is dedicated to the master.

F. C. Y., Cleveland: — The article "To the 'Awakened"' has a "strange, startling effect" upon him. "If there is anything you wish me to do, or if you can do anything for me, please let me know. I would like to acquire knowledge and powers, just as I learned to handle a pitchfork or hammer." He has followed "Practical Instructions" "just far enough to demonstrate results partially. I can assure any beginner that a fixed purpose can be carried into the sleep-consciousness and held."

L. C. R., Col.: — "I hope I may be initiated into these mysteries, and would devote my all to get what is good for me and humanity."

F. W. C., Cal.: — "I thank you for the good you have done me and others through the columns of THE ESOTERIC. I never miss an opportunity to recommend it to others. After reading a few numbers of THE ESOTERIC I began to realize the impossibility of serving two masters, and I at once decided to dedicate myself fully to the Master and his work, by taking full control of the carnal nature, and stopping all waste through the sex function. I must do the work I am sent to do, no matter what it is or where it leads. I can truly say and mean it, 'let thy will be done in us.'"

B. F. L.. R. I.: — Desires as much information regarding the Society alluded to in the article "To the 'Awakened'" as we are willing to give.

Mrs. E. M. B., Syracuse: — "After reading the last ESOTERIC and especially the article 'To the 'Awakened," such an earnest desire arises to be counted worthy of even the lowest place in the Master's vineyard. When this call came I felt at once this is the supply to the demand the soul has been making, and I lifted up my head and said: 'Lord here am I.'" She wants private lessons in the Esoteric culture.

M. E. H., Bridgeport: — "All I have and am is dedicated to God; all my thoughts are tending in the direction of those given in THE ESOTERIC. I want more knowledge of things unseen and spiritual; I feel sure it is coming and I am getting prepared for it."

"Mrs. S. A. M., Cal.: — "I have read 'To the 'Awakened" and I answer 'Here am I?' What wouldst thou have of me?"

O. A., Col.: — "I am one who has entered into the Covenant."

Miss M. C. M., N. J.: — "I believe my sincere desire is to be guided in everything by the Divine; that all I have, all I am, or ever will be; all I do or can do shall be in the way and manner that God may lead me, striving to conquer

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self and live in the Spirit." "Practical Instructions" in THE ESOTERIC have been a great help to her.

L. D. S., N. J.: — "Am having many severe struggles with self, and your 'Practical Instructions' are just to the point. I am not yet ready for the teaching of the great souls 'To the 'Awakened!"

S. B. A. H., Col.: — Responds to the wish to correspond with those who have made the dedication, and the article by VIDYA-NYAIKA, and desires rapport with the Society Esoteric. "It is true that the deep soundings where VIDYA-NYAIKA'S plummet has been prospecting have been, in some sort, in my vision for many years."

C. L. F., Mass.: — "The struggle is a terrible one and I fear I don't always do my best; but I make a little progress every time, so if I may be able to join your Society when it moves to build the City I shall feel well repaid. In your new order, would it be in keeping to have earnest seekers after truth enter on probation? I have felt for many years that if I could enter upon a work of love, to help free my fellow beings from their fetters, that the very effort would enable me to free myself. That is why I want to unite myself with noble earnest souls to found a co-operative colony."

Mrs. J. S., Dakota: — "I generally read 'Practical Instructions' first, but this month I read 'To the 'Awakened" many times, etc. Please let me know more if you think I have attained the right to know. I have seen the 'lights,' have entered the 'path,' have heard the 'voice,' and have dedicated myself to the 'guidance,' with all I am or hope to be, and all I ever hope to possess. When the Pamphlet is out please send it at once." She offered her land to the movement reserving a portion only for herself, some time since, and now offers the whole of it for a College site. "If ever I can aid, let me know; I will do all I can."

T. G. E. W., Cal.: — "The call from the 'Unseen' attracts my attention: a great deal is promised, perhaps too much is offered. If you think I could be of use to my fellow men please send the forthcoming pamphlet."

H. B. C., N. Y.: — "Have written in compliance with the request to correspond with those who had dedicated all they have to God. The Esoteric Movement imparts an exceeding joy to my mind. I understand the call 'To the 'Awakened" (being awake from the dead). I cannot attempt to speak of the glory of the near future; no doubt you see it, feel it, hear it, smell it."

O. F. S. and Wife, Santa Cruz, Cal.: — "We are striving to reach the higher divine life according to the teachings of THE ESOTERIC."

A. T. L., Cal.: — "You ask to hear of all the Esoteric School; I will answer 'Here am I,' if you will count me in."

C. P., New York: — "The article 'To the 'Awakened," is one that expresses the writer's soul's desire for more than thirty years; even in his childhood days received visions and inspirations that the article referred to so fully expresses. The writer humbly offers his services to the society of the 'inner circle' in aiding the divine work for the good and welfare of humanity."

A. B. S., Ill.: — "Was very much interested in 'To the 'Awakened." Have heard the 'silent voice within,' and believe I am one who can respond to that call..... Now Brother, if you have anything that the Lord wants me to do, or know, or to be, please give it to me." He thinks we are in the last days, and that Chicago is the place where the divine government is to be set up.

Mrs. M. J. M., Syracuse: — In answer to the desire to correspond with those who have made the dedication, she writes, "Most assuredly I wish to, and believe I have done so." Has a family and wants to know what to do; has heard the "voice," but often forgets the "unity of desire." THE ESOTERIC is a monthly comfort.

M. E. C., New York: — Answered the call to those who had made the dedication. Awaits further instructions.

R. A., Cal.: — In answer to the call to those who have dedicated all they are

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and have to God says: "I have done so my Brother, and I now, hereby and hereon renew my vows — ever yours in the bonds of the Christ."

A. C. S., New Jersey: — "Read 'To the 'Awakened" and am very deeply interested in the same and would be pleased to receive further particulars. I recommend THE ESOTERIC as a high class publication. It is spiritual food and drink." Gave full particulars regarding his eligibility to the "inner circle."

C. F., Kansas City: — "Read 'To the 'Awakened," I feel that I belong in the category, and have work to do for humanity. As yet my spiritual attainments are nothing, but I have come to an understanding that the only real happiness on this earth is in working for others, and I am ready and willing to devote the balance of my days to such labor. We both expect to devote our lives to work in this line, and our children if possible, and should like to know more about the requirements of the G. N. K. R."

A. W., Fall River: — "You can imagine after such experiences, how 'To the 'Awakened" as well as the 'Practical Instructions' startled me. Indeed every article in that number seemed to minister in some way to my case. I do not know how much I may be fitted 'to receive and utilize,' but I wish very much to take advantage of whatsoever instructions and help the 'Secret Scientific Association' or the management of the 'inner circle' will afford. In my increasing sensitiveness to the psychic conditions around me, I feel sometimes, as if in a mental quicksand, and would fain be strengthened from every source."

Mrs. R, T., New Jersey: — "I am very desirous of knowing something about the G. N. K. R. I feel it is time to be preparing for the Master's business, and rejoice at the prospect of help from such a source. I would consecrate my life to the attaining of spiritual things. Progress is slow owing to inharmony within and without."

W. J. W., Ontario: — Has dedicated all he has and hopes to be, to God. "Since I last wrote I have taken the last steps towards making my body a fit temple for the spirit to use. I will master or die in the attempt. I am somewhat slow to be convinced of the truth, but I will follow it when I conclude; and now hear my prayer 'Here I am O God send me.'"

L. B. G., Oregon: — "All anxiety for the future is gone. Content also to spend my life in service of the Master if only the way is made plain. I only regret that I can do so little where the demand is so great."

J. F., M. D., Milwaukee: — Referring to the article "To the 'Awakened'" says: "I do desire to go onward and upward. Tell me my brother how can this be accomplished. I desire to live above the lusts of the flesh, and hereby declare I will abandon all things my intuitions teach me will prevent my walking in the 'Path.' Here, with a deep conviction of the solemnity and sanctity of a pledge, I will hereafter and forever, so far as in me lies, live a sinless life: So help me my higher self."

M. A. S., Rochester: — I am one of the many who have dedicated all to God and am striving to follow your teachings."

M. A. J., Cal.: — "I desire all needful instructions from the 'Inner Circle' that are promised to the 'awakened'; which I shall be only too glad to put into its best use."

L. I., R. I.: — "I have only myself to offer; I have no worldly wealth to give, and do not possess an abundance of physical health or strength. Under such conditions can I be educated and fitted for a membership in the new ideal society? I could dedicate myself to no unknown deity, but for truth, principle and right, as against falsehood error and wrong, I will work while the breath of life is given me."

L. H. L., N. J.: — Is reading THE ESOTERIC and profiting by the instuctions. Sits regularly with others for "Unity of Desire." "I may not enter into the joy of the kingdom you foreshadow, for I have many hindrances within and without, and my feeble will seems too inadequate to cope with the obstacles. Still I am trying

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to struggle along the path, and if all my appeals to the higher powers are not unheeded I hope to reach some point of attainment."

Mrs. F. J., Mo.: — "I expect to have an interest in the contemplated ideal city: it will be all our inmost hearts can desire. God is with you."

I. L., N. H.: — "Being of an agricultural turn of mind I am ready to act in the capacity of any instrument for which I am best fitted, whether plough, hoe, or harrow."

D. K. D., N. Y.: — "I feel that I could give myself to any work that might be assigned to me; and also give the products of my brain, such as inventions and the proceeds of them. My present environments are so very unfavorable for making attainments that I despair of doing so here."

Mrs. L. P. B., Ill.: — "Would like my name placed with your people: I judge I am one of the 'awakened' alluded to in the 'Call.'"

O. A. H., Miss.: — "By accident read 'To the 'Awakened:" I am one of them. I live for others. Let me know more of your Society."

F. S. R., Mass.: — "Especially interested in 'To the 'Awakened!" I should like very much to talk with you on the subject of moral duty."

Misses T. M. M. and N. G. M., Texas: — "We anxiously desire to know, that we may be able to work intelligently for the good of humanity. We have followed the 'Practical Instructions.' We have dedicated all we are and have to God, as he directs through a clear understanding. We see the greatness, grandeur, and importance of the movement; and have a faint idea of the ultimate, and long with all our heart to come into a more interior knowledge of the truth."

Mrs. M. A. B., Mich.: — "Do not know that I am capable or worthy to become a member of the 'Secret Scientific Association' but will make application. At present have nothing to offer except myself. I think each succeeding number of THE ESOTERIC better than the last."

A. M. G., Chicago: — "I have an impression that you are in communication with me, am I right? Words fail to express their full meaning when I tell you that I am very happy and thank you kindly for your help in my eternal salvation."

C. E. S., Mo.: — "Earnestly wish to understand a better life for myself and to help others, and am anxious to be led into the way of learning."

L. M. G., Chicago: — Desires that in *unity of desire* some one member may be selected and helped, by all others concentrating upon him for one evening. "I feel greatly attracted towards such of the objects as I understand fully, in the article 'To the 'Awakened." But I frequently ask myself of what avail to me?"

Rev. B. S., Kansas: — "The article 'To the 'Awakened" has fully aroused my inmost feelings and most sacred desires. Every article in these two numbers is a precious jewel in the diadem of Queen Wisdom. Since we fully appreciate THE ESOTERIC thoughts, I feel like a new man in new surroundings, with new principles and aims. I am ready to leave my business in the hands of my sons, and come and take the special culture, and completely obey the guidance of the inmost."

R. I., Pawtucket, R. I.: — "Seeing in your November number a request for correspondence with those who have dedicated all to God, and having given up all earthly ties, I send my name to be placed upon your scroll."

M. E. A., Arizona: — "The article 'To the 'Awakened," interests me very much; I hope to get the pamphlet."

F. B., Iowa: — "Referring 'To the 'Awakened" I must say I feel very much interested and would like to know more. Am much interested in THE ESOTERIC."

B. B., Boston: — "I am not sure that I fully understand what is wanted in the article 'To the 'Awakened." Can you tell me what 'Jewels' mean?"

J. P., Washington: — "I am much interested in the 'Practical Instructions' and 'To the 'Awakened."

D. K. D., N. Y.: — Referring to the call to those who have dedicated all they have to God, says: "I believe I have done so."

J. H. L., Pittsburgh: — "I, as one to answer the call 'To the 'Awakened,"

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send my name for consideration and approval, if the forces in their wisdom see worthy to accept me as one of the workers. My whole soul is in the cause. I shall try to fulfil every obligation to the best of my ability with the help of the unseen."

A. H. B., Neb.: — "Would like very much to hear from you in regard to the 'Call,' are they going to give out further instructions?"

L. B. H., Mich.: — "I have certainly entered into covenant with the Father and am determined to devote myself and all I have to his service, anxious only to know clearly his will." Has greater power of self control in all directions since following "Practical Instructions."

C. G. N., Cinn.: — "Called — but not ready kept ringing through my head. As I am only a beginner, and such a weak one, I suppose there is nothing I can do towards the movement except to go on and try to conquer myself first."

H. J. W., Mich.: — "I notice that you request correspondence with all who have dedicated their all to God, and are willing to be led by the guidance. I have been trying as best I could to develop spiritual consciousness and to follow the 'Practical Instructions.'"

L. V. L., Cal.: — "The Esoteric teachings are what I have longed for. I shall wait with simplicity. Am a close observer of all your 'Practical Instructions.' I shall be obedient in everything no matter where it takes me, nor what it takes from me. The time has arrived and I have taken the covenant with God, to be of use when the time comes. It is true I must devote much of my time to gain the needed knowledge, wisdom and understanding; and to clothe this temple (the body) with proper conditions to receive the wisest teachings. May God's power aid you is my earnest desire."

H. E. L., Chicago: — Alluding to the Esoteric Society, says: "I have daily thought of the instructions and helpful lessons which I was fortunate enough to receive from you during my short stay in Boston."

W. E., M. D., N. J.: — "I rejoice to hear of the progress you are making in the good work, and of the forth-coming good results which you anticipate. Our family all abstain from the use of flesh. When you have any opening that would be promotive of a higher life and usefulness on my part, I feel that you will let me know. I feel that the harvest season of a grand cycle is approaching if not here already, and much work for humanity is needed. I have read to my family the article 'To the 'Awakened" also your 'Practical Instructions.' I think it is indeed a call from the masters. But we read that many are called and few chosen; and I am questioning myself closely. I find I am not up to the standard; yet I do want above all things else to be instructed and guided in 'The path' and fitted for the service of humanity. I am not an entire stranger to the inner voice and am earnestly seeking to follow it. I think I can truly say that I have dedicated all I am, have, and hope to be, to the guidance of the One Spirit; and my prayer and determination is that my thoughts, feelings and aspirations shall be in accord with this Spirit. Yet I cannot say that I am free from every root of selfishness; and my psychic sense is not sufficiently developed to see the light of which you speak, Anger, ambition, envy, and passion I no longer fear. I think there must be something wrong about me or I would not be so absolutely poor as to be unable to contribute financially to this great undertaking. Nothing could be so agreeable to me as to be a member of such a community as hinted at in 'To the 'Awakened." But I have family ties, etc., I want to know more of the particulars of this grand movement, I am for it heart and soul."

N. W. D., Iowa: — "I believe I recognize all or nearly all of the mystic terms used in 'To the 'Awakened" as a part of my own experience. If I am worth your recognition you will have the evidence within yourself, and I rest my case for acceptance or rejection on that witness. I am truly yours for the good of the good and sincere."

J. B., Col.: — "This call finds a response within, and my desire is to be worthy the confidence of the masters."

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A. W., Texas: — "I write as one desiring to dedicate all to God and one whose intense desire is knowledge, that I may do God's work better."

Mrs. S. C. E., Cal.: — "Your appeal 'To the 'Awakened" profoundly stirs me; I hope I am one of those to whom you apply the term. I think you will know intuitively whether I am ready for the preliminary culture."

G. B. F., Mich.: — "After reading 'Practical Instructions' and 'To the 'Awakened" I feel to write you as one who has dedicated all I have and am to God, and as one who can say and feel that I am one of the 'awakened'! I am prepared to answer most of the conditions affirmatively. I do not know to what extent I might prove acceptable until tested. It will only be a realization of what I have seen and felt intuitively for years. I am at present free to come and go as may be best for any length of time."

W. L. B., M. D.: — "Your lectures have been studied with much profit; and I am striving for the understanding to make them more so. Whether I belong to the class who have made the dedication I am unable to say. I am trying to devote my whole self to my profession and that is a devotion to humanity which comes very near at least to a devotion to God."

Dr. G. L. S., Detroit: — "To the 'Awakened" seems to be addressed to me. The G. N. K. R announcement has struck the tone of my heart. I think I see the light, and am seeking for further light and the eternal truth. I shall follow the path. I feel the need of higher knowledge. I offer myself in obedience as an applicant for membership in the above named Association."

F. L., Cal.: — "I have covenanted all to God, am looking forward to an ideal social state. I have an earnest desire to be with those of a like Faith."

N. B. R., Ohio: — "Prompted by a desire for a better understanding of the tripple attributes Spirit, Force and Matter, I write in reply 'To the 'Awakened."

M. M. K., Ill.: — "I beg you will present my name to the G. N. K. R, I feel that I need assistance in the way of congenial friends. It is very easy for me to receive guidance when I am surrounded by proper influences; the least inharmony is very dangerous to me and causes me intense suffering. I desire a place to which I can fly and be at peace, to receive inspiration and muse upon the sublime purposes of the Deity. I hope yon will call upon me if you think I am capable of assisting in an exalted work."

M. A. S., Ill.: — "Feel sure I belong 'To the 'awakened;" and being very anxious to learn all that my mind is capable of, I write for information regarding the 'Secret Scientific Association.' O, how my heart is bidding God speed to the work you are doing. God bless you all."

A. J. F., Chicago: — "In answer to the call to the Occident, I humbly ask that the brotherhood may look with favor upon my application. Please instruct me in what is the Master's will."

M. H. P., Cal.: — "I am trying very hard to make myself a willing subject in the Master's hands; and hope I may be sufficiently awakened to hear his voice. I think I can be satisfied with the promise given, according to merit and eternal justice. I suppose the pamphlet will be all that is needed to guide all that will receive it."

Miss I. L., San Francisco: — "I have been reading 'To the 'Awakened:" I knew something unusual was coming. I have been so hungry, God bless you."

M. C. A., Idaho: — "My wife, daughter and myself are very desirous of joining in the work of ultimating and perpetuating the fundamental practical and theoretical verities of the religions of the world; and desire to join the association of people who are living the higher life, but we desire to live in a more congenial society than that in which we now live. I feel the importance of living the higher life, both for my own soul's good and that of those with whom I must come in contact. I have but little property, but what I have, I am willing to give for the common good"

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J. A. L., Chicago: — "I am trying to live out the instructions for making the highest goal of human attainment. I would like the Pamphlet for those who desire to become associated with you as workers. I am one of those who desire that privilege."

C. J. C., Col.: — "I am anxious to receive the Pamphlet. I desire to say to you personally that the many valuable lectures and articles published in THE ESOTERIC have had very benefical influence on me. They have awakened me from a sleep of many years. If there is any movement on foot to establish a society here, let me know?

The tissue of the world to be,
We weave in colors all our own;
And in the field of Destiny
We reap what we have sown."

UNITY OF DESIRE.

MANY have been uniting with us in the desire that God's will might be done in us, as perfectly as it is done by the Holy ones in heaven. This implies that you have dedicated your life without reserve to God, and desire more than all else, guidance from the Superior intelligence. Few realize how much there is involved in the use of "The Lord's prayer."

Do you not feel the need of a better condition of things on earth? Are you not willing to spend your life in that direction? If not, are you willing that God, the supreme will and controller of all things should lead you, and become the inner monitor to guide you? Are you afraid to give up your will to such a guidance? If you are, then you have no use for this prayer, unless there is a counteracting desire strong enough to overcome that fear. If there is such a desire active in you then continue trying to conquer that fear, by persistant dedication of all you are, have, or hope to be, to God, and refuse to heed that fear until it leaves you, for it will do so if you persist long enough.

The Wednesday evening sittings are for a special work for each individual in their own person. Each one is, or should be conscious of, first, what is needed by themselves, and if they are not, then let it be an hour of self-examination, consecration and desire (prayer) to have revealed to them what is necessary for them, keeping active the covenant of obedience to the word or direction received at that time.

Wherever there is a group sitting, we would advise them to keep the fact of their sitting secret to all but those who sit, and also the place of the meeting. It is also wise when you can, to frequently change the places for said purpose and if there are groups who cannot change their place of meeting and it is known that they sit every Wednesday eve, then change the evening and keep it sacred to the little company.

There is a powerful body of workers of black magic in our midst, that have sold their soul and body for power, who are watching this Esoteric Movement with jealous eyes, and who will do much evil to the unguarded and unprotected few if they know it, by insidiously getting control of the will of as many as possible and making them enemies in your midst to the work they have dedicated themselves to. Therefore, the greatest precaution will many times fail, and nothing but the most decided and persistent purpose can succeed. The promise is to the "Overcomer" to the one who has a well-defined purpose and an unyielding WILL to carry it out.

If you feel that there is an adverse will concentrated on you, the only successful way of overcoming it is, not to struggle against it, but to take

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it and use it. There is no will-power that does not belong to God, whose name is Yahveh, *i. e.*, the Will of all things that lives, therefore, when you feel that there are adversaries concentrating on you, hold your mentality very clear and pray, and inquire of God: "Why wilt Thou afflict me, I am Thine, let this Thy will help me to know and do Thy will, and the Master will give you power to take the adverse psychic force and use it for your own good.

You can trust the Supreme, therefore if you keep your mentality clear and your purpose ever before you, never allowing yourself to judge another but take all cases to be adjudged of evil to God, then "All things will work together for good" to you.

We desire to ask all our readers a very important question and you will see the sequence of it in the next issue viz. Are you ready to die and go to God and be judged by DIVINE JUSTICE? To stand before the Father of all life and ask that the just recompense be meeted out to you for all you have done.

Peace be unto you, H. E. B.

EDITORIAL NOTES.

EVERYTHING that promotes health and comfort is important, and especially so to those desirous of making higher attainments. We accordingly, call attention to the card of Bates & Co., who are furnishing a substitute for the old health destroying corsets, and other rational underwear.

WE have conceded almost our entire advertising space to the Esoteric College Report, and will refer our readers to the November issue for list of books, also for club premiums. This is a good time to interest your friends, and bring them into the circuit of esoteric thought and literature, and our book list will suggest many suitable holiday presents.

WE have just received from the bindery a fresh lot of Volume I, of THE ESOTERIC; in the matter of holiday presents it will be well to bear this in mind, as it makes a large and attractive book; its Table of Contents may be seen in Nov. issue. It is sent *post paid* on receipt of $2.00. In answer to inquiries, would say that all books in our list are sent *prepaid* on receipt of price. In this connection we will again mention "The Perfect Way," the advertisement of which will be found in this issue. On publishing this work we made a special price to subscribers of THE ESOTERIC, at $1.50. This still holds good and it is well to remind our subscribers of the fact at this time. And now that holiday presents are under consideration, we must mention Prof. Butler's "Seven Creative Principles," and offer our readers the special price of $1.25 on all orders mailed us prior to Jan. 1st. Please bear in mind that this latter offer is limited to that time. An abbreviated Table of its Contents will be found on the last page of THE ESOTERIC for October.

THE new department of "Occult Phenomena and Forces from a Scientific Standpoint" makes this a favorable time to enlist the attention of those of a scientific bias of mind. Religious thought, as a rule, has lacked breadth, and inclined to monotony. The great esoteric problem is, to achieve a lofty unity without sacrificing those varieties and differentiations of nature which are indispensable to the composite and perfect society. The human "Temple" of the future must have solid and enduring foundations whereon the exact sciences may be wedded to the moral and emotional impulses. As we broaden our lines of instruction, we naturally hope to extend our list of subscribers, and we repeat our request for the addresses of all persons likely to be interested or profited, by either the new or old features of THE ESOTERIC.

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SOME OCCULT PHENOMENA AND FORCES FROM THE SCIENTIFIC STANDPOINT.

BY VIDYA-NYAIKA.

More Acoustical Phenomena.

THE oscillating wire throws the air or the medium in which it is immersed, into a series of waves or pulses isochronous with its own motions, that is, there will be as many waves produced in the air per second as there are oscillations of the creating aggregate (wires, bells, tuning-forks, etc). If the oscillations of the sounding body have a rapidity of one complete to-and-fro motion per second, then the first wave given off will have travelled 1040 feet before the second waves commence; and the waves will therefore be that distance apart, and in the technical nomenclature of science the *wave length* is said to be 1040 feet. The wave-length is the distance between the phase of greatest condensation of any given wave, and the same phase of a preceding or succeeding wave. From the point of greatest condensation the air becomes rarer until at the half wave length the greatest rarefaction is reached, where it again becomes denser until the point of greatest compression is reached. The fact of this condensation and rarefaction is effectively shown by an experiment made in the "secret laboratory." It is known that a ray of light on passing from a medium of greater to one of less density, undergoes refraction, that is, it is bent from the straight line in which it would have travelled if no medium of different density had been interposed. This is true when the ray of light strikes the surface of greater density at an angle. By allowing a ray of light to enter your room in such a manner that it can fall upon a given spot upon the opposite wall, and then interposing a thick piece of glass at an angle to the ray or pencil of light, it will be observed that the ray is bent from its true course, and this is called refraction. A stick with one end under the water looks bent because of this property of the light, to undergo refraction on coming out of the water and entering the air — a medium of less density. If a ray of light be transmitted across a narrow hall-way, and the waves of sound from a deep-bass organ pipe be transmitted lengthwise through the hall, the spot of light upon the wall opposite will become a luminous streak or seem such, showing that it is dancing up and down by being alternately bent upward and downward. If the pipe be of a pitch less than 18 per second, the spot can be observed moving up and down, but if the

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pitch of the pipe be greater, the impression will remain upon the retina long enough to seem to be a streak of light. Put a coal of fire upon a rapidly revolving wheel, and the coal will look like a solid ring of light; by counting the revolution of the wheel per second, you will be able to determine the length of time the impression remains upon the retina, and you will also understand why the spot of light becomes a streak of light under the influence of the organ pipe, or lowest note of a horn. The reason is because the wave on passing the path of the ray presents successively alternate condensations and rarefactions of the atmosphere, and these cause the ray to be refracted from its straight path. This demonstrates for the first time in the history of science the fact of the existence of waves in the air during the transmission of sound. If the experiment is not fully understood it will be explained in detail to those making inquiry.

The existence of *waves* has been called in question by a class of pseudo-scientists ignoring the test of experiment; and if these experiments mentioned are not sufficient to convince the readers from their own standpoint we can give many others. Each wave thrown outwardly from the sounding body travels in the direction of a straight line, when the air through which it passes is of the same temperature. On striking against any object it produces a succession of impulses upon that object, with a frequency exactly the same as that of the pitch of the oscillating body giving off the sounds. The sound ray thus loses as much of its energy as is not reflected, and that which is not reflected is utilized in producing motion of the object against which it is propelled. The conditions which render the sympathetic motion possible, will be best understood by first considering a pendulum. Suspend a small object, say a silver dollar, from the end of a string about a foot long, and cause it to swing by blowing against it a puff of breath, being careful to time the puffs so as to exactly correspond with the natural time of the oscillation of the pendulum. By repetition, the pendulum can be caused to swing through a semicircle. Repeat the experiment and cause the puffs to strike the pendulum out of time, and you will observe that if the impulse comes too late it will meet the pendulum on its way back and thus neutralize the energy communicated to it from the first puff. The conception that the puffs must have the same frequency as the period of the oscillation of the pendulum, has arisen in the mind of the reader, and we ask that the concept be applied to the understanding of one of the most important phenomena connected with the new order of science, namely, sympathetic oscillations, and the phenomena they explain. It is difficult to experiment with tones of a high pitch, because of their frequency being too great to be observed with the unaided eye. But simple mechanical devices will assist the experimenter who desires to talk with God directly.

Open a piano (not an upright) and stand near and sound a note of a high pitch and then of a low pitch, and observe, that, the same tone is heard in the piano as was produced by the voice. Whistle and you will observe that the highest pitches (the shortest wires) respond. Go into a large hall or lecture room and practice producing different tones until you reach one which makes the whole room resonant and delightfully sonorous, and that, will be the pitch of that room — the one in which the most effective tones will be uttered by a good and natural speaker. Hold

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in your hand a box or a piece of paper and ask some one to produce different tones until you feel the paper vibrate in your hand. Place several violin strings in a state of uniform tension over a sounding board, and tuned in unison with each other, and go to the opposite end of the room and sound a pipe or a string having the same pitch as that of the three strings, and if another person listens closely, it will be observed that they oscillate sympathetically, from the effects of the pipe sounded in the opposite end of the room. Sometimes the sympathetic oscillations are too feeble to be heard, in that case a ray of light can be used to indicate their presence, but the apparatus is too complicated to be herein described. By varying the tension of the strings so as to increase or diminish their pitch, it will be learned that they will sympathetically respond only when they are in exact unison with the pitch of the reed, pipe or string giving off the original sounds; or in exact harmony. By unison is meant having the same frequency; and by harmony is meant having a frequency twice, thrice, or any whole number of times faster than the pitch of the fundamental tone. The effect becomes weaker the farther removed the harmony is from unison. This can be shown to the sight by a very simple experiment if the operator be sufficiently expert and exact. Place upon the surface of a large basin of water, a small metallic ball made hollow inside and aperture closed (in order that it may be light enough to float), and sound in its presence a pipe whose pitch can be gradually varied by prolonging or diminishing the length of the tube, and if you succeed in striking the same pitch as that of the ball, you will be rewarded by seeing the oscillations of the ball produce a series of concentric waves upon the surface of the water, outwardly propagated. If the ball be a small one its pitch will be high and it will be necessary to place the basin in such a manner that the lights and shadows of the room may fall upon it in different directions, in order that the waves may be rendered visible. There are numerous experiments capable of showing this phenomena, and you will readily devise them according to the apparatus at hand. When you succeed in producing the sympathetic oscillations of the ball, fix the pipe, horn, violin, or whatever you are using, so that it will again give forth the same pitch; and having increased or lightened the weight or size of the ball, try it again with the same pipe, and observe that the motions of the ball can be no longer produced; that is, the oscillations will not occur if the two pitches be not in unison. If you made the ball lighter you will have to raise the pitch of the pipe before the ball will again oscillate; and if you made the ball larger you will have to lower the pitch of the pipe before the sympathetic motions will occur.

This prepares us for the understanding of the function of the ears in hearing;—the more intricate mind processes connected therewith will be defered for the present. Across the end of the tube leading inward from the entrance of the ear, is placed a small membrane called the tympanum, or ear drum. The waves of sound striking across this membrane produces the physical changes thereon necessary for hearing. You must not try the followiug experiment if you are not a physician, for fear of injuring the delicate texture of the tympanum; but if you are in the hands of a careful aurist, ask him to touch very gently with a smooth round end of a pencil the drum of the ear, and you will notice that each touch produces the sensation of sound. Now it has been shown in the "secret" laboratory, that if by mechanical means, this touching of the ear drum takes place 32

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times per second, it will produce a sound of exactly the same pitch as that of the lower note of a piano, or of the corresponding pipe upon an organ. The waves of air thrown into rythmical motion by the wire or reed producing the sound, travels throughout the intervening distance and strikes against the drum of the ear with a frequency exactly the same as that of the instrument giving off the sound. The pulses are transmitted to the brain, and operate upon the consciousness according to the Laws, just as definite as those already described. The point the reader is asked to notice is the mechanical action of the waves upon the ear drum. A wire oscillating 512 times per second throws the air into waves that reach the drum of the ear 512 times per second (each wave being two and four-hundredths inches from the preceeding and succeeding wave) and the striking of these waves against the tympanum produce 512 oscillations of the membrane.

The point to be observed is that the origin of the force called sound is the rythmical isochronous oscillation of a coherent mass of matter in a state of tension or in a condition free to move, and that this oscillation can take place in the absence of any medium to be thrown into waves, and that these oscillations have properties and conditions independent of their effect upon the medium in which the mass is immersed. That the waves have the same pitch as those of the mass producing them, and that these waves are capable of producing sympathetic oscillations in all masses immersed in the same medium, having the same or a harmonic pitch of the fundamental pitch of the creating aggregate. That in case of the ear drum, the delicate tissue is susceptible to the pulses of varying pitches for two reasons: first, submultiple portions of the area of the drum respond, instead of the whole mass of tissue; second, the tension of the drum is varied with the sounds striking against the ear, higher pitches producing contractions of the muscles within the ear, and lower pitches, relaxation of the muscles. Listen to the low hum of a church organ, and ask some one to suddenly strike a glass goblet; or sound a high note upon a violin, and you will *feel* the contraction of the muscles made to accommodate the drum of the ear to the higher pitch. The cause of the force called sound, is the oscillation of the wire or reed; the way this force acts upon distant objects is through the intermediate action of the medium (air, water or gas), being thrown into synchronous pulses which expend their force upon some object against which they impinge, or which being in harmony or unison, are caused to vibrate sympathetically. We have seen one of the forces in three phases of its action—its *starting*, where energy of some kind is converted into oscillations; its *transmission*, where an intervening medium is thrown into waves of alternate condensation and rarefaction which travel outwardly from their source; and its method of action upon other objects by impingments and sympathetic oscillations.

If you properly study and understand these facts, a broad foundation will be laid for the study of the succeeding phenomena. It will be well to take a bit of rubber string and stretch it gently and observe the low bass note it produces, and then as you increase the tension observe the higher pitches produced.

Strike with different substances with different degrees of force upon all the various objects you think to be sonorous or resonant. Cause strings and wires to vibrate under different degrees of tension, and fix in your mind an empirical relation between pitch and frequency per second, and the amount of tension necessary to produce these pitches. Make various

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tones upon musical instruments and try to guess the pitch. Several marked tuning forks are very convenient. With a metal pan or dish observe the effect of different modes of suspension. He who is properly interested in learning the facts regarding these things will endeavor to see and feel for himself, and then, will think about them in every different light possible, and then devise new experiments to ascertain points not found in books. This is the only way to acquire concepts upon which to base a process of reasoning. Only by varied experiments personally witnessed can you master any scientific subject, for you will thus learn an accuracy and detail that cannot be acquired from books, and you will be in direct contact with the methods used by the Infinite Mind in his marvellous workings in the laboratory of Nature. It has been observed that nearly all those who have made great practical scientific attainments, have, sometime during their early life, had instruction from some man eminent in some department of research; this simply means that the pupil has been brought into personal intimacy with the direct workings of Nature, through the practical experiments of the teacher, and has been led to disregard text-book instruction and seek knowledge from the fountain head. One definite line of experiments thoroughly made and well understood, is worth more than all the books in the world. It leads the student to observe and think for himself, it educates his judgment, and places him in *rapport* with all physical knowledge; and when he has once mastered the elements of science by this method he will be led through meditation into a communion with the universal mind underlying all these phenomena. The concepts will enable you to interpret, explain, and apply whatever ideas you may obtain from the universal sensorium, or from communion with other intelligences.

PHENOMENA OF TRANSMISSION.

An echo is a well-known phenomenon produced by the reflection of sound rays against the side of a hill or the wall of a house. A reed or a pipe automatically sounded within the focus of a parallel mirror, will have the sound rays reflected outwardly in a somewhat definite direction; and if the rays are sent against a wall more than sixty feet distant, and at an angle, they will be reflected in such a manner that the angle of incidence will equal the angle of reflection. That is, the angle the ray makes with the wall on approaching it, will be the same angle made by the ray when it leaves the wall. Standing in the proper place in the line of the angle of reflection, it will be observed that the sound can be distinctly heard, but if you stand outside of that line it cannot be heard at all, or at least with difficulty. This hearing of the sound outside of the line or reflection is owing to a phenomenon which I have called the aberration of sound and will be explained under the head of light. When Sacharof made his balloon ascent and was one and a half miles high, he shouted downward towards the earth, with an ear trumpet, and heard the echo in 10 seconds (Phil. Mag. 1805). Allowing for the density of the air near the earth and its rarefaction at that height, the results show that the measurements were pretty accurately made.

If you roll a ball against a wall so that the direction of its approach be at right angles to the wall, it will rebound and roll back in the direction from which it started. If the ball approach the wall at an angle of ten degrees, it will leave the wall at the same angle, and in the opposite direction from that of its approach. The same is true of the air waves. The

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angle of reflection is always equal to the angle of incidence. It will be well for you to satisfy yourself of the truth of this statement. It is well known that a prism of glass will cause light to bend from a straight line if a ray be caused to pass through it. Light going from a medium of less, to one of a greater density, will bend from the straight line an amount which is called the "index of refraction." A sound ray striking a gas of greater density than the air is also bent from the straight line. This was shown in the "alchemopus" as follows. There were three rooms one above another; the lower room was filled with carbonic acid gas, the upper room with hot air, and the middle room with cold air. A tone produced in the upper room in the focus of a mirror and reflected downward through trap-doors which were suddenly opened (to prevent diffusion), was bent so much from the straight line that the rays failed to effect the vibratometer placed in the proper position, but which was affected when the different media were replaced by air of the same density. A large gas prism was made by covering a wire skeleton with a collodion film and filling it with a heavy gas. A sound ray on passing through is bent from the straight line, and the angle of that bend is a *measure of the pitch* of the sound, as was discovered on the alchemopus of the secret association. It is known that light, on passing through a prism, is bent from the straight line and the angle of that bend determines the pitch of the ray of light, — that is, its wave length or frequency per second. *The discovery that the same is true of sound is of very great significance.* It not only enables the physicist to determine the size of the object that is oscillating, but it makes possible the exact measurement and record of the vibrations of all sounding bodies. The vibratometer used in the alchemopus consists of a long cylinder filled with air through which the sound ray is transmitted, that is to be measured. Transverse to the tube, enter two smaller tubes parallel to each other and their mutual distance of separation an adjustable one. Through these tubes enter two rays of light and pass out on the opposite side of the larger tube, through two other tubes, and enter a photographer's camera in which a sensitive ribbon is revolving at a uniform rate of speed, by clock-work. The rays of light are refracted from the straight line by the differences in density of the air in the tube during the transmission of the sound through it; and these alternate bendings of the ray produce a travelling up and down of the spot of light upon the sensitive plate of the camera, and this photographs a line of light, with one rise and fall for every wave that passes the light tubes. By running the clock at a determined speed, and counting the number of variations in the photographed light line, the frequency of the vibrations of any sound note can quickly and accurately be determined. That sound consists of waves of rarefaction and condensation is very prettily shown in another measuring apparatus used in the same laboratory. And, inasmuch as there is at present a school of pretended scientists, called substantialists, who advocate that all forces are emanations of a rarefied or corpuscular character, it may be necessary to describe this instrument. Within a tube about 11 feet in diameter is placed a small box three inches in diameter, covered with a thin sheet of rubber, on the under and inner side of which is fastened a small conically shaped copper wire dipping into mercury, and electrical connections made in such a manner that the alternate condensations and refractions of the air, depress and elevate the sheet of rubber and immerse more and less the copper cone, and thus vary the resistance of the circuit. The varia-

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tion of the current is caused by the greater and lesser areas of the copper immersed in the mercury. Each sound wave in passing produces one elevation of the diaphragm and one depression, and each one of these produces one variation in the resistance of the transmitted electric current, and a record of these electrical variations is made by means known to every physicist. This vibratometer accurately measures the rapidity of the very highest sound notes, and certainly demonstrates that there is one condensation and rarefaction to every note of sound.

Other acoustic phenomena will be briefly described before entering the domain of the occult department of sound. Believe me, there are more mysteries in sounds than the world has yet dreamed of; and every combination of tones not only contains the slumbering possibilities of many new emotions, but of many hitherto unstudied mental and bodily effects. A thorough understanding of sound is necessary for the comprehension of what is to follow.

THE SPIRITUALITY OF MAN.

BY REV. WM. TUCKER, PH. D., D. D.

THE essential nature of man is Spiritual. In the phenomena presented in human experience, and recorded in human history, matter, life and mind are associates. This is a human trinity, but the forces are not co-equal and co-eternal. In this trinity Spirit is the superior and controlling personality. In man, material and vital phenomena depends upon and results from the presence and action of Spirit. This is cause, and they are the effects of the action of this cause.

We know matter by its properties, and Spirit by its attributes. The attributes of Spirit are unknown to consciousness directly, while the properties of matter impress the consciousness through the medium of the senses. The Spirit is the cause, the senses the instrument, and matter the condition of all our sensations. Sensation is a mental or spiritual, and not a natural and bodily state. It is a mental experience which results from the use of the organs of sense, as instruments of knowledge, under material conditions.

The attributes of Spirit are intellect, reason, conscience, emotion and will. These give us thought, knowledge, deduction, induction, inference, feeling and volition; and these forms of spiritual activity are cognized by consciousness. Thus we reach a knowledge of Spirit by our consciousness of its actions. It is an axiom in philosophy that all attributes must have their basis in some substance, every action must be performed by some agent, and every effect have some cause. This is an intution of the reason.

Spiritual attributes prove there is a spiritual substance, spiritual actions prove there is a spiritual agent, and spiritual effects prove there is a spiritual cause. Man manifests spiritual attributes, man performs spiritual actions, and man causes spiritual changes; and therefore, man is a spiritual being. This give us a philosophical and logical argument for the spirituality of man. Man is a spiritual entity, is created of spiritual substance and reveals spiritual powers.

The spiritual nature of man makes him a person and not a thing. It is the basis of the Ego, and separates and distinguishes him from all other

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beings, persons, and things. It is the ground of his personal indentity, personal experience, personal relations, personal responsibility, personal rights and privileges. Here we have the foundation of ethics, religion, and law. As spiritual and personal, he is a free son of God and can know, love, worship and obey his divine Father.

Man is spiritual, is a cause, a creator, and a providence. He is an empire within himself. He is a fountain of being, thought, emotion, volition, and action. He produces effects, causes changes, creates things, makes history, and organizes instituitions. He is a revelation of God, a teacher and a saviour of man.

Mt. Gilead, Ohio.

THE HEALING OF THE NATIONS.

SECOND SERIES.

AGAIN I feel *moved* to call attention to those books — so fittingly entitled "The Healing of the Nations" — which contain such wonderfully clear presentations of spiritual truth.

The "Second Series," was published eight years after the first (from which I quoted, in previous articles,) and is entirely distinct from it, in its contents. It seems strange that these rare productions should remain in such unmerited obscurity; but they were in advance of the age, and few could appreciate them, when first issued. However, I venture to predict that in the near future, they will be considered second to no literature of a similar class, and that after they are republished, (as I hope they soon will be), they will be translated into other languages.

The Buddhist, the Brahmin, the Parsee, the Mohammedan, the Jew, the Christian, and the lonely ones of earth who hunger for the truth, would find in these works, food for instruction, that would meet the sanction of the *inner witness for the truth, which is in every spirit.*

Surely, every reader of THE ESOTERIC will want to read them.

I append a few extracts from the "SECOND SERIES."

"Behold, this is the new dispensation — GOD'S LIGHT, THE COMFORTER OF MAN. He shall need no other wisdom save that which the light maketh manifest. It shall shine in him, and darkness shall flee away. Error shall cease and superstition be driven from the mind of man.

No outward forms or ceremonies shall bind him, for his light is within. With the light cometh understanding.

How very weak to deny the light, and still claim the understanding? Why deny a cause, yet in the very act, make use of its effect? There must be a just return unto Deity, for all thou receivest of Him.

Do thy duty, even as clearly impressed upon thee, when the light cometh. The light shall comfort the world. Light commenceth the work in the spirit of man. Love continueth it, and truth endeth it.

What folly for man, the rational child of God, to go out hunting for happiness, when it is all within him, even heaven.

All happiness derived from the outward things of earth, partake of their nature, change, and pass away. All happiness derived from God's presence, lasteth, for it partakes of his nature — eternal truth. Blessed are the naked in spirit, for they shall be clothed with holy garments.

Do not strive to hide thee, or to wear another's garments. Do not at-

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tempt to wear a mask, for God knoweth precisely what thou art, and if he thus knows, why lower thyself before him, in order to deceive man.

Be thou worthy to learn of him the simplicity of truth. Truth, as a strong stream, runneth through the mind of man, and if the mind be active, it will receive its share in the passing waters. If the mind be cloudy, the truths seem impure; but if the mind be clear, then does the stream deposit in its bed, bright, golden sands, and sparkling diamonds, which send out clear rays of light. If man learns not wisdom, it is simply because he hath more faith in himself than in God. True wisdom cannot be gained save through God's light, which shineth in man's spirit.

There is no pure light, but that which emanates from Deity.

All other light that ever has been, or ever can be, is reflected light, and in the reflecting surface, leaveth some of its rays. Thus, when men follow the teachings of a man, though he be high and holy, they do not receive as high, or as congenial instructions, as those inner promptings give, for the spirit which reflecteth God's light unto them, retaineth some little of its rays within itself.

Learn to act as becometh a son of God. As thou dost exercise the holy parts of thee, so do they grow. Thy stature, in God's presence, is just as large as are thy good deeds. Thou only knowest truly those things which thou hast done. Hast thou ever done one good act? Hast thou ever purely loved goodness? What is all this earth to thee? If owned by thee could thou stop its course? Or could it stop thine? Cast its cares from thee; be not bound by them. Perform thy duties as if thou wert their master. How cans't thou serve God while loaded down with earthly cares? How cans't thou receive his wisdom, or act in his love, when inwardly thou art full of dust?

Thou art in God's first school. The rudimental truths of creation are around thee. Learn them well. The whole universe teems with truth. But when thou dost become an animal, God loseth a son, and thou dost lose all worth having. The swine find in the earth their reward for laboring, and are well pleased. If the earth satisfy thee, thou art not far above them. There is a light within thee, brighter than a thousand outward suns. And is this light, animal in nature? Cans't thou produce or destroy it? Oh, man! thou knowest not thy power, nor yet thy weakness."

WM. A. ENGLISH, M. D.

ROADS TO IMMORTALITY.

RETROSPECTION.

THE roads to Immortality are shown according to authentical phenomena in Nature; whether they will suffice, the result will teach. We have, if not exhausted the matter, at least considered it from the point of view of such undeniable effects that whoever cares for conviction, can make observations and search by and in himself.

The methods given in the letters preceeding the one we deemed necessary to reprint, sufficed as guides to the most ancient nations, because they retained yet alive in themselves the consciousness of Immortality. But in our times, when sophistry or trifling with words has displaced nearly all interior consciousness, they are no more sufficient, and we meet in every society persons like Silbert, who desire to know, instead

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of merely believing. Therefore, let us review, with this intent, the main features of the examples and doctrines given, and sum up the results in the concisest form possible.

Silbert cannot believe; religion has died in him; even the love of life has lost its charm; he neither cognizes its origin nor its purpose. In this condition he enters the school of his friend who undertakes to awaken his spiritual life and to recuperate its dominion over the external.

The first spiritual experiences to which his attention is directed are the images of dreams. Here, we are with him, astonished, and cannot conceive how such every day experiences can become the pillars of the most important of doctrines, that of Immortality. But it is just therein that we should admire the love and care of the primal creative power that has placed the first proofs so close to us, and thereby, is unremittingly *inviting us into* the realm and school of spirit.

Dreams, they say, are illusions, and, therefore, no proofs of the truth of any doctrine. That dreams are illusive cannot be denied, but they are at the same time images, the existence of which no one can deny. Therefore, we can build upon them more safely than upon the usual arguments reasoned out in the schools, to fill our brain, but to leave our hearts untouched,

Dreams have no credit among the common philosophers, because they have no objectivity, or, according to the common usage of language, because the object dreamt of is not tangible. For instance: when a person is seen by us in a dream, he or she does not know of it, and from that it is inferred that such phenomena cannot be admitted as proofs. But, as the Spirit sees everything in its own light, in images created by itself, that objection loses all its substance; for we thereby perceive the independence of the spiritual agent which is able to create images out of itself.

I do not know whether I am speaking plain enough here, or if there are some shifts left the objector to resort to, in order to attack the first example of the recognition of a spiritual life; I hold the thing is as clear as the sun and, therefore, let everyone choose what he thinks best, summoning however those who declare the creations of dreams to be nothing, to name another force that works and creates with the same vividness, yea, that contains in itself all that constitutes life, as is the case with dreams.

The experience of dreams do not give us any positive teachings for the common uses of life, because they are not effects of our free will; they come and go without our interference and no one can say: to-night I will dream this or that; we are bound in this regard, and must allow those forces to act in ourselves as they please. But this takes nothing from the importance of this faculty, on the contrary, it shows us that it is beyond us and does not care for our apparent will.

The powers of the inner life are incessantly active, they need neither rest nor recreation, and if man is able to put himself in equilibrium with them at pleasure, and to see, hear, feel their imagery, then they become his servants, give him whatever he asks for, and ever assume the qualities of actuality and importance.

Dreams and conscious clairvoyance are the two ends of spiritual activity; and it is on them the doctrine of immortality in all religions is based. The writer of this book has started from this point of view, and

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has given, in all his examples, hints how to know one's self, in order to reach the desired goal.

Silbert, an obdurate skeptic, cannot be taught by any appeal to the inner consciousness; what he wants is to know, and not to believe blindly; therefore, with him, those means must be employed that touch his external organism from inside outward, and thereby place him in a path where he can be led to Knowledge, by experience, and through Knowledge to faith.

True, it sounds like contradiction, in saying that experience leads to faith! But if we consider Silbert's course, we see that even after a full realization he yet was compelled to "believe," because, in spite of all evidence, he could not put his experience into a satisfactory formula of Knowledge, and owing to the poverty of language, had to content himself with saying: "The powers I realize in myself are of a spiritual nature and of such a kind as not to admit any longer of doubt in their innermost union with my own self, and their everlasting existence, and impose on me an absolute faith."

The means employed to enable him to reach his goal are so simple that no one can believe in them without an effort, but he who is not afraid of pains-taking, and has perseverance, will realize how far man has gone astray from his spiritual self, and what he gains when he finally, to find and name himself, directs his thought to the innermost of his heart.

This *inner seeking* and naming, is the pivotal point of the instruction, which, after the shell of the outer-self is burst, is divided into several degrees, because man consists of many kinds of forces, but each of these degrees only presents a different phase of the inner-self in order to lift it to its highest dignity. We see the same method also applied with Caroline Rupert, not to the same extent indeed, because when Mohrland met her she had already had many inner experiences which were of essential advantage to her afterwards.

But I hear, in my mind, many objections being made to this method. "To become insane," they will say "is not progress on the way to Life. If it were we ought to wish to be born idiots to reach the goal the more speedily."

This objection seems to have some foundation, but it is in seeming only. Humanity has two poles opposite to each other. Man can live in the perfect light and reality wholly in accordance with the law of Spirit, but he can also think darkness to be his element and walk through his earthly existence in utter obduracy. On both poles he is perfect, in a certain sense, and forms a complete oneness in himself. Now, if an individual either by his free will, or compelled by uncommon experiences, violently breaks loose from those fetters of darkness and penetrates to the light, this cannot be done otherwise than by forcing all his nature out of joint, and thus enduring conditions, physical as well as mental, that the common psychologist cannot account for and, therefore, classes with disease.

Could we accompany physicians to their sick patients, we should observe many phenomena that have their origin merely in such transition from darkness to faith in a higher power, that cannot be healed otherwise than by bringing about the equilibrium between the soul and the body.

All violent procedure produces a vehement shock, and so does the forced transition from darkness to Truth. How gently, on the contrary, does the inner life awake in that Sailor, and in that Captain! How many child-like and devoted souls do we meet in common life who possess nothing

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but a quiet faith, and if examined more closely, realize their better life to its full extent! All things in Nature have their own laws and we must not be frightened if we meet uncommon phenomena.

Man has gone astray and must turn round to the right way. All that he has been gathering on the wrong road has united with his life, and cannot so easily be cast off or neutralized. Spiritual forces are unceasingly active without our will, forming words, thoughts, images that love, try or persecute us as is seen in our dreams. When we withdraw from a part of the influences of the external life, it may likely happen that the powers thus repressed present images and utter words apt to mislead us and put us in temporary discord with our own selves. Those who in such emergencies do not lose courage, and who perseveringly pursue their higher goal, will conquer these adverse forces, and finally hear words of Life as well as see images of Heaven.

It is through labyrinths that we seek the way of Life, and well is it with him who there finds a thread laid by some loving hand, to lead him out more safely; he walks with a quiet pace and overcomes all hardships by the very confidence that thread, laid for him, inspires.

There is a star of heaven to guide us out of the darkness, when our inner eye is awakened to life. Let him who sees that star follow it in good cheer, and not allow himself to be misled by the teachings of the day, that ascribe such apparitions to the blood, or even the weather. Man has a safe guide within himself who leads him through all the mists and fogs of life, that can be overcome only by ourselves.

Those allusions to Greek mythology give us a clear view of how all the forces of Nature interpenetrate and act through each other. We see, so to speak with our eyes, how God excludes no creature from his heaven, provided it takes but a little trouble to seek and recognize him. Our attention is called to the primal forces of the universe, none of which subsists of itself, — but in the idea of the observer, — since they are never separated in Nature. The earth is a primal force and eternal; so is Life, so is God who generatively stands above, holding and ruling all. When our body passes away, the Divine part that never separates neither from Life nor from the substance, will combine with other materials to lead us to Life Eternal.

The Substance, the Life, and the Divine or power of thought, as we realize it, are necessary for a complete life. We see by Mohrland's explanation how natural the universe is, and therefore have to do nothing but live up to the supreme law and to subordinate our body and Life to its perfect harmonies; then we are in heaven and ever draw new substance for eternal existence from the other two primal forces.

Man must possess himself wholly, this is the end of all doctrine, and it is to that end Mohrland aims to lead his disciple. Not in the heart or the brain only, but through his whole body must man learn to sense and realize himself, otherwise he dwarfs himself and becomes unfit for a perfect life.

Here the prejudices of men comes in, who ascribe more holiness to one part of the body than to another, whilst they daily experience that no member is useless and each of them is necessary to fulfil the design of the Creator.

Seek to preserve what you possess, and mind that wherever the Life manifests itself most plainly, there you are nearest to God; but be not par-

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tial with your faculties, and be satisfied that perfection must possess all of them.

In the lower tones of music the higher ones are contained; therefore, descend to the lowest apartments of your body, and remember that Christ also descended to hell to call to Life all the souls and forces.

Do not give rest to yourself before you have formed in every part of your organism a lens through which you can look into Eternity; and do not allow yourself to be misled by the world's appealing only to your brain, and seeking to cram it with all imaginable knowledge until there is danger it will sever itself from you and withdraw from your consciousness. Remain steadfast and hold yourself entire, otherwise you will be a crucified one, of those whose bones having been broken, may not therefore be taken down.

Confide in time and utilize the moment! This rule is plainly implied in the example of Silbert; for years are required for man to mature to the point where he discovers the kernel of his life and can use it as his guide.

Many will say that this method is not applicable because it requires a retirement from the world and even from one's business. Those who can gain their inner Life in the world and together with the exercise of their profession need not withdraw from it; but those who, in spite of their desire and effort remain in darkness, must remove from the hindrances that are in their way lest they lose their future and their own selves.

But, fortunately, few earthly conditions are liable to defeat the development of our new life; therefore, let us perform the duties of our profession perfectly, give our fellow-men an example of faithfulness and love, and regard all we are doing, as done in God.

Those positions in which our ambition, sagacity, or rather cunning, are relied upon, are the most difficult to combine with the aspiration for spiritual truth, because they usually fill a man entirely, raise his qualities to idols before which he stands dazzled, and to which he gives exclusive homage.

But occupations that can be attended to with an earnest diligence and thoughtfulness, with quiet reflection and understanding, far from being a hindrance are beneficial, because they prevent a violent revolution of our nature and draw everything into the still circle of our patience and forbearance.

Therefore, let no one be frightened by this example, but let each seek by his own road the good presented in this doctrine. The inner and the outer life are always in the most exact correspondence. A delicate body will never aspire for the tasks of Hercules, and a giant will not play with violets, but with beams and rocks. So it is in the realm of thought; ideas conform themselves to their generators and change their form when passing from one individual to another.

The purpose of life is to seek the Spirit in yourself, then you are safe. But seek your own spirit, no other. Here lies the main evil of men; they incline to imitate and accommodate themselves to others and never properly consider their own selves. Another man's soul will never be mine; it only can guide me by its light to find the way to my own inner temple; but as I cannot set another man's arm in the place of my own and use it, so I cannot embody another man's mental faculties in my person. We can attune a number of tumblers by filling them with water so as to give an harmonious accord; but pour the water into other tumblers and you

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have neither a harmony nor any of the former tones left. From your own self has to come whatever you desire; rid yourself of all things foreign to your nature, seek your own self, never seek another man's; so only will you be enabled to attain to the infallible life.

The harmonies of tones and forms are based on undeviable laws and therefore cannot deceive one; as plain to you must become the harmony of life which is based on laws no less undeviable than the former, and that carries infallibility in itself.

Infallibility is our aim; all men from the lowly laborer to the most eminent scholar aspire to it, each wants to understand his business thoroughly. Many succeed, some partly fail; but the desire is in human nature. Well then, seek infallibility also where the Life is at stake, where the prize is comprehensible and will come to you in ever new beauty.

Do not confound your life with its glittering appearance! What should you say of a mathematician who would find his delight in geometrical figures, but not mind the logical necessity and truth expressed in them? Should you not call him a fool? Well quite as foolish it is, to revel in the sensations of life, but not seek its laws and find in them your highest, your true satisfaction.

Wherever we see infallible truth, we should thank God who has given us the faculty of cognizing it. Not the truth is it that should make us happy, but the capacity of receiving it, by which we can rise into the infallible law, and immortality.

God is the Eternal Truth! He has given us of his Light, that we should part with darkness and live in his resplendence.

God is everywhere, Truth is everywhere, and man is created to know God and Truth. This principle let us believe in; let us unite with the Eternal Omnipotence that we may thrive under Its shelter and enter into Immortality.

HYGIENIC HINTS.

BY WM. A. ENGLISH, M. D.

Number Three. (The Selection of Food.)

It is certain that unless we supply such articles of food as contain the elements needed to build up the tissues and organs, and replenish the waste occasioned by the various activities of the human body, this body will soon become unfitted to perform its daily functions.

The following suggestions may be useful to those who are interested in this subject, at least, by way of stimulating further investigation: "Prove all things."

The principal requisites of perfect food, (after being assured that it is outwardly pure and clean) are as follows:—

First: It should be agreeable to the sense of smell.

Second: It should be decidedly palatable.

Third: It should be (according to our reason and experience), nutritious and digestible, and in such condition as to admit of thorough mastication and insalivation.

Fourth: There should be sufficient variety, at different meals, and change, at different seasons, to meet the varying demands of the system.

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Fifth: It should be as fresh as possible; (but this will be further explained.)

Sixth: As a general rule, simples are preferable: but in case of compounds, no ingredient entering into the preparation should be such as would be unwholesome if eaten separately.

Seventh: No stage of the processes of securing our food, or preparing it for market, or for cooking, should be repulsive to our feelings, or to the sensibilities of our spiritual natures.

Let us now consider the above points more in detail.

First: The nose, from its position directly over the mouth, is a useful sentinel, always on guard to detect the aroma of every substance that comes near; and we should heed its warnings, implicitly, and allow nothing to enter the mouth that is repulsive to the sense of smell; yet this sense, like all the others, should be guided by reason, for it is not always wise to eat every article that "smells good." If the aroma is not masked by compounding or high seasoning, this agreeable smell simply testifies that the food elements are in harmony with elements previously assimilated, and by eating or drinking unwholesome articles, like tobacco and alcoholic drinks, we may finally acquire a liking for their aroma.

The animals naturally obey the sense of smell, and never partake of anything repugnant to it. We could learn some lessons from animals, if we were sufficiently teachable.

Second: Food that is not palatable is never perfectly assimilated, for the digestive fluids and nerve forces do not respond as fully to an unpalatable morsel.

There are idiosyncrasies of taste belonging to certain persons, these should be duly respected, and generally are of pre-natal origin.

Third: While considering the nutritious value of food, a practice which has grown out of the ignorance of the masses in regard to the essentials of proper food, must not be overlooked. I allude to the separation and exclusion of a large portion of the valuable elements of the grain, in the manufacture of superfine flour, which is so impoverished by this suicidal process, as to be unfit for the general use of those who eat to live, rather than to conform to foolish or fashionable customs.

It is found that even a dog will starve when confined exclusively to the food products of superfine flour; and chemistry solves the problem for us, by proving that the better part of the elements that build up our tissues, are not to be found in such flour. Grains in their natural condition, boiled whole, cracked, or ground into meal, so as to retain all these elements, form a highly nutritious class of foods, and, together with the leguminous seeds, (peas, beans, lentils, etc.) and nuts, comprise our *most nutritive foods.* Each individual seed, kernel, or nut contains a germ of life, capable, under favorable conditions, of developing to such an extent as to reproduce its species.

It would seem a very natural inference that food containing so much of the life-principle must be superior, in dietetic value, to food taken from the carcass or tissues of an animal, from which not only the life-blood but the life-principle itself — the organizing force — has departed.

The various classes of seeds above mentioned, with fresh vegetables in their season, and fruits to supply the necessary fluid elements, combined with aromas and flavors of such wonderful delicacy and variety, together with milk, butter, cheese, (and possibly eggs), form a dietary fit for a

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king, or for an American citizen; each one of whom should be a true king.

But the question of the digestibility of food cannot be reduced to cast-iron rules, owing to different conditions arising from previous habits, environments, etc., and, though vegetarianism is undoubtedly the ideal dietary, it would be very unwise to counsel all people to adopt it at once; for, by ages of flesh eating, the digestive organs become so accustomed to it, that, with most people, its sudden disuse, would be attended with considerable physical discomfort.

It would be folly to ignore any individual's experience, as to what agrees or disagrees, in the line of food; so, each one must, in a large measure, be his or her own judge, yet we should endeavor to *perfect our ideals;* and our appetites and desires will gradually conform to them. *

Fourth: A monotonous diet is not adapted to the proper development of the race, or the individual.

Our physical and mental activities are so varied; our temperaments so dissimilar; our pre-natal proclivities, and our environments and habits so very unlike, that the necessity for variety at meals, and change from time to time, is sufficiently apparent.

Fifth: All organic material used as food, tends to decay, after reaching its highest stage of perfection, and should be eaten when most highly endowed with the life-principle.

This applies with especial force to garden vegetables which, not being matured, rapidly wither, and become stale and unwholesome. All kinds of flour and meal should be eaten as soon as possible after being ground, as it is then constantly parting with its finer life-elements. All food tends to deteriorate rapidly, after cooking; and, if allowed to remain long uncovered, absorbs atmospheric germs which are disease-producing.

The more moist the food is, the more danger there will be. Milk, water, and all fluids, cooked or uncooked, rapidly absorb injurious gases and microscopic germs from the atmosphere, if allowed to remain uncovered or unsealed; more especially in warm weather. Nuts and some kinds of fruits, though they will keep a long time, should never be eaten after their flavor becomes impaired.

Sixth: Food that is compounded of different articles, and highly seasoned, should be regarded with suspicion, especially if meat is a leading ingredient; for it is customary with those who prepare these compounds for sale, to use a very poor article of flesh, and mask the inferiority by plenty of salt, pepper, and other condiments.

Those abominations of modern cookery — pies, cakes, and puddings — which are made for gustatory pleasure, regardless of consequences, and often contain some of that delectable substance called *lard*, might, with propriety be given to that class of animal scavengers from which the lard is obtained: they are not fit to enter the human stomach — (unless belonging to some one closely allied — *psychically* —to the animal referred to.)

No ingredient that is not first-class, should ever enter into any dietetic compound, and *simple* food is usually preferable.

Seventh: As the occupation of gathering and preparing grains, nuts and fruits for the table is pleasurable, and not in any sense repulsive to our higher sensibilities, and as these kinds of food contain all the neces-

* Some remarks on cooking and breadmaking, though naturally coming under this head, will be reserved for a future article.

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sary elements of nutrition, why does man continue the practice of slaughtering innocent animals, (which may have been the pets of his family,) and devouring their dead bodies? This practice, unless one has become hardened by it, cannot be engaged in without experiencing a severe shock to the higher nature.

Think of a little child witnessing the slaughter of its own pet lamb. The sight might cause such a shock to the nervous system of a sensitive child, as to result in death. Of course, some of the horrors connected with the killing of animals for food, may be obviated by certain wise provisions, but can such a practice be really in harmony with the higher development of the race?

(While writing this article, my friend and neighbor, Prof. B., called at the door and wished me to look at something which he had in a basket. He removed the covering and exhibited the lungs and liver of a sheep, having just procured them from one of our meat markets. The lungs were badly tuberculosed and discolored, and the liver showed plenty of tubercles extending far within its tissues.

The carcass from which these diseased organs were taken, has probably, ere this, been devoured by our meat-loving townsmen. *)

A few questions in relation to flesh-eating will be considered in future.

[To be continued.]

*Since the above was written, a friend has kindly sent me "*The Perfect Way in Diet*," by Dr. Kingsford, a physician of the faculty of Paris. Though it does not treat the subject Esoterically, I judge, from a cursory examination, that it contains a fund of very valuable information on diet. (The book can be had of The Esoteric Pub. Co. Price 75 cents.)

BEAR THY BURDENS ALONE.

Bear thy burdens alone; it will strengthen thy soul,
While the waves of adversity over thee roll; —
To know thou canst struggle and conquer alone,
And the powers of darkness about thee dethrone.

In Gethsemane's garden prayed Jesus, alone,
Who knew what it was to have loved ones disown: —
In the lone hour of midnight, when all were asleep,
Soul-burdened with sadness, he went there to weep.

In the hours of our sorrow, we yearn for some breast
Where the weary-worn head in reliance may rest;
And oft shrink from the burdens we know we should bear,
While the weight we are wishing some strong arm might share.

But the voice of the Angel sounds—"*stand* thou *alone!*
And thus stem the dark tide by a force of thine own;
So thy strength shall increase, and thou stature attain,
Till thine own full measure shall count to thy gain.

Each soul must needs pass through its deep waters alone;
As all who've attained to true freedom have known
Some struggles and conflicts; some anguish, and night,
Ere the glad sun of righteousness dawned on their sight.

Bear thy burdens alone; and shrink not with fear,
When the days of thy darkness and trial are near.
Bear thy burdens alone; and thy feet shall stand fast
On the mountains of peace, when the trials are past.

Esther M. Winslow.

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PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

"ALL Life is precious" say the Hindoo philosophers. Yes, life is good,—thought-life is better than animal, all life has sensation, or in other words, all sensation arises in life. Sensation is the beginning and cause of thought. The flesh was builded up by the processes of life; properly, flesh is thought-crystallization, therefore, the body, and the blood-life that animates it, are the *elements* of thought. All elements originated in spirit but have descended into primates for individualization, and the process of accomplishing this is, refinement through generation, and re-generation; and as life gets more refined, the ability to think higher and more perfect thoughts increase, and as they increase, the perceptions of new truth come as naturally as breathing, and those perceptions, when sufficiently fine, will begin to perceive the source of its origin; but this can be caused to come as soon as a small amount of the life is thus refined, by following practical methods, without which they would be bound in service to the body for a long time; and without a knowledge of what you are trying to attain, and an effort to be conscious of what you have attained, you might remain ignorant of what powers you possess for a long time; and through disbelief, many who have possessed this quality have lived many years and died not knowing anything of it.

It is with that higher faculty as it is with hearing; the clock that has stood for a long time in the same room with us, we do not hear it tick, unless we try, and sometimes then we do not until we try many times, just so it is with this higher faculty. The only indications many have is, when in quiet, weird and unaccountable thoughts run through the mind, and when trying to enjoy the giddy laugh or the social gossip, in place of its giving pleasure, it produces sadness. Sometimes we may be able to enter the excitement for the time, but when we retire into silence, then, oh, what a heavy heart! And you query why it is. What have I done to produce this? We had a good time, now why this reaction? Perhaps all goes well so far as we know, only we feel so sad. This is because the soul has a consciousness of ill-spent time, and of having had associations that forged a new link in the chain that bound it in the earth-conditions: another thread that weaves the dark veil that shuts out the light of heaven.

It is an easy matter to live a highly spiritual life, but very difficult to live half way; that is, if a person dedicates himself to the guidance, and follows it carefully, never doing anything that the inner monitor disapproves of; then the guidance will become certain; but if you disobey once, then you will bring conditions around you of great uncertainty and anxiety, and when you allow anxiety to perplex, then you cannot hear or perceive the voice that speaks in the soul. If you have really decided to follow the guidance, then you cannot worry or be anxious for anything. If you are wholly trusting the guide, how can you be anxious about how or what is being done. Do you not believe that superior wisdom will control all things for the best, if you are obedient? Try, and you will find that the spirit is more faithful than any man, and that the same spirit that speaks in your soul also speaks in others, and controls all the affairs of human life, so that no one can do anything really against you in any way. Honesty of purpose on your part, and a heart free from

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anger, hate, or any passion, will enable you to be more conscious of the Spirit than the personality, and to recognize the fact that we are not dealing with men, but with Spirit; even when men are the instrument, that of its self will so affect their acts that they cannot have a desire to do you a wrong, for that will be a constant appeal to all that is high and noble within them. But if we descend into their external plain of action and thought, they will perceive that we really are not one of them, and will recognize our superiority, and be very cautious, but all the time be watching their chance to deceive or entangle us in evil. Therefore, it is very unwise for any one to attempt to follow the spiritual guidance unless they intend to follow wholly.

But this has no reference to the good effects upon all, in all spheres of life, to live a life of chastity: — a conservation of the sex-life will make all persons stronger and wiser in any and all courses of life. But we now speak to those who are seeking the HIGHEST goal of human attainment, for there can be nothing higher than for a person to come into conscious unity with the source of all knowledge, wisdom and power.

All persons, even the lowest of them, respect those who honor and respect their own proper sphere of life, and as soon as one of a superior nature attempts to descend to their level, they in their inner self despise him. All Nature unites to make us truly live what we truly are and, on the other hand, all appears to conspire to prevent us living our real self, but that is only apparent, it is not real, for if we are superior we should possess superior powers, and we could neither have nor have use for those powers, unless there is a struggle in which they are needed, and by need and use alone are they produced. The struggle with the lower forces are made a necessity, because of the use they serve in evolutionary development. We see the animals fight each other until it is decided which is the strongest, then the one that is conquered becomes willingly submissive. So will all Nature become submissive to your will when you have once conquered it, and to do this you do not have to extend the combat beyond your own person, for in you is all the adversaries that you will ever meet outside; and when you have thoroughly conquered them in yourself, then, when you meet them personified outside of you, they will realize that they have been vanquished and will gladly serve you. But to fear the conflict and yield to their habits and customs in order to secure their favor, will always bring tenfold more difficulties than it would to go steadily forward in the way of your own higher guidance; it will surely command and obtain their respect in the end if you do so.

Few persons realize the pernicious effects of many words. Our words are composed of the finest elements of our life, and soon exhaust it and leave us a prey to the passions which at once become excited; for that is Nature's method of renewing the life, and if our life is thus wasted, it will intensify the desire for sensational pleasure. Again, the clatter of words gives the dominancy to the brain and benumbs the finer sensibilities, so that we cannot hear the voice of the Spirit that speaks to the soul; and this is not the worst part of it, for our words are our children, conceived and born of our life, of the same elements, only more sublimated than our physical children; and the more highly refined our natures are the more life and energy is there in every word spoken; and every word will go where it is sent, and often will return to us with renewed strength, derived from other persons, into whose minds they have entered and partaken

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of the substance of their natures so that when they return they will have grown large and strong in the passive fertile soil of human life; but they are true to the law of growth in all things, therefore, they will only increase or unfold their original qualities, but the baser part of their nature will grow most rapid. How often have we been vexed with some one, and spoken an evil word, which for a time would be forgotten, but suddenly it is recalled and, it then remains with us, and torments us for a long time. Such thoughts frequently return to us and enter into our very structure and cause disease and sometimes death.

The old adage is true; "A still tongue keeps a wise head." If any of you are so fortunate as to see one of the Great and Good ones' of the Sages, you will never forget what you see expressed in the face. Such a calm peace, such fixedness of purpose, and such a silence of voice, their attention unmovably fixed on the Infinite; that you would realize the truth of their real life, — that nothing could disturb that calm for one instant. Were you to live in the same house with one of earth's greatest masters, there would be days pass without a word being spoken; they know that words are things, and that to speak one idle word is a sin against their own soul.

If this be true, how about the society customs? Can you live this life and conform to its rules? Can you spend an evening in gossip and return to your homes and lie down in peace of Soul? Can you, who are carefully following the guidance, go out to "Tea" and spend your time in useless talk, without loosing the conscious presence of the guiding intelligence? You must answer, none other can! True are the words recorded of Jesus: "Straight is the gate and narrow is the way that leadeth to LIFE and few there be that find it." As long as the associations and present habits of the people have power to attract you, you are not on that "Narrow Way," neither are you ready to start even toward it.

We ask you dear friends, to make the law of USE, your subject for meditation for the next month. Consider this thought: God created all things, and the mind from which all intelligence came must be too wise to play or trifle with creative forces. There must be a *Use* in the existence of everything that is, and is not that creative mind too wise to be deceived by the things He created? Is it posssible for anything to act contrary to that Supreme intent? Is not the capacity in this Creative Mind, to keep and hold all things under surveillance to the purpose for which they were made? If not, then there is no "Omnipotent!" Can we know the use in the Divine Economy, of all that we see or have to do with? If we are to be the sons of God, are we not to be like our Father? Like him in habit of thought, will and desire? Cannot the son be like the father? Should we not rather ask: "Can the son be unlike the father?" unless he be a deformity of Nature. Then will not our capacity grow and expand as we seek the law of use, in harmony with the Creative Mind. If then the law of use, is the prime factor, or if "Use determines all qualities, whether good or evil," because all things are serving the purpose for which they were made, then it becomes evident the ONLY thing that we really need is, WISDOM to guide our knowledge into the broadest and most important sphere of USEFULNESS to the world, of which we form a part, — upon the greater stage of animate life on which we are actors: yea, rather in the great WORKSHOP where God is preparing the material out of which to build his "Temple;" — "The House of God," that is to stand through another

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Cycle: through which God will become the light of the world, wherein is to be stored the knowledge of all the ages that have passed; the Gold of all the GOOD that earth has produced; the ripe fruit of all the labor performed by all the laborers in this world of service. To be partakers of all this riches you have a careful work to do to prepare yourself so that you will be wise, honest, and faithful in the use of that riches—to make it a blessing to all of God's children. This is coming into your inheritance as a "Son of God:"—"An heir of all things." The time has come when this riches is offered to those who are ready to receive and use without selfishness. Many are ready: are you ready? It is not the writer of these lines that asks the question: but, the Spirit within your own soul asks you: "Are you ready?" What are you doing to get ready? Are you asleep, dreaming that God is going to do all, and that there is nothing for you to do? If so then, AWAKE from that drugged condition which the sex passion has thrown you into, before it is too late. Arise and cast out of your "Temple," (your body) "The old Serpent, the Devil and Satan," and cleanse the tabernacle, and make it the house of God. Allow it no longer to be a "Den of thieves," which, as fast as God, the creator, produces in and through its instrumentality, new germ-life, that really is the pure GOLD of Life, these evil, sensuous passions steals from you, either by controlling your will, deceiving your intellect, or taking advantage of you in the sleep of night when you are helpless; these are the thieves that the Christ-spirit "will drive out with a scourge of small cords." Then arise in the power of that Spirit and conquer these thieves, that the scourge may cease, and you find peace.

We said in the beginning of this article, that there are methods by which you may become conscious of your real state of development and call into activity the small amount of Life that is perfected. These methods are not beyond your reach, but they will spring into activity as soon as they have an opportunity; the trouble is with nearly all, they keep up such a clatter of words that they never have any opportunity to hear or perceive the powers that are active within them. If you will only retire within yourself and quietly muse on these things, then you will know what all this means. There is scarcely one who has not enough development to enable him to receive much instructions from that interior guide, that will give the assurance that you are ready to enter the path; but there are only the few who have through suffering and scourging, been prepared to abandon the evils of this Age of Carnal generation, and enter the narrow path where all their enjoyment comes from the spiritual consciousness. Are you or could you be satisfied with the Spirit as your ONLY association and enjoyment? If so, you are ready to enter the path and be guided by the Spirit, for as soon as any choose the Life of the Spirit, in preference to that of Sense, then the Spirit will begin to make itself known to you. But the words of Jesus still rings loud and clear "Choose ye this day whom you will serve, if God (Spirit) serve him, if Baal (the image of flesh) serve him; ye CANNOT serve two masters."

The religion of the twentieth century is now taking form. If you wish to be one of the Royal Family, now is the time to make your choice; all that is needed is to give the soul opportunity to speak, and it will soon inform you whether you are ready to decide in favor of a life of Spirit, or of one of flesh. Sight, hearing, and touch, are of the physical senses. Could you be satisfied without the gratification of these senses in earthly

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association? And if it is the way of the Spirit, are you ready to live alone with God? If you are, then you will meet those whose life is all in the Spirit, whose whole desire is to serve the will of God, and whose time is wholly occupied in serving struggling souls who are seeking the light of heaven; and as they are in the light, their greatest happiness will be to lead you into the path, and open to you the mystic gate that leads to the Sacred Temple. But remember, that none but the pure in heart shall see God. Do not think that as soon as you decide in the intellect, that all these things will come: No! No! You must be tried for a long time, and when your whole nature desires this condition of life, then it will come. You must prove yourself faithful to the guidance, then, "Thine eyes shall behold thy teachers" and your heart will be glad with a joy unearthly.

Peace be unto you, H. E. B.

AN INCA'S VIEWS OF SUN WORSHIP.

It is related that about A. D. 1440, at a great religious council held in Peru, an Inca rose before the assembled sun-worshipping multitude and said:—

"Many tell us that the Sun made all things. But he who makes must remain with what he makes; now many things happen when the Sun is absent, therefore, he cannot make all things. It is doubtful if he is alive, since he never seems tired. If he were living he would grow weary, as we do; were he free he would sometimes go elsewhere. He is like an animal in harness, who has to go where he is driven, like an arrow which must go where it is sent by the archer. Therefore he, our Father and Mother, the Sun, must have another Master greater than himself, who compels him to go his daily round without peace or rest."

A name was, therefore, invented for this Supreme Power, and a temple built for his worship near Callao, in which were no images nor sacrifices.

In like manner, led by the same profound religious instinct, the King of Lescuco, in Mexico, because tired of the idols of his kingdom, having prayed to them in vain for a son. "What are they," he cried, "but dumb stones, without sense or power! They could not have made this beautiful world; the sun, moon and stars; the waters and trees; and all the countless creatures which inhabit the world. There must be some invisible and unknown God, the Creator of all things, He alone can console me in my sorrow and take away my affliction." Therefore, he erected a Temple nine stories high, which he dedicated to the Unknown God, the Cause of Causes. He seems to have repeated, without knowing it, the argument of Paul at Athens. *Ten Great Religions.*

According to Socrates, in the beautiful dialogue of Phædo, the soul is the ego, the mind which thinks, loves, and acts, and when death comes, it is not the mind which dies but the body. At the close of this dialogue, one of the disciples of Socrates asks him what he wishes them to do with him after his death. He smiles and says: "Anything you please, if you can catch me."

"I confess I am much disposed to assert the existence of immaterial natures in the world, and to place my own soul in the class of these beings. It will hereafter, I know not where, or when, yet be proved that the human soul stands even in this life in indissoluble connection with all immaterial natures in the spirit world, that it reciprocally acts upon these and receives impressions from them."

Imanuel Kant.

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THE SECOND COMING OF CHRISTIANITY, OR

The Religion of the Future.

BY IMOGENE C. FALES.

RELIGION is the relation and obligation of man to God and his fellow-man. This involves the relation of spirit to matter, and of ethics to sociology.

Sociology is that branch of philosophy which treats of the science, or laws of social relations.

The laws of social relations are, the application of the ethics of Christianity to daily life.

The religion of the future is rapidly becoming the religion of the present. A New Age is in process of development. It carries with it elements, which up to the present time have only existed as rudimentary forces. These elements when brought out and fully developed, will act with such transforming power upon their environment, as to effectually separate the New civilization from that of the Old.

This conversion of what are now mere tendencies, into actual, positive forces, may be regarded in the light of a creative process, since new forms of action have been brought into play — which up to a given period, were not in existence. For creation only implies such a transformation of pre-existing elements, as that they appear in new forms, powers and principles. "All social phenomena, and all the phenomena of life are dependent on the laws of life, and can be understood only when the laws of life are understood." It is therefore of the first importance that the laws under which development occurs, should be studied with special reference to the great and decisive changes taking place in the social world to-day.

Successive changes are the means of permanence and growth; they are steps in the ladder of life from one set of conditions to another. The material universe with its planetary and sidereal systems, and all thereunto belonging, has passed through *various* stages of growth. That which now is solid, was once gaseous — and gaseous elements undoubtedly evolved from centers of energy — or force. For chemistry shows us, that matter has three known forms — solid, liquid, and gaseous, — and that one is reducible into the other; that matter is made up of molecules, that molecules are the smallest divisible particles of matter, with which chemistry has to deal; that molecules are composed of atoms, and that these atoms are indivisible, elemental substances. They are germ cells of energy — whence growth proceeds. In the last analysis — matter is known to us simply as a mode of force, and force as matter unexpressed in form. The law of correlated forces, whereby heat, light, sound, electricity, may be transmuted into motion, and into each other, when the cessation of energy in any one given direction involves its reappearance in another, demands that we should seek in other forces than those of atoms — or germ cells of energy — the equivalent for the stupendous glories of universal life.

This can only be found in a Universe of Spiritual forces, which antidated and outworked themselves in material forms. The correlative of the universe of matter, is the Thought of God. This is the unknown Force which endlessly persists, and manifests itself through ever-varying

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and multitudinous forms of life. Thought is the all creative power; matter and motion are its equivalents and expressions. Motion is the activity of Divine thought: — matter is the substance of Divine being. The two, matter and thought — are so related that in essence they are one — matter being the energy of thought externalized into form.

The transformation of spiritual elements into molecular motion — through the power of thought — was the beginning of matter; — a change from an organically *higher* state to *lower conditions.*

Matter being derived from Spiritual energy, and this energy being derived from the Infinite One, — it follows that the Divine Life of God *is in nature*, that matter and spirit are two expressions of one substance — that the spiritual and material are indissolubly connected, and stand to one another, as cause and effect, that because of this relation there is necessarily action and inter-action between the spiritual universe and the material universe — that all growth is the *result* of this inter-action, and that the final outcome must be to reproduce in the earthly, or created the characteristics of the heavenly. There can be no place in the whole economy of nature where the creative forces of spiritual life are not in active correspondence with material life. Just as in the individual. spirit and matter are two expressions of the same force — the coarser and more ponderable physical organism being distinguished from its permeating spiritual elements, because of their greater refinement and power; one subject to the law of disintegration and death, the other, indestructible, — persisting through all changes, — and yet so related to the body that every thought, feeling, and act of will, have their mechanical equivalent and expression; — so a similar correspondence exists between the worlds of spirit and matter.

There is no gulf — no chasm — between the spiritual world of causes, and the material one of effects. One is an outgrowth or development from the other, the *lower* from the *higher*, and the whole process of evolution is one of restoration — the spiritualization of humanity, and through this spiritualization, the bringing into unity of nature, the spiritual and material — the divine and the human.

Without the recognition of Divine Energy working in nature, in man, and through man, in social institutions, the knowledge of phenomena is vague and incomplete. Science, concerning herself only with sequences — and in its very nature being incapable of dealing with that which underlies phenomena, is fragmentary, and like Noah's dove, wanders about with the olive branch of peace in her mouth, without a place whereon to rest her feet. With the recognition that the material universe evolved from eternally existing spiritual elements, that matter and spirit are simply two expressions, or forms of one and the same divine substance — being separated from each other merely by difference in degree of development, — there is reconciliation established in the ground work of thought.

Through this knowledge we are enabled to perceive, that man through spiritual laws is directly related to his Creator, and to his fellow-man; and that this relation carries its corresponding obligation. There is a new point of departure and observation established, and a basis laid down for all subsequent individual and social growth. There is also the basis for the positive knowledge of the immortality of the human soul. For that which is within us, — that which thinks, and feels and pervades

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our organization, is a form of spiritual energy. It is incorporeal, yet it is substantial. It is matter, it is also spirit. It was derived from thought — it may be denominated thought. It is an active energy; it is thought — feeling — motion. Feeling inheres in, and is the life of thought. Thought and feeling generate motion. The force, which is ourselves — is simply elemental, indestructible. It is the life of the body, it forms the body. Life develops from within — because the force within the body is a Spiritual force. Thought is a Creative Power. It ever shapes and works from within outward. It creates good — it creates evil. Acting normally, and unperverted — acting in holiness, its effect is to redeem the body from inherited tendencies to evil or disease — and institute health in every nerve and fibre. Acting abnormally its tendency is to destroy the body. In either case thought is creative, and acts either to save and bless — or destroy and curse.

The all important fact to be deduced from this relation of matter and spirit, is that of kinship. That God, or the Divine life is in nature, is in man, is in social institutions; — His expression being proportionate to the degree of development which humanity and social institutions have undergone. That man's thought is God's thought, and is the channel of communication, and that any change from a lower to a higher state of existence, whether biologic or sociologic, results from the outworking energy of Divine life.

[TO BE CONTINUED.]

EXTRACTS FROM THE LAWS OF MANU.

BE it known that the three qualities of the rational soul are a tendency to goodness, to passion, and to darkness; and, endowed with one or more of them, it remains incessantly attracted to all these created substances.

Let the wise consider, as belonging to the quality of darkness, every act that a man is assured of having done, of doing, or of going to do.

Let them consider, as proceeding from the quality of passion, every act by which a man seeks exaltation and celebrity in this world, though he may not be much afflicted if he fail of attaining his object.

The quality of goodness belongs to every act by which he hopes to acquire divine knowledge, which he is never ashamed of doing, and which brings placid joy to his conscience.

Of the dark quality, as described, the principal object is pleasure; of the passionate, worldly prosperity; but of the good quality the chief object is virtue, — the last mentioned objects are superior in dignity.

Souls, endued with goodness, attain always the state of deities; those filled with ambitious passions, the conditions of men; and those immersed in darkness the nature of beasts, — this is the triple order of transmigration.

As far as vital souls, addicted to sensuality, indulge themselves in forbidden pleasures, even to the same degree shall the acuteness of their senses be raised in their future bodies, that they may endure analogous pains.

Then shall follow separations from kindred and friends, forced residence with the wicked, painful gains and ruinous losses of wealth; friendships hardly acquired, and at length changed into enmities.

Let every Brahman with fixed attention consider all nature, both visible and invisible, as existing in the divine spirit, for, when he contemplates the boundless universe in the divine spirit, he cannot give his heart to iniquity.

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THE SCIENCE OF UNDERSTANDING.

BY WILLIAM COX.

Fifteenth Paper:— The forcible seizure and taking away of Understanding by Impudence the Son of Ignorance and Folly.

The following Allegory typefies the mental forces in nature through Personification.

In the home of Intelligence, beautified with grace of Intellect, Knowledge, filled with the spirit of content sat upon a couch of ease; beside him, joyous, his spouse Understanding, clasping to her breast the rosy child which had come to bless and cement with closer ties, their loving union. In tender voice Knowledge said: "My dear wife what joy will fill the soul of thy parents when they behold our daughter, this fair blossom from our marriage garden: as season by season it unfolds with newer beauties, perpetuating in its growth the nobleness of our ancestry, and all the excellencies of our illustrious household." We will pass our next thanksgiving, in memory of thy honored parents, and thou, on communion, ask thy father the favored boon of his influence to bless and name our child; and we will lay upon our altar the most befitting offerings: spices and flowers from the garden of thought; gems, bright from the Jewelled Crown which Virtue gave us on our wedding day; these we will offer, but of Myrrh and Aloes none, for no bitterness must mar the taste and pleasure of our memorial. Thy father will provide the frankincense and in its perfume baptize our babe, and naming, by faith the lineage recording. Smiling, Understanding bowed her head, pressing fervently the child to her fragrant breast.

Knowledge now began to attend to the many duties of his home; with clearness and precision he sorted and arranged his constantly accumulating store of gathered facts, he classified and indexed his acquisition from all parts of the world of observation and perusal, so that at call, he would be prepared to produce at once the needed fact; to every particle of his vast possessions he gave place and name, and method was complete in every part. While thus engaged, a Rover from the high sea of thought, the dashing and saucy commander of the brass trimmed swift sailing craft the "Shameless," a man of striking appearance and one of the prominent sons of Ignorance and Folly, rapped loudly at the door of the house of Intelligence. The rap was answered by Understanding, who bade him enter. He at once put forth his hand to shake that of Understanding, who graciously responded. When the fellow had seated himself the hostess entertained him, while Knowledge continued his duties in another portion of the household. Knowledge being thus diverted, the Rover taking advantage of his opportunity, seizing the beautiful wife, rushed from the house carrying her to his ship, and immediately set sail to baffle rescue.

When Knowledge returned from his labor and found his wife absent, he became alarmed, and seeing the child, who smiled upon him from the couch, he realized that its mother had been taken away by force and, frantic with passion, he burst forth into rage like that of a tropic storm; he wept, moaned, and with uplifted voice cried: "Ah, woe is me, for lost is my Understanding!"

Startled by the cries of Knowledge there was great alarm and much running to and fro in all the regions round about and many anxious ones

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came quickly to the house inquiring the cause for the despairing cry of Knowledge.

Through the intervals of his sobs and tears, Knowledge told of the stanger's visit, for, at his labor he had caught a glance of him, and how his wife had bid him enter and been thus repaid; "He it is" he cried "who has taken her! What can I do? Who will care for my little one, now that my beautiful one, my light, my star, my hope, my happiness, my Understanding is gone? She was all to me, so faithful, so true, my guide, the lamp to my feet, the light of my pathway! Be merciful Spirit Eternal! Alas! I am lost, helpless, alone."

The winds took up the cry, bearing it to outer distance; still the voice of Knowledge cried, and would not be comforted, "friends" he said "why has this bereavement come upon me, whose delight is ever to do good and benefit others? Woe is me! There is no Joy no life, for me or mine! If she be dead, darkness and death take my sorrowing soul."

Reason, who with others had come to the house of Intelligence, in voice calm, with words assuring, said: "Knowledge, this is indeed affliction sad, a blight has fallen thy way, withering to us all. Be not discomforted! Thy hand old friend! Keep thy brave heart strong; let us together, counsel, let us hear what our friends have to say.

All the Principles from their several domains gathered round the bowed form of Knowledge, and each spake advising words of cheer.

Power the twin brother of Knowledge, who loved him as himself, grasped his hand and in voice full, measured, and forcible said: "Dear brother deep grief is upon us, yet all is not lost, we have friends, ample is my means, all I have is thine, say what is best to do, bethink you, and apply!"

Experience arose and said: "How good it is for brethren to dwell in unison. A heavy affliction has fallen about our dear friend yet the gloom will pass away and the glory of light break in again. The years of my life teach that, Fortune when she must afflict is yet willing to cheer; she gives not alone the chastening tear, but as often the cheering smile; the flowers of sweetest fragrance are grown from the darkest soil; the joys of life which come to us are oft distilled from tears, when the soul is sick with sorrow. The smitten heart of our friend Knowledge giveth pain to us, we all shall feel his loss, we too suffer, and it behooves us to stir at once, in this matter, and straightway begin the preparation to recover her we mourn. Believe me, ere long the absent will be found, the wife restored to her husband!"

Strength, with deep toned voice said; "I endorse Experience, you can rely upon my help, to regain for Knowledge, his Understanding.

Scarcely had Strength ceased speaking when Motion cried aloud: "Count me one of the party in the search for Understanding; you shall see the stuff of which I'm made, I have seen a haughty looking fellow with staring eyes strolling about this house, can it be he who has taken the woman?"

Zeal, impulsively cried: "Oh, if it should be he, I know him! I could pick him out of ten thousand by his airs; to appear tall he walks on his big toes. Come, delay not!"

Justice said: "Friends let consideration be a guide to our impluse. No haste! Let us deliberate, and carefully examine what evidence we have, let us try and discover what person it is, who has wronged, and without

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consent, taken away the wife of our esteemed Knowledge. He has been seen, and his appearance partially described. My attendants will be directed to track, and take, and bring to speedy trial; and a tribunal composed of Dignity, Decorum, and Myself will adjust this wrong."

Mercy, the nearest neighbor of Justice said: "Dear friends this meeting to me is indeed a sad one, it grieves mine inmost heart to find so many sorrowing: especially, is my soul moved for our brother Knowledge; great is the loss of his wife, but more so when left alone with this tender helpless babe. With mutual aid we must lend a helping hand, I am not very strong but will do the best I can, and if need be, will labor night and day, until we have found his helpful spouse."

Reason who all the time had remained by the side of Knowledge, moved to the center of the room and looking over the assembled throng, in impressive voice, which filled the listeners with feelings of reverance, said: "Sorrow, trials, and afflictions, are a part of the common lot of man. We are here for cause, the refining pot is for the silver, and the gold. When the spirit of man is troubled, Goodwill heralds Peace. Iron, heated red and slowly cooled, becomes soft and pliable; heated again and cooled, is brittle and of no tenacity; heated still again, and cooled by art, is tempered finely and fit for fashioning into pruning knives, the keen edged razor, and the sword: as with Iron, so with man, so with the mind; heat the mind and cool slowly, it becomes soft and pliable, heat and cool quickly it is brittle, and easily broken, heated and cooled by trained skill, it becomes an instrument of worth, and of so fine a temper, that it may be shaped into pruning knives, fit for use in the intellectual orchards of life: into mental razors, such as the sword of the Spirit, whose keen edge cuts its way through the fortification of Depravity. The warmth and daring of the great soul Resolution is achieved by skill. My friends tomorrow the plans of a new departure must be formulated and fitting materials provided for an expedition having for its objeet the recovery and restoration to Knowledge, of his spouse Understanding. The aid of influence that heeds the cry of tribulation and would rejoice in success is required.

"As I passed by the offing, I saw a ship under full sail, bounding like a thing of life over the dark blue sea. 'Ship ahoy!' cried a voice, 'what and where away?' Across the water came the reply' the brass trimmed clipper the Shameless bound for the wild and uncultivated regions of Neglect.' The observation of Motion, and Zeal, the words of Justice together with this fact, implies that Understanding has been kidnapped by the captain of the 'Shameless,' and he is no other than Impudence, whose dwelling is in Neglect. He is the Son of Ignorance, out of the womb of Folly. He is the younger brother of that formidable fighter Error. And on his father's side is cousin to Vanity, who with Division and Dissention has fought so many shameful brawls. If Understanding be landed in Neglect and secreted within the walls of Ignorance, persistent will be the struggle, before the might of our united efforts result in victory. Old Ignorance is an indifferent warrior, but he has a host of followers who stubbornly battle at his prompting, troops of allies also flock to his aid; his implements of war are numberless, while his revenue from excise is great and of measureless value. The commander-in-chief of his army, is his eldest son, a soldier renowned, and many a valiant chief has he vanquished, and throughout the world, his name is appalling. He was born when the

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elements of Nature were in commotion. His mother called him Mistake, but the people named him Error, since his father's form and individuality were indelibly impressed upon his features.

"I give this outline that you may realize the task before us; we must converse with Wisdom, and after deliberation, whatever plan may be adopted, unite with heart and hand and purpose, and persistently continue until our object is accomplished."

Shouts of assent went up from the gathered friends, which were again and again renewed, until the very rafters of the house of Intelligence rang with the echoes.

When the shouts had ceasod Virtue placed his wreath upon the altar of Knowledge and said: "Friends, fidelity is certain of reward, the faithful Understanding cannot be lost to Knowledge; I joined and ministered unto them; ye all know that those I unite, not even death can separate. She that has been taken away will be restored to us again, be of good cheer, for I say unto you that Understanding though in the hands of Impudence, cannot perish! Prepare, therefore, to regain our beautiful one; Experience, let thy son Friendship go with us, his unimpaired and vigorous manhood will be of great aid in battle, tell Seeking to equip his son Truth, for of all the son's of men, Truth is the noblest and mightiest of warriors. In every point well skilled, and with that matchless youth, we can challenge the boldest of mortals to combat. One more there is who must not fail, go to Plenty tell him to send his son Love; let not his lack of warlike implements deter; we will all give him the arms that he may need, and delight in doing honor to his well bred son. Extend my regards to Seeking; to Plenty, say: Virtue greets them, and will still be a father to their sons. The drifting years by this time have developed them to manhood, they are now of age and ripe for warfare, perfect in every part and fit to do battle for Understanding.

"A few words more ere you depart. With my own hand, will I fashion a garment to envelope them; *Victory* shall be ours, for with the mantle of Virtue; Friendship, Love, and Truth cannot fail to find and restore to Knowledge, and to us all, our loved, beautiful and lost Understanding.

Until this day Understanding is in captivity within the strongholds of Impudence in the regions of Neglect, — soon to be released by the Ten Immortal Principles.

TWELVE MANNER OF GENII.

THE GENIUS OF ♑ (CAPRICORN).

THIS governs all persons born between Dec. 21st and Jan. 20th of any year.

The Genius of this branch of the body of humanity governs the general service in all that relates to the physical world; they live in and are the users of the nerve fluid of their own body, and these Genii are related to the nerve fluids of all life; they draw subsistance from trees, plants, and animals; and their work is to govern aggregations of every character, therefore, they delight in the grand and beautiful in the earth, and so govern, in the construction of all Nature. They have a direct relation to a Mystic Secret, of great value to those who attain it: — spoken of by the ancients "as the time when the sun entered the House of the Gods,"

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also having reference to the origin of what is now known as the Christmas festival, which annual celebration originated many thousand years before the time of Christ. There are very many relics of ancient knowledge of which the present age is entirely ignorant.

These persons have a consciousness of their Genius, in the way of always being active in planning and arranging methods for the organization of means, to accomplish ends, all of a material nature; they really are the most materialistic minds of the Twelve, they will not accept a spiritual idea until it is put in the form of material service. They are apt to be enthusiastic in whatever they undertake, and are more apt to undertake more than they can carry out, than otherwise; for they instinctively expect that ♒ (Aquarius), which is the natural server in the minutiæ of affairs, to take up the plan and carry it out for them, and if no one takes it up and carries it out, they are apt to lose their enthusiasm and drop the scheme. They are natural absorbents of the thought of others and quickly arrange it into forms of service. In their early stages of spiritual development they are apt to become conscious of the relatedness of each thing to everything else, therefore they are natural servers of the body, in adapting means to ends, and arranging plans and methods for great and grand results. They should cultivate a desire to serve, even in small things, and a preferance for others rather than themselves, as is not the natural impulse of those who have not made some accomplishments in that direction. While their minds are materialistic yet their intuitions are very fine, and the more heed they pay to them the more rapidly they unfold. They readily acquire a knowledge of the Supreme Mind, and become most efficient servers of the body of Humanity in a material way. Such persons should be careful about overdoing and exhausting the nerve fluids; great care also be observed in eating, to adapt the supply to the demands of the body.

The Genius of these persons in the new age, is of such a nature that there is no language by which to now explain it. It will be born from the necessities and usages of that higher and Divine order of life, soon to come into material form on earth.

THE GRANDEUR OF LIFE AND NATURE.

BY CLEMENTINE A. PERKINS.

THIS present existence is a life of warfare with self; and only to the victor will be given the crown of rejoicing; for we must fight if we would reign. In proportion as we rely upon our spiritual perception we receive courage. The yokes and crosses of life are lightly borne when we recognize their necessity for our unfoldment. No one escapes the cross, and all may wear the crown. The experiences of life are made up of both joys and sorrows, and both tend toward final perfection if our aspirations are kept pure. Were the heavens always cloudless, were the sea always placid, were there no convulsions of Nature, where would be the beauties of the sky, the grandeur of the ocean, or the diversification of hill, vale and ragged mountain? A life passed without storm, without trials and temptation, beneath cloudless skies, would be illy prepared to launch its bark on unknown seas. It is the harmonious blending of the darker hues with the light, that add beauty and give character.

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Material manifestations are passing shadows and are only real as they add to the sum of experience. The varied experiences of life find their counterpart in Nature. There are seasons of joy, there are times for rest; there are periods of strife, of quiet and peace. Defeat now stares us in the face, again peons of victory await us. The sun dies and finds its grave in the sea. The bosom of the ocean, like the tempest-tossed soul, heaves and is convulsed with the sobs of suppressed emotion and regret. On the lonely shores of life we stand amid the rising tempest; the mournful music of the waves dash unceasingly far upon the rocky coast, while the darking sea reflects the sombre tints of the clouds gliding by in the near atmosphere. The wind, like the Spirit of man, sighs and moans. The storm-birds hover above us, or drooping with folded wings, wail out their discordant notes, while in copious tears the rain descends. There *are* souls that strive to drown the noise and tumult with clashings and warfare with their fellow sufferers, more restless than themselves; or to lull their disappointments with an opiate distilled from sensual pleasures. Such poor souls end their present existence in darkness as black as the night, or awake from a terrible night-mare, stricken and blasted. Great and noble souls sacrifice upon the cross of desire, to virtue and purity, and he who thus conquers himself, is worthy the crown. We must not live for self-gratification. Our wants increase as they are gratified, and regret follows close upon gratification; it may be that to always desire, we shall never possess.

The enlightened soul would suffer intense torture before it would succumb to an ignoble deed. With the Spirit of Love in the heart, all things turn to pleasure. The first step upward must be over the grave of buried hate, revenge and jealousy. Love cannot reign in the heart until we conquer self. The conqueror, like the firm immovable mountain rising from the rocky shore, reaches in his grandeur far up into the infinity of space, whose apex touching the bosom of the Divine, rests in his majesty, in the power of Infinite Love; or as the ocean with its heaving surface is controlled by immutable laws, so the mighty heart is controlled as it throbs out the storm raging within, subduing, restraining hope to such natures never gives way to despair. The night to them is like the descending sun gliding down the west, casting the long shadows of the mountains across hills, vales and streams. From off the range of darkness the dew falls, a refreshing balm to thirsty flowers. The twitter of birds in their leafy nest among the trees on the hill-sides, die away in happy murmurs. The silence of the waiting soul is only broken by notes of joyful evening thanksgiving, from these gentle songsters, and the soft sighing of the wind among the branches as they move forward and backward, downward and upward, Nature's lullaby, fast quieting the child-birds and hushing their sweet noises in dreamless sleep.

Though darkness at last covers all things, the soul as it were, is suspended between earth and sky and holds close communion with its father, God. The deepest, holiest feelings of our natures expand in the darkness like leaves in the spring-time, bathed with the dew of Heaven. Only in the night do we faintly realize the magnitude of Creation, and the wonderful power of the mind of God; and we are lost in the contemplation of the immensity of the over hanging heavens where, in eternal and never varying procession, are suns, moons, and stars. The soul that finds joy in sorrow and light in the darkness, will rise supreme when the morning

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breaks and the shadows flee away. The new day is dawning; the mountains outlined against a clear sky are gilded with the first golden beams of the rising sun. The fresh breeze, the sportive waves rippling upon the sand, now advancing, then retreating with bewitching grace; the sea birds startled from their rocky nests, mounting aloft to catch a glimpse of the rising sun, while they reply to their mates in clear, shrill tones; the woods alive with happy, joyous songsters echoes their song of morning praise and devotions. The many familiar voices of Nature awake responsive thrills within the soul of all created life; the sunlight streaming down through the trees caress innumerable flowers of many colors, sending out delightful fragrance in the morning air. All Nature in her happiest mood bedecked with these gems of the morning, how simple, yet how perfect and how in harmony with the soul attuned to her beauty and music! The broken shore dimly defined and grey in the early morning, but now softened by the sunlight, transformed into a thousand happy tints; the rough green-clad mountain-side gleams like emeralds set in marble; the golden sands of the sea-shore blend with the blue of the ocean; the jutting rocks throw gentle shadows over the many islets that lie scattered on the near bosom of the sea.

All, all is beauty; and the soul is awakened to the grandeur of living, and being a part of the wonderful plan of Creation. It sees beyond the turmoil and the strife. It hears the music of the spheres ringing down through the ages. It finds an echo in the soul to all that is beautiful, grand and sublime in Nature, it sees something in the lavish spread of Nature beyond the simple gratification of taste and desire; not merely that it shall minister to our pleasure, but by it be led upward to the Infinite; and because of this noble germ of strength and faith within themselves, rise superior to all misfortunes. The foundation may shake under them, and they may become weary, and the sands of life may slip away; still they hold fast, because God has placed under them His all-supporting arm to be with them for evermore.

"THOSE in whose organisms the process of arch-natural vivification and construction is begun, are invaded by a destructive element, whenever they encounter the natural human form. The arch-natural is first chilled because the natural man subsists in an atmosphere of moral cold. Every passion of his mind and body contributes to this cold; his egoism, his familism. his tribalism his nationalism, his class spirit, his rage, jealousy and hatred, his secretiveness and cowardice, his finesse and subterfuge, his isolated and competitive independence, his parasitism, his moroseness and gloom, his animal hilariousness, his fawning and hypocrisy, his egoistic religiousness or scepticism, his thirst for self-appropriation, his love of rule, his diseases, his inhumanity; in fine, the totality of his self-personality, in structure, passion and action. The structure in which he is established is a form of death, and therefore murderously opposes this new form of immortal virtue and therefore, of eternal life.

There is no safety for the new-born lambs of God among the raging wolves of the natural race; no safety till the wicked are cut off.... That process of cutting off is already being begun. Those who are living and looking for the Kingdom of Heaven on Earth, and who are tending organically toward its fruitions, grow, slowly but surely, by the evolution of the new interior constitution; although, upon the surfaces, the evidences of transformation, at most, are faint and feeble. *That they live is evidence that they grow, for, were it not for a continued interior growth and change, they would cease to live.*" *Anon.*

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UNITY OF DESIRE.

We have been praying: "Let thy kingdom come and thy will be done," with new light. Few in the many years past have used these words with much idea of their real meaning. Now we realize that those words can have no other meaning than that of a desire for the kingdom of God to come on earth. Those who have answered the call "To the Awakened," know that the REAL answer to this prayer is at hand, and that instrumentalities are offered to them to make that kingdom a tangible reality on earth, in a way transcending human imagination, and that there is really something for each to *do*, as well as *pray* for. Prayer is asking God for something which we feel the need of, otherwise it is mere mockery, therefore evil in the extreme. We have been led to think in the past, of God, heaven, prayer, and spiritual things generally, as pertaining to some far off abstract unknown and unreal existence of which we can know nothing, which has destroyed its reality and its meaning in the Bible, and in all matters relative to religious subjects. But we should remember that all things of a religious or spiritual nature have relation to this world, and to the uses of man.

The idea of a heaven somewhere up in the skies, is all the imagination of men, it is not taught in the Hebrew Bible, nor in the Christian Testament. Jesus said: "The kingdom of God is within you." The angel said to John in the Revelation: "The kingdoms of this world are become the kingdoms of our God and of his Christ (*i. e.* his annointed ones). Now this is what we are taught to pray for. The words, "Let thy kingdom come," cannot mean let me die and go to thy kingdom. No, that would be reversing the meaning of words; read your Bible on this subject, Isaiah's prophecies are full of instruction, plain and unmistakable on the subject. So are the seven minor Prophets all plain and unmistakable. Ezekiel is very deep and metaphysical, but it all relates to the same great subject, of the time coming when God's kingdom should become a realized fact on earth, affecting and governing the affairs of men in the earth-body.

Now this work is to be done by those who are wiser than any man that is known on earth, but we who are on earth, are to be the physical actors in obedience to those high and holy ones who are guiding and controlling the whole affair, and it only remains for us to be willing and obedient, not allowing fear or skepticism to retard our movements; for NOW the time has come, the physical work has begun, and you are notified to be ready.

One more view of it before we proceed further. The first utterance; "Our Father who art in heaven;" do we all use these words intelligently, or do we speak them like the parrot, without understanding? Do you mean by Father; God? "God is spirit" what do you know about "spirit?" Is there an awakened soul consciousness that breathes that word with a consciousness superior to the reasoning brain? Does it express the words within you, involuntarily? If it does, then there is a real soul desire, it is not prayer without that. Do you realize what you mean when you say: "Who art in heaven?" What and where is heaven? Is it "beyond the bounds of time and space?" Then it is nowhere. Is it a condition and not a place, or is it in you, or in the heaven where God is? Is not God everywhere? Is not God "the fulness . . . that filleth all things?" Yes truly but where are they who do His will perfectly? These are the spirits of "just men made perfect," these are the Solar Masters who have perfected

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their lives on the earths of the solar system and now are the organized and individual will and mind organs of God, and have control of all the affairs of this system of worlds. They are organized as one body; they are the "Pattern" shown to Moses on the mount, after which he formed the Temple in Jerusalem, and after the manner of which body "The new Jerusalem" (city of Peace) is to be builded, not out of stone and wood only this time, but out of those who truly and earnestly desire that the pattern of the heavens should find expression in their lives, which they freely give for the establishment of this Divine Order on earth.

Then from this thought (which is carried all through the Bible, but known only to those who have been accepted as co-workers with these Grand Souls), they will pray and work for an object in view, and will daily be instructed what is necessary to do, to ultimate that design on earth among the people. They will be consciously working with the wise and good of all the earth and heavens, and that work will daily grow more real and practical; the mythical ideal will pass away from you, and realities of the greatness and grandeur of the actual will take their place; uncertainties will pass away, and communion with men who never talk unless some important use is to be accomplished, will be a matter of the most absolute reality and of the gravest importance.

"Our Father"—spirit of all life—"which art in heaven"—which has expression in the perfected souls—"let thy kingdom"—thy kingly dominion—"come in earth as it is in heaven,"—will be the expression of the soul's desire, and that the same Divine Order might be established here on earth. That the Temple, the College where we may be educated and developed into a knowledge and consciousness of the laws of heaven, where all we are or hope to be will be governed and controlled by that law, and as God does not want servants to be blindly controlled, but wants Sons that know, understand, and do from a knowledge of what is necessary to be accomplished and how to do it. Therefore, the words "Let thy will be done on earth as it is in heaven," recognizes this divine order of the Solar Masters, and desires to be accepted as a co-worker with them for the establishment of their supreme law on earth.

Those who have no consciousness of that yearning of the soul for this higher order of life, and still have a desire for that which will bring them into this higher consciousness, let them continue repeating this prayer and try at the same time to feel it and understand its import, and if continued in long enough, you will get the consciousness of your acceptance, and to those who have the conscious acceptance we would say, continue ever in the spirit of that desire, ever looking for ways and means for its being realized viz., made real, actualized in form and function; look for methods of service in that direction, keep ever active the desire "to know the truth" the true way for yourself; for knowledge, wisdom and understanding; listening carefully for the guide that speaks within you, and be VERY careful to obey it in all things.

A CALL TO JUDGMENT.

Nearly all professed Christians have believed that when the kingdom came, then was the time of the Judgment, *i. e.*, just preceeding it; in which men would be judged according to the deeds done in the body. Paul, in his first letter to Timothy, v. 24, says: "Some men's sins are open beforehand, going before to judgment; and some men they follow

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after." This is undoubtedly true, and relates altogether to the subject of "forgiveness of sins," the nature of which we will consider further on.

Jesus said: "Blessed are the pure in heart for they shall see God." Before our covenant of self-dedication is complete, we want every sin to be brought to judgment, therefore, let us unite for the coming month in this prayer:—

Oh God and father of all life judge me by Thy divine justice, let me reap the full reward of all that I have done; if I have injured anyone let me reap the just reward of my sin, judge me, O my God, as I have judged others, and visit on me the evils that I would have visited on others; if there is unpleasantness between me and any other person O God, do Thou judge between us and execute justice where judgment is due. I come unto Thee as I am, now Father judge me, and whatever of wrong there is in me, purge me in any way, that I may be clean indeed. I wish now to die to the world, and to live in Thy presence hereafter. No matter what suffering I am justly entitled to, let me suffer it, that I may be free. Thou O God knowest all our affairs; let Thy divine justice come. Judge me, O God, according to Thine own just law, that all there is of me worthy of Thy service may be purified by the fires of Thine own just law. Search me and see if there is one desire that is not in keeping with Thy ways.

Bring up everything and present it before God, to be justified or condemned according to Divine justice, let it be a month of searching and cleansing of self, and if there is anything that struggles within you between self-justification and condemnation, never let go as long as there is one doubt remaining in your mind. If the inner impulse of the soul impresses you to make reparation for wrongs done to others, obey it. If it is wrongs that you cannot rectify then repent and hold it up, unjust as it may be before God, and ask His judgment upon you, for it WILL be visited upon you sooner or later, and if you wait for your sins to come after you to judgment, it will be visited upon you by men who have no mercy but, if you ask God's spirit to execute the justice, He is very merciful.

THE LAW.

God never changes, and always works by law. God dwells in the inner sanctuary of your own soul as well as in the heavens.

When we come thus willingly to judgment, and examine in the light of the soul, and make right every wrong; we at once see wherein we can correct the errors, and the spirit of the high and holy ones come near to help us; and as we call back one after another of the creations of our past life, and hold it up in the light of heaven, those thought forms of evil are transformed into messages of love to those who we have injured; none can transform them but yourself. Again, if you are willing to receive justice, you will be more careful to give it. In this act, we come to judgment in the covenant relation; we die to the world and its allurements, and are prepared to be led by the Spirit into heaven; and are prepared to make a heaven wherever we go. Remember, if you ask justice, you will get it, therefore, do not ask it unless you mean it. "It is a fearful thing to fall into the hands of the living God," said one. Yes, it is, if your purposes are not honest; but it is rather a fearful thing not to be in the hands of God, but to be left to the mercy of our own ignorance of God's laws, that act and interact through all our life. To ask divine justice, will prove our own nature, whether we are honest with ourselves or not. It will be

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a fearful thing to ask divine justice when we do not mean what we say but when you can with all the loving purity of a child's heart, thus pray, then, if difficulties arise, you can remove them at once, by taking them to the throne of Justice.

After you have covenanted your life to God, you must have no more conflict with man, you are not your own, you belong to the family of heaven, and all creatures are God's children, and any wrong can and will be immediately righted if you appeal to the Judge of heaven to do it. Then it will be a fearful thing for any person to injure you, for if you at once take it to judgment, the wrong will immediately return upon their own heads with greater force than it was sent out to you.

H. E. B.

POPULARITY OF VEGETARIAN RESTAURANTS IN LONDON.

A rational diet has such an important bearing on the health, temperance, and morality of a people, that we give place to the following interesting and suggestive communication which recently appeared in the *Boston Herald*, and is made additionally valuable at this time, in conjunction with Dr. English's "Hygienic Hints."

In company with a compatriot from New England, the writer was recently strolling along the Strand in London, in the neighborhood of Charing Cross. Our attention was attracted by a conspicuous sign. "Vegetarian Hotel and Restaurant." It was dinner time, we were hungry, we were unspeakably tired of the monotonous fare of the average English hotel and restaurant, we were on the lookout for novelties, and so we concluded to see what the thing was like. Passing up a flight of stairs we entered a large, cheerful-looking room, tastefully and quietly decorated, and lit by incandescent electric lamps. We half expected to encounter a company of long-haired and wild-eyed individuals eagerly devouring bran pudding, sawdust soup, or something of the kind. But the people around the tables were sensible and healthy-natured appearing people. Among them were a number of gentlemanly looking young fellows who were quite the reverse of the cranky persons we had in mind.

Seating ourselves we looked over the bill of fare and gave our orders. Here is what we had, and we found it surprisingly good: First there was an excellent vegetable soup, so nicely flavored that we could not have distinguished it from a soup made of the best meat stock. Then we had lentil cutlets with tomato sauce. In shape they were like regular cutlets of meat, and were beautifully browned. They proved delicious tasting very much like a preparation of finely minced meat, suggesting chicken croquettes as much as anything. Did we not know what they were we should have surely taken them for some kind of delicately flavored meat compound. With the cutlets we had some good mashed potatoes, and we finished with a pot of tea, such as is found well made almost everywhere in England. The entire meal cost us 12 pence, or 24 cents each, and in addition we paid a penny for a napkin.

THE MENU.

The following copy of the menu, with English money rendered into American, will be found interesting:

Soups, at 6 cents—Vegetable, mock turtle, lentil.

Porridges, with sugar and syrup, at 6 cents—Oatmeal, wheaten, maize-mush, Anglo-Scotch.

Savories, at 8 cents—Lentil cutlet and tomato sauce, haricots and tomatoes, macaroni and tomatoes, vegetable roust beef a la Francaise, haricots, potatoes and sauce, savory omelette, rice and tomatoes.

Extra vegetables at 4 cents—Cauliflower, cabbage, brussels sprouts, parsnips, mashed potatoes, haricots, tomatoes, macaroni, rice.

Sweet puddings at 6 cents—Tapioca custard, cabinet pudding, lemon cheesecake, bread-and-butter pudding, macaroni and fruit.

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Pastry at 6 cents—Plum, damson, apple, pear and apricot tarts.
Stewed fruits at 6 cents—Figs, dates, plums, French plums, damsons, apricots, apples, pine-apple, pears. With cream, 2 cents extra.
Sundries—Tea (fresh made for each person), chocolate, cocoa, coffee, minerals, soda-and-milk, 6 cents each. Serviette, 2 cents.
Printed on the margins of the menu were the following remarks: "A change of diet is a great restorer of health." "Tomatoes are the most powerful anti-scorbutic of any known vegetable, Next comes celery." "Whole-meal bread is the best to eat, and is the true staff of life." "Customers will oblige by asking for a copy of the menu."

VEGETABLE AND FLESH FOOD COMPARED.

The menu also gave information concerning the virtues of vegetable diet, in the shape of the following quotation from the "Family Doctor," headed "What is Good Food?"

"In a recent course of lectures on food, Dr. Jackson gave some chemical analyses of various common articles of diet, which can hardly fail to be of interest to the hygienist, inasmuch as these analyses are the scientific refutation of the claim made by flesh eaters for the daily need of meat. To sustain life and secure to the body tissues proper nourishment, it has been determined by physiologists that certain chemical elements must enter into the composition of food. Among these essential elements, known as alimentary principles, are nitrogen, carbon, hydrogen, oxygen, sulphur, iron, etc. Now whether these alimentary principles are found in the animal or vegetable kingdom it is a scientific fact that they are identical substances—that is to say, chemistry recognizes no difference between the nitrogen, carbon, hydrogen or oxygen derived from animal products and that found in grain and vegetables. All that is necessary is the presence in the food of these elements in certain proportions. It will be readily seen that lean beef is certainly not an economical food, as it contains 72 parts out of 100 of water, and has only 19 parts of nitrogen or tissue forming material. How do figures stand in Table II. of meats compared with those of Table I., representing the grains and vegetables? Take peas and beans, for instance. Beans contain considerably more nitrogen than lean beef, twenty times as much carbon or power-producing material, a fair proportion of salts, and only 9 parts of water to 72 parts of the water in beef. Which does chemistry demonstrate to be the best food for the hard muscle-worker? Peas are also much richer in nitrogen than any of the flesh meats more than 20 times richer in carbon, with only eight parts of water. Pea meal, or dried split peas made into soup, forms one of the best and most sustaining articles of diet. The same is true of beans. To make nerve, tissue and muscle, eat these nutritious foods. Rice is the richest in carbon of all the grains, and it is a well known fact that races of men depend almost entirely for their subsistence upon rice, like the Japanese; and while they may not be large physically, they are strong and compact, agile and enduring. Potatoes, parsnips, and turnips are mostly water. All the grains contain practically the same elements, and except in individual cases, one is as good as the other. Certainly no one who is deprived of flesh food need fear starvation if he can have a plentiful supply of the grains. All the elements of nutrition are contained in the grains, fruits and vegetables.

CHEMICAL ANALYSIS OF GRAIN AND VEGETABLES.

	Nitrogen.	Fat or Carbon.	Saline Matter.	Water.
White Bread.....	14.45	69.73	1.6	14.22
Rye Meal.....	8.	75.2	1.8	15.
Corn Meal.....	11.1	73.2	1.7	14.
Buckwheat.....	13.10	71.40	2.50	13.
Rice.....	6.3	80.2	.5	13.
Oatmeal.....	12.6	69.4	3.	15.
Beans.....	25.5	61.4	3.2	9.9
Peas.....	23.8	64.3	2.1	8.3
Parsnips.....	1.	15.9	1.	82.
Turnips.....	1.2	7.2	.6	91.
Potatoes.....	2.1	22.	.7	75.

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CHEMICAL ANALYSIS OF FLESH MEATS.

	Nitrogen.	Fat or Carbon.	Saline Matter.	Water.
Lean Beef.	19.3	3.6	5.1	72.
Fat Beef.	14.8	29.8	4.4	51.
Lean Mutton.	18.3	4.9	4.8	72.
Fat Mutton.	12.4	31.1	3.5	53.
Veal.	16.5	15.8	4.7	63.
Fat Pork.	9.8	38.8	2.3	39.
Dried Bacon.	8.8	73.3	2.9	15.
Tripe	13.2	10.4	2.4	68.
Salmon.	16.1	5.5	1.4	77.

THE ENGLISH VEGETARIAN MOVEMENT.

We were so pleased with our experiment that we frequently patronized the place while in London, and went regularly there for our breakfast, which we found much better and about a third as expensive as at our regular hotel. A considerable number of vegetarian restaurants are to be found in various parts of London, and the practice of a vegetarian diet seems to be growing remarkably in popularity. There is an organization for promoting an interest in the question, called the London Vegetarian Society. One evening we were handed at the restaurant, cards reading as follows;

"The president and committee of the London Vegetarian Society request the pleasure of Mr. and Mrs. — company, with friends, to a special meeting to be held at Holborn Town Hall, for the consideration of the best means of meeting the present distress, on Friday, Oct. 26. 'Humanity, health, purity, temperance, thrift, happiness.' Vegetarianism is summed up in these grand words. It appeals alike to the sanctions of religion and science. It points to the true sources of wholesome food, and tells of new possibilities of thrift in hard times. It answers many of the difficult social questions of the day, e. g., the housing of the poor, the congestion of our great cities, the agricultural depression, the land question. It is more rational, more radical, than politics. Come and hear. The chair will be taken at 8 o'clock by A. F. Hills, president London Vegetarian Society. Speakers: Mrs. Hawkins, Miss Hardinge, Mr. Alderman Phillips, Mr. E. Dixon, Mr. W. Jeffrey."

The foregoing indicates the nature of the propaganda in favor of vegetarianism under way in England. The movement has eminent supporters, among them the venerable Prof. Newcome. Something like twenty-five years ago the great distress in England, particularly among the factory operatives caused by the cotton famine, brought about by the American civil war, induced Prof. Newcome to look into the question and see if there was not some means of cheapening the cost of living. He concluded that the expense of food was enormously increased by the item of meat, and he entered into practical experiments to see if this might not be largely reduced. So, with his family, he set the example of adopting a vegetarian diet, and the result was so agreeable, really improving the general health, that ever since it has been strictly adhered to, and no meat is consumed in the Newcome household. Visitors to the beautiful home of the professor say that nowhere have they ever seen a more bountifully spread or attractive table, and so deliciously prepared was the food that the absence of meat was really not felt.

SCIENTIFIC REASONS FOR THE MOVEMENT.

An impression that a stranger gets from the population of London is that the persons seen on the streets have, in general, the appearance of being either overfed or underfed. The gross indulgence among the upper classes in heavy, rich food leaves an unmistakable impress in the shape of puffy faces, and coarse, blotchy complexions, while on the other hand, one is struck by the pinched look of the multitude, coming from a deficient diet, lacking probably not so much in quantity as in the proper elements for maintaining a good physical standard, being more stimulating than nutritive.

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Therefore, the reaction in favor of vegetarianism probably arises from the necessities of situation. This view is maintained by the eminent physician, Dr. J. Milner Fothergill, who read a paper before the anthropological section of the British Association for the Advancement of Science at its meeting in Manchester two years ago, entitled "The Effects of Town Life Upon the Human Body." His investigations led him to the conclusion that town populations are steadily deteriorating, and he found one of the principal causes to be the intemperate use of animal food. The fact that the town dweller lives in a state of constant excitement, due to the incessant activity of his surroundings, inevitably had its effect upon the nervous system, and in consequence his digestive organs were impaired. He is beguiled into the belief that meat is healthful because it is easily digested. The sense of satiety which it produced, and the fact that it digests in the stomach without giving rise to dyspeptic sensations, had enticed many "down a primrose path leading to destruction." Dr. Fothergill finds the great source of what is known as gout poison, or the generation of uric acid in the system, to lie in the over-indulgence in the flesh of animals. The prevalence of Bright's disease of the kidneys and of consumption he traces also very largely to this source. In this generation of uric acid he observed a degenerative physical tendency in the shape of a reversion to the traits of a reptilian organism. "The realization of the fact that the digestive faculties of town dwellers lead them to adopt a dietary which is injurious in its after results, will cause them to correct it," writes Dr. Fothergill. "Already, indeed, we see many blindly starting out on a new track in the spread of vegetarianism, along with the 'Blue Ribbon;' In this action they have not waited for physiology to pronounce an authoritative opinion; but have on their own account, guided by some instinctive impulse. Modifications in our food customs are required for town-dwellers. They should have food which will nourish them and sustain them without any bad after-effects, and which they can digest."

RATIONAL VEGETARIANISM.

There are extreme vegetarians who, like the teetotalers formulate their dietary principles into something like a religious creed, and who will touch no form of animal food whatever, but the greater number appear to be moderate and sensible in their views, embracing in their diet eggs, milk, butter, cheese, etc., and even fish, molluscs, and the like, refraining simply from the flesh of warm blooded animals. Much of the objection to a vegetarian diet has come from the unattractive and ignorant preparation of the food, making it indigestible and distressing to sensitive stomachs. This has been largely, if not completely, overcome by the adoption of more skilled methods, and there are said to be excellent vegetarian cook books, with instructions how to make a great variety of attractive vegetarian dishes, many of them exceedingly delicate and easily assimilated. Chemical investigations show that the only real distinction between the elements of vegetable and animal food lies in the substances belonging to the latter called "extractives," having no nutritative value, but acting as stimulants, in a somewhat similar way to alcohol. Another characteristic of animal food upon which the main stress has been laid by its advocates, is the fact that it consists of materials which, having once been assimilated by digestive processes, are in a form to be easily taken up into the human organism. This fact is undoubtedly strongly in its favor, but the advance of chemical science is rapidly applying the same process artificially to the preparation of vegetable substances into easily assimilated food, as witnessed in the various preparations of grain food for the use of invalids. Vegetable substances also lend themselves readily to the influences of manifold flavorings, giving them a wide and attractive variety to the taste, including many dishes so prepared that they cannot be distinguished in flavor from meat.

Among the patrons of the Vegetarian restaurant in London, we met gentlemen who said that they were not habitual vegetarians, but, like ourselves, were so nauseated by the universality and monotony of meat that they came to this place as a welcome relief, either once a day, or several times a week. It is the same in our

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American cities; I have heard many complaints of the difficulty of obtaining a simple and attractive lunch, and a vegetarian restuarant conducted on similar principles would probably find good support, for one of its chief recommendations is the cheapness of the meals.

In the United States there seems to be altogether too much meat eating, the custom of having animal food at all three meals of the day is extremely prevalent, and it could well be dispensed with at two of the meals, particularly the "meat breakfast," with benefit to the health as well as at a great reduction in the cost of living. My companion in these London vegetarian experiences was a distinguished American scientist, who says that at home he has meat on the table but once a day; more frequently it would be surfeiting. S. B.

A FEW CHARACTERISTIC EXTRACTS FROM SWEDENBORG'S ARCANA CŒLESTIA.

"The state of a church in general is this. In process of time it departs from the true faith until it comes at length to be entirely destitute of faith, when it is said to be vastated. This was the case with the Most Ancient Church amongst those who were called *Cainites*, and also with the Ancient church after the flood, as well as with that of the Jews. At the time of the Lord's advent, this last was in such a state of vastation that they knew nothing of the Lord, as being about to come into the world for their salvation, and they knew still less respecting faith in him. Such is also the case with the primitive Christian church, which at this day is so completely vastated, that there in no faith remaining in it. There always, however, remains some nucleus of a church, which those who are vastated as to faith do not acknowledge; and thus it was with the Most Ancient Church, of which a remnant existed until the flood, and continued after that event. This remnant of the Church is called *Noah*.

"When a church becomes so vastated, that faith no longer exists, then a new church first commences, or a new light shines forth, which in the Word is called *morning*."

THE LIFE OF THE SPIRIT.

"In the other life it is given to perceive clearly what opinions people have entertained, whilst they lived in the body concerning the soul, the spirit, and the life after death; for when kept in a state resembling that of the body, they then think similarly, and their thought is communicated as plainly as if they spoke openly. In one instance, not long after the decease of the party, I perceived, what he himself indeed confessed, that although he had believed in the existence of the spirit, yet he had imagined that it could only live in a state of obscurity; because he had regarded the body as the source of life, so that on removal from this there could remain scarcely any perception of individuality. Hence he supposed that a spirit was a mere phantom, and confirmed himself in this notion by seeing that the brutes have also life in some respects resembling that of men. He, was however, astonished that spirits and angels live in the highest light, intelligence, wisdom, and happiness, attended with such perception as can scarcely be described; thus that their consciousness, so far from being obscure, was clear and most distinct."

"I have conversed with spirits who conceived heaven and heavenly joy to consist in this, that they should be the greatest. It was, however, told them, that in heaven he is the greatest who is the least; for whosoever desires to be the least, has the greatest happiness, and since he enjoys the greatest happiness who is the least, it follows that he is the greatest. For what is true greatness but to be the most happy? It is this which the powerful seek to attain by power, and the rich by riches. They were further informed, that heaven does not consist in desiring to be least with a view to being the greatest, for such desire is the lust of pre-eminence, but in every one's wishing from his heart better to others than to himself,

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and in serving others with a view to their happiness, from love, and not for any selfish ends.

"Some entertain so gross an idea of heaven, as to suppose it to consist merely in admission; regarding it as a closed place, into which they are admitted through a door which is opened for the purpose, by those who there act as door-keepers.

"Some believe it to consist in leading an indolent life, and being waited upon by others; but they are informed, that happiness by no means consists in a state of idleness and rest, for were it so, every one would desire happiness for himself alone, and thus none could possess it. Moreover, in such an inactive, idle life, they would become torpid, although it must be known to every one, that without activity of life there can be no happiness. The angelic life consists in use, and in the goods of charity. For nothing is more delightful to the angels than to instruct and teach spirits coming from the world, — to serve mankind by inspiring them with what is good, and by restraining the evil spirits attendant on them from passing their proper bounds, — to raise up the dead to eternal life, and afterwards, if their souls be of such a quality as to render it possible, to introduce them into heaven. In the performance of these offices they perceive an indescribable degree of delight. Thus they are images of the Lord, for they love their neighbor more than themselves, and where this feeling exists, there is heaven. Angelic happiness then is in use, from use, and according to use; or, in other words, it is according to the goods of love and charity. Those who entertained the idea, that heavenly joy consists in indolence and in indolently quaffing eternal delight, were, for the purpose of making them ashamed of their opinions, led to perceive the nature of such life. And they perceived that it is most thoroughly sorrowful; for being destructive of every delight, it soon becomes irksome and disgusting."

"The angelic state is such, that each communicates his own blessedness and happiness to another; for in another life there is given a communication and most exquisite preception of affections and thoughts, in consequence of which every individual communicates his joy to all others, and all others to every individual, so that each is as it were the centre of all, which is the celestial form: wherefore as the number of those who constitute the Lord's kingdom is increased, so much greater is their happiness; and hence it is that the happiness of heaven is inexpressible. Such is the communication of all with each, and of each with all, when one loves another better than himself; but should any one wish better to himself than to another, then the love of self prevails, which communicates nothing from itself to another, except the idea of self, which idea is most filthy and defiled, and, as soon as it is perceived, is instantly separated and rejected.

"As in the human body, each and every part concurs to the general and particular uses of all, so it is in the kingdom of the Lord, which is as a single man, and is also called the GRAND MAN [Maximus Homo]. Herein each particular member concurs more nearly or more remotely by manifold methods to the general and particular uses to all, consequently to the happiness of every one, and this according to an order instituted and constantly maintained by the Lord."

"There are three heavens; the first where good spirits are, the second where angelic spirits are, and the third where angels are; and one more interior and purer than the other: thus they are most distinct from each other. Each heaven, both the first, the second, and the third, is distinguished into innumerable societies, and each society consists of several individuals, who by harmony and unanimity constitute as it were one person; and all the societies together constitute as it were one man. The societies are distinguished from each other according to the differences of mutual love and faith towards the Lord; which differences are so innumerable, that it is impossible to recount even the most universal genera: nor is there the least given difference, which is not arranged in the most orderly manner, so as to conspire unanimously to the common one, and the common one, to the unanimity of the individuals, and hence to the happiness of all as promoted by individuals, and of individuals as promoted by all. Thence every particular

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angel, and every particular society, is an image of the universal heaven, and a kind of heaven in miniature."

"Such being the nature of heaven, it is impossible for any angel or spirit, to have any life, unless he be in some society, and thus in the harmony of united numbers, a society being nothing but the harmony of united numbers: for there can be no such thing as individual vitality, unconnected with the life of others. Nay, it is impossible for any angel, or spirit, or society, to have any life, that is, be affected with good, or will, be affected with truth, or think, unless there be conjunction by many of his society with heaven, and the world of spirits. It is the same with the human race, insomuch that no man whatsoever can possibly live, that is, be affected with good, or will, be affected with truth, or think, unless he also have conjunction with heaven by means of associate angels, and conjunction also with the world of spirits, nay with hell, by means of attendent spirits: for every one, whilst he lives in the body, notwithstanding his utter ignorance of it, is in some society of spirits and of angels; and it would be impossible for him to live a single moment, unless he had conjunction with heaven and the world of spirits, by means of the society in which he is. Thus it is as in the human body, in which, whatever part has not conjunction with the rest by means of fibres and vessels, and thus by relations of functions, is not a part of the body, but is instantly dissociated, and rejected as having no life.

EDITORIAL NOTES.

For comprehensive catalogue of books, see November number.

Dr. English contributes to this issue another highly profitable selection from "The Healing of the Nations."

We give in this issue the first of a series entitled; "The Second Coming of Christianity, or The Religion of the Future." Mrs. Imogene C. Fales, the author, is president of The Sociologic Society of America, whose motto is: "Co-operation; the Law of the New Civilization." The society already has several state branches, and is laboring to establish industrial equity from the Christian, in contradistinction to the Anarchial standpoint.

We have given considerable space in this number to Hygienic and Vegetarian suggestions. What we eat, and likewise the state of mind in which we eat it, are highly important matters. The harmony and perfection of life is comprised in the right adjustment of what in themselves often seem but small things, but which in the aggregate, count mightily for happiness or misery. There are undoubtedly many of our readers who could be greatly profited, in clearness of mind, and health of body, by a covenant with the spirit, rather than the flesh of animal life. We would at all events counsel greater moderation in the use of animal food.

A CARD FROM PROF. BUTLER IN ANSWER TO NUMEROUS LETTERS.

We wish to say to our numerous friends who have written us under the impression that the call "To the Awakened" was some society move outside of The Esoteric, or that it was for some interior society; we wish to say it is not. The purpose is only to ultimate the primary object of our work as announced in the first number issued of The Esoteric, and raise means to accomplish it at once, because the Superior Ones say the time has come and the work must be put in proper shape to enable those who wish to perfect their lives to do so. There has been placed in our hands means of subsistence for our people and, against the time of need, for the World; and several other secrets of inestimable value to such a movement, and to the world, when controlled by those whose only object is to benefit humanity.

We have received several hundred very earnest and important letters, and it would be impossible for us, consistent with other duties, to individually answer them; hoping our friends will be satisfied with this, we are as ever Faithfully.

H. E. Butler.

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SOME OCCULT PHENOMENA AND FORCES FROM THE SCIENTIFIC STANDPOINT.

BY VIDYA NYAIKA.

Phenomena of Transmission. (Continued.)

ANOTHER proof of the existence of actual waves in the air must be given before leaving the subject entirely. If a continuous discharge from the knobs of a static machine takes place in a rarefied atmosphere which is confined within an enclosed area connected with a compressing air-pump, it may be observed that the variations in atmospheric density produce a corresponding variation in the amount of electricity transmitted from one knob to the other; the atmospheric variations producing changes in resistance to the current. It is quite easy, by known means, to determine accurately the variations of this electrical resistance, and to make an automatic record of the same. Such an instrument is in the Alchemopus, and it is capable of recording variations of atmospheric density having a frequency of more than three and a half millions per second. Such an instrument, by registering the changes within the atmosphere during the sounding of various tones, demonstrated beyond all cavil the actual existence of waves corresponding in frequency to those of the pitch of the oscillations of the aggregate producing them; and that each wave is of two portions, one of which consists of air, denser than its normal tenuity, and the other of air in a state of rarefaction greater than its density before the tone was produced. The existence of air waves has long been theoretically accepted, but these experiments for the first time actually prove their existence objectively.

During the passage of a wave through any given volume of air, each particle thereof makes a small elliptical, cycloidal or circular excursion to and fro, but the whole volume of air is not moved from its place. The compression of the air brings the particles more closely together, and its subsequent rarefaction takes them farther apart than their previous uniform distance, having been the medium for the conveyance of sonorous waves. These particles of air, as before stated, do not make a rectilinear excursion. The more forcibly the pipe, wire or vocal chords have been sounded, the more forcibly will the air be compressed and rarefied; and the longer the excursions of the air particles, the louder will be the sound, and, technically speaking, the greater will be the *amplitude* of the waves. Amplitude is the energy of a vibration — pitch the fre-

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quency. It is evident that sound cannot be transmitted through a vacuum, because there is therein no elastic atomic medium capable of conveying the pulses; the fact that light can be transmitted through an atomic vacuum shows it to contain an elastic medium not atomic, which is to light what air is to sound—a medium for the transmission of energy. Light can be reflected; so can sound; light can be focussed by a burning glass (a convexo-convex or a plano-convex lens), so can sound by means of a gas lens made of collodion film, filled with a gas denser than air; light can be refracted by means of a prism of glass or any transparent substance; so can sound by means of a prism of gas contained in a wire skeleton prism, covered with a thin membrane or film; light can be inflected around an object; so can sound, but, owing to the magnitude of the waves compared to those of light, its "shadows" are more noticeable. Besides, light is reflected from particles of dust within the air, and sound is not—this makes light shadows exhibit different properties from sound shadows. But the analogy between transmissive sound waves, and those of transmissive light waves, is more remarkable than the world has suspected. I will not here notice the *seeming* analogy between the musical scale and the prismatic spectrum, but will confine the subject to those phenomena necessary for the comprehension of the occult forces connected with sound.

Light on being transmitted through a glass prism (*secundum artem*), is broken up into a series of rays which, if intercepted, at right angles by a screen, exhibits the well known luminous spectrum. Newton, and the scientific world in general, have considered that the prism merely separates the different rays which were originally contained in the ray of white light transmitted to the prism—a belief I cannot accept, but which I cannot now elucidate and correct, for want of space. It is further believed that if any one of the separate rays of the prismatic spectrum be subjected to a further prismatic analysis, no results will be obtained—that the ray is monochromatic and cannot be further divided by a prism; *i. e.* it is thought to be no longer refrangible. If a hole be made in the screen in such a manner as to cut out the place covered by the blue portion of the spectrum, so as to allow the rays to pass through the screen and fall upon another prism, it has been noticed that no further spectrum is produced. It is true that no *visible* spectrum is obtainable by the prismatic refraction of a "monochromatic" ray, but a spectrum nevertheless exists, as can readily be proved by a chemical thermopile, and this invisible spectrum is a duplicate of the luminous spectrum, as far as the ratio of its different parts to each other is concerned. Of course, to obtain a spectrum of a "monochromatic" ray, a prism must be used which is as transparent to that ray as glass is to a ray of "white" light.

The fact that the "monochromatic" rays can be "broken up" into secondary spectra was discovered in the "Alchemopus" in 1883, and it considerably modifies all our conceptions of the physical character of radiant energy. It was discovered at the same place, during the same year, that a sound ray transmitted through a gas prism is also "broken up" into a sound spectrum—not a visible, but an audible spectrum—the *relative parts of which sustain the same ratio to each other as do the rays of the prismatic light spectrum.* The different portions of the sound spectrum are measurable by the static-electric device mentioned at the commencement of this article. The sound spectrum can also be roughly analyzed by means of Helmholtz's resonators, which are spherical glass or

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porcelain globes, with a projection on one side to fit into the ear, the opening in which projection communicates with the interior of the globe. Opposite the ear piece is a larger opening communicating with the air. When this is held to the ear it will "speak" or sound, when a note of music is produced in its presence having a unison or harmonic pitch with that of the pitch of the cavity in the globe. A different resonator must be had for every note — for they "speak" only to a note in unison with them. If you will hold a tuning fork near your mouth, and vary the volume of the air in the chamber within the mouth, leaving at the same time a small opening between the lips, as if about to whistle, you will observe that there is one certain volume of the buccal cavity to which the tuning fork is in unison; and, when that volume is struck, the mouth augments the sound produced by the fork. It is upon the same principles that the resonators are constructed. You may have often observed that light is prismatically reflected from many surfaces, such as glass ornaments, etc., producing rainbow hues upon objects near by. *Sound is also prismatically reflected* from different objects.

If a ray of light below the luminous spectrum be thrown upon a screen, it will not be visible to the eye. This is done by reflecting rays from an iron object, not *quite* hot enough to be luminous in the dark. From a like object, warmed to almost the same temperature, is reflected another ray upon the same spot upon the screen. If the second ray meets the first ray at a *certain angle*, and if the two rays have a slight difference of pitch (the exact *ratio* of *difference* and the *angle* being kept secret), the non-luminous rays and spot will become luminous — that is, the rays will produce a summation at their point of meeting, throwing the ether into vibrations having a frequency greater than that of either of the rays. It is thus that in the Alchemopus is often seen the queer phenomenon of light in space remote from any object, said light being produced by the meeting of non-luminous rays, at a great distance from the mirrors from which the "dark" rays are reflected. Reversing the process, two luminous rays can be caused to meet in such a manner that darkness is produced.

During the next year it was proved that sound rays were also capable of producing summation tones in exactly the same way as light does. A tuning fork whose pitch is 500 per second and a tuning fork whose pitch is less than 500 but more than 250, are placed within the foci of two parallel mirrors, and reflected so as to meet at an angle upon a certain spot at a distance from the forks. The pitch of the tone heard at that spot will be very much higher, say 1200 per second.

These analogies between the transmission of sound and that of light, give us new conceptions of both forces. By varying the method with either sound or light rays, there can be produced summation overtones higher than the original pitches, summation undertones lower than the original pitches, and summation difference tones; but a proportional or geometrical explanation of why this is so, is too complex and mathematical for presentation in this paper, but an analogy will serve as an illustration.

If down an inclined plane, one hundred balls per second were rolled so as to strike against an object at the foot of the plane; and if from another portion of the same plane another series of balls were rolled so as to strike the same object one hundred times per second; and if the second series of balls struck the same object at the same time as those of the first series, then each impulse against the said object would be made with

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twice the energy capable of being excited by the one series, but the frequency of the impulses per second would remain the same. But if the second series of balls were timed in such a manner that their contact with the object would occur half way between the contacts made by the first series of balls, then the energy of the bombardment represented by each stroke would remain the same but the *frequency* per second would be doubled.

Now if a tuning fork transmits a sound ray whose pulses strike the tympanum of the ear one hundred times per second, and if another tuning fork transmits a ray of the same frequency to the same ear, *the angle of the meeting of their rays can be varied* so as to double the amplitude (loudness) of the original tone of one fork; or to allow the loudness to remain the same and the pitch be doubled. For, if the waves from one fork strike the ear-drum between the waves coming from the other fork, the tympanum will be agitated twice as rapidly, and the auditory nerve will convey the sensation to the brain, and the sensorium will reveal to consciousness the fact that the pitch has been double, that is, we hear the octave and not the fundamental tone of the forks.

This fact entirely disproves one of the well-known and accepted laws of acoustics, viz.: that "there can exist in the air no waves of sound having a frequency greater than the oscillations of the reeds or wires or bells producing them;" called, if I remember rightly in exoteric science, Ohm's law. It may be thought that these summation over-tones are produced by nodal oscillations in the forks or wires, having a greater frequency than the fundamental tone of the aggregate. It is well known that all simple tones or oscillations are accompanied by harmonies having a numerical whole-number frequency greater than the fundamental tone of the vibrating body; but it can be directly proven that the air can be thrown into tremors whose frequency is not equal to that of the fundamental note or harmonies of the body agitating the air. A piston made of light substance, in such a manner that it is not resonant, can be mechanically moved with a given frequency, say 100 times per second, and will produce a musical tone, although a not very pleasant one, for reasons to be hereafter pointed out. Two such pistons can be caused to throw the air into waves having a uniform pitch of 100 per second; and if the two rays thus produced be caused to meet as above described, the measuring instrument or the resonator will reveal the presence of a tone having 200 vibrations per second, AFTER the summation combination, but *previous* to said summation there exists no pitches greater than 100 per second. The fact that combinations of transmissive waves of sound can be made so as to produce pitches not exhibited by the oscillating source of the sound, is of great importance in the comprehension of one of the most significant of occult phenomenon, to be hereafter studied. As this is a matter directly opposing the assertions of modern physics it may be well to give a few more experimental proofs. It is directly stated in more than one work on physics, that there can exist in the air no pulses having a frequency greater or less than the frequency of the oscillation of the body producing the sound, either as a whole, or in the vibrations of its submultiple areas, that is, there can exist in the air, it is thought, no waves except those produced by a corresponding oscillation, having the same frequency as that of the waves.

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That there can exist in the air, waves not produced by a corresponding simple vibration is proven, by the following. A long, wide and high hall-way was selected for the experiment, — the hall-way was in fact a tunnel elliptical in its transverse section, the major and minor axes of which were respectively 18 and 11 feet, and its length was 169 feet, connecting by an underground passage two portions of the "Alchemopus." At one end of the hall-way was placed an instrument capable of producing pulses, puffs, or waves of air, having a frequency of 200 vibrations per second. This instrument consisted of a stout metallic saucer about one foot in diameter, with a rubber membrane in tension across the top, like a drum-head. Upon the face of this membrane was cemented pieces of ebonite, hard-wood, whalebone, etc., in alternate strips, having a length less than the diameter of the drum-head at that place where the piece was laid. By a simple mechanical device the air within the saucer was alternately compressed and rarefied two hundred times per second, and this caused the drum-head to "bulge" out and "cave" in the same number of times per second. The strips of different materials cemented across the drum-head prevented its resonant or nodal vibration over submultiple portions thereof. The result was that at the other end of the hall, the ear heard a tone in exact unison with that of a tuning fork known to have a pitch of 200 per second; and no other tone was recognizable by the ear, or by a complete set of Helmholtz's resonators, or by the various vibratometers (sound-measures) I have described. In fact there was within the hall-way no pulses or waves not produced by a corresponding simple vibration. A second apparatus exactly similar to the first, was placed in the same end of the hall-way, but at the *opposite side* of the hall; and between the two, was placed a partition as high as the ceiling and about six feet long. To be brief, both were caused to sound simultaneously or synchronously, and the result was, that at the opposite end of the hall the tone having a pitch of 200 was detected and measured, but *twice* as *loud* as before, that is, the amplitude was doubled but the pitch remained the same; and, as yet, there existed no pulses in the air, not produced by a corresponding simple vibration.

An examination of the condition of the air in the hall-way during the transmission of these rays will be necessary before giving the proof intended. At zero Centigrade, the velocity of sound in air is 333 meters or 1093 feet per second. Its velocity increases nearly six-tenths of a meter for each degree Centigrade of rise of temperature; and therefore at a temperature of 60 degress Fahrenheit — at which the experiment was performed — its velocity was theoretically 1125 feet per second. Sound travels more slowly in a dense than in a rare medium, and more rapidly in an elastic medium: density retards and elasticity increases the velocity of sound. In gases this velocity is directly proportional to the square-root of their elasticities, and inversely proportional to the square-root of their densities. As a general rule solids are more elastic than liquids, which more than compensates for the diminished velocity occasioned by their greater density. Thus sound travels about four times as fast in water as in air, and in lead four times; yet lead is much the heavier. The reason it does not travel slower in lead than in water, is because lead is more elastic and resilient. In copper it travels eleven times faster than in air, and in glass and iron sixteen times as fast. But at that given time when the above experiment was performed, the temperature was 60 degrees Fahrenheit and the

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velocity of the sound was therefore *theoretically* 1125 feet per second; actually, it was found by measurement to be only 1120 feet per second — the loss being occasioned, as was determined, by the hygrometric (moist) condition of the air.

The first outward bulge of the membrane over the head of the saucers, *occuring simultaneously*, produced a wave in the air which travelled through the hall-way at the speed of 1120 feet per second, and if the hall-way had been 1120 feet long, it would have reached the opposite end from the starting point, in exactly one second of time; and if the membrane on the saucers had made one motion per second, another wave would have started exactly as the first wave reached the end of the imaginary longer hall-way, and the waves would therefore have been 1120 feet apart — that is, the *wave*-length or *w-l*, would equal 1120 feet. If the membrane had made two pulses per second, the waves would have been 510 feet apart, or half the distance; but as the membranes moved 200 times per second there were 200 of these waves started before the first one had reached the end of the imaginary hall-way, and therefore 1120 divided by 200 will give us the distance these waves were apart, viz.: 5.6 feet (which equals five feet seven and one-fifth inches). The period-frequency of the oscillation of the drum-head was the one-two hundreth of a second; its pitch was 200 per second; the wave-length 5.6 feet; the velocity of transmission 1120 feet; and the number of impingments against an ear-drum at the opposite end of the imaginary hall-way 200 per second. The actual length of the hall-way was 169 feet, and there was therefore at one time within the real hall-way, a fraction less than thirty and one-fifth waves. At any given point in said hall-way there would 200 waves pass each second.

It was mentioned that the two instruments were separated by a partition. In the crucial test an impulse was given to one of the drum-heads in such a manner that it started a wave through the hall at a time half-way between the times of the starting of the waves from the other drum-head, so as to send a series of waves *in between* those produced by the other instrument. The partition was six feet long: and the waves leaving either instrument could not come in contact with the waves of the other instrument until they had passed the partition; and just before passing the partition, measurements revealed the fact that waves were leaving the end of the partition from both instruments at the rate of 200 per second. But measurements made anywhere within the rest of the length of the tube, revealed the fact that *waves were passing at the rate of* 400 *per second!* And at the end of the tube, the means before designated revealed the fact that *no pitch of* 200 could be detected; and consequently the air had been *thrown into waves not produced by a corresponding simple vibration of the same frequency per second.*

In the second crucial test the two instruments were made to oscillate *simultaneously* instead of half-way between; and one of them was placed a *half-wave-length behind the other* (2.8 feet) so that at the time the wave from the first instrument (the front one) had passed half its entire length away from the partition, it would meet the crest or condensation phase from the second instrument, thus producing an impulse half-way between the waves coming from the first instrument, and this by measurement revealed the fact that at the other end of the hall-way, and throughout the length of the hall, the pitch had been doubled; and there existed in the air, waves *that had not been produced by a corresponding simple vibration.*

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The same process and method has been applied to light rays in the researches carried on in that most wonderful laboratory in the world, called the Alchemopus; but the description of the apparatus is not essential in this connection. Their full description is found in the manuscript of Vidya Nyaika from which these articles are abstracted and popularized.

FIDELITY.

"SMARTNESS" rather than fidelity, is the ideal or characteristic of the times. In the earlier days of this country there was a larger measure of what might be denominated slow going or old fashioned honesty. Perhaps the available prizes of life were not as great then, and, consequently, the temptations not as dazzling, as in these electrically accelerated times. Therefore to call for a revival of old fashioned integrity merely, would not perhaps be enough. A new type of fidelity seems required, a graft it may be into the original stock, but one that has the polarities of the "Messianic Cycle" and on which even the swift and colossal temptations of modern times could have no effect; for the mental nature, as well as the mechanism of the watch, has to be fortified against subtle disturbing forces, which were until recently unknown.

It is no longer sufficient, by compensating balance wheel, to adjust a watch to the varying temperatures, but it must also be made non-responsive to the invasive field of the electric dynamo, otherwise the most valuable watch may instantly be made worthless as a time keeper. This requirement, it has recently been announced, is met by replacing those parts which are susceptible of magnetic polarization, with material that is impervious.

Correspondingly is there need of a re-adjustment of the mental nature, to enable it to withstand the subtly seductive invasions of a culminating age. It must be reinforced and fortified in every essential and particular, until it shall fufill the requirements of the Messianic ideal of fidelity.

Let each then take under consideration, and profoundly and prayerfully meditate, not alone upon the measure of fidelity which their own duties and situation in life require, but which the electrically exhilarated age in all its amplitude demands.

The idea of over-reaching, of getting the better of others by "smartness," must be wholly set aside. Superior ability, brings added responsibility; it requires at the possessor's hands, superior service; and one is in no sense justified in employing it as a means of mere self-advantage. It is true that self consideration has been first and foremost, but it must become last and least. The Messianic ideal of fidelity seeketh the good of others for such is the law of the higher nature, of which the Christ became the type. This may seem utopian to some; yet it is the only possible means whereby the kingdom of heaven can come on earth.

A wrong done another, then, must come to be regarded as the greatest possible violence to one's own higher nature, — a thing too monstrous to be perpetrated or even entertained. The crown of an empire, the wealth of a kingdom must not bear, for thee, a feather's weight, in the scales of temptation. Neither mayest thou justify or excuse thyself for wrong done, — that like measure has been rendered unto you; this may be given thee as the means of thine own trial and proving. Be thou faithful to the enlightenment and guidance of the Spirit before whom thou must be justified; and who will reveal unto thee the footprints wherein thou shalt

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tread, making known thy duties from the least to the greatest; whereof thy reward shall consist.

Let then, this new born fidelity, be within thee as the light of the sun, that it may beget confidence, and bring peace and rest to the souls of men.

Fidelity imparteth courage and addeth sweetness to life; it uniteth heart to heart and soul to soul. Fidelity to God and man fulfilleth the law, and upholdeth the earth and the heavens. HELIOS.

THE POETRY OF LIFE.

BY EMMA HOWARD.

WHO is the poet? 'tis not always he
Who lives a dreamer, far from noise and strife,
But often one, who on the waves of life
Braves many a storm and many a heavy sea.

Who learns through suffering, the law of love
Far better than the cold calm books can teach;
Who through the bond of sympathy can reach
The world around him and the world above.

Who feels the joys that other souls possess
Yet for their sorrows consolation draws;
Who sees in common life divinest laws,
And beauty in a rich, or humble dress.

For through the woof of common, prosy life,
Runs many a thread of brighter poetry,
Like gleam of gold across the sunset sky,
With glory radiant, and with beauty rife.

Sometimes, I think, that in the world beyond,
When all our earthly life has slipped away
Like distant memories of a distant day,
We still shall cherish with a memory fond,—

The bright imaginations of to-day,
And find somewhere within the shadowy land
The airy castles of our fancies stand,
In beauteous grandeur reared, beyond decay.

How oft does that which seems reality
In life, sink to decay inevitable,
As time flies on; while thought, intangible,
Yet still most real, lives on eternally.

THE PLEASANTEST LIFE.

THE rich man and the brave man and the wise man alike, have their crowd of worshippers, and, as they all receive honor, they all have experience of the pleasures of honor. But the delight which is to be found in the knowledge of true being is known to the philosopher only, and he is the only one who has wisdom as well as experience. But since experience and reason and wisdom are the judges, the inference of course is, that the truest pleasures are those which are approved by the lover of wisdom and reason. And so we arrive at the result, that the pleasure of the intelligent part of the soul is the pleasantest of the three, and that he in whom this is the ruling principle has the pleasantest life — *Plato.*

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THE SECOND COMING OF CHRISTIANITY, OR,

The Religion of the Future.

BY IMOGENE C. FALES.

(CONCLUDED.)

EVOLUTION is the mode of Creation. It is a process of growth through endless variations with the final establishment of new and distinct types of life. It is the means of relating and combining into a system all the various forms of nature. "Every being is the product of modifications wrought by insensible gradations on a pre-existing kind of being." (Powell.)

Evolution is not merely a change of the modes of the subject; — it is that, but more: — the subject itself changes. It develops its forces through successive forms, or modes of expression. The inner or spiritual elements of being make a new environment.

In the intellectual, moral and spiritual progress of the world, there is an evolution corresponding to that in the animal kingdom. The law is equally applicable to sociology, as to biology.

As individual and social growth are the results of the operation of this law, and as they are bound and linked together with all of Nature's genera or orders, the law of evolution governs the individual, the race, and social institutions. Involved in the process of growth, are culminating periods when out of old conditions new and higher expressions of life appear. These culminating periods carry with them a more complete inter-action of spiritual and material forces, and may be called Creative epochs. Such an epoch the world is now entering. Civilization is on the threshold of a change from a social order representative of the egoistic instincts of man's nature, to one expressing altruistic sentiments.

This fundamental change in the life of society is the result of untold ages of growth, of social differentiation, and integration. A stage has been reached where the continued action of the selfish propensities is producing results fatal to social order and growth. It has led to the concentration of wealth and power in the hands of a few capitalists; that concentration is reacting injuriously upon the entire industrial system — paralyzing trade, throwing hundreds of thousands out of employment, lowering wages, and engendering race and class hostility. This is a step backward in the life of civilization. To prevent the suffering consequent upon competition industrial forces are combining; and this consolidation of the forces of labor marks the end of a competitive civilization, and the beginning of a new civilization of associated interests. At the present time co-operation exists merely as a latent power in the social system, and competition is the active dominant law. But as the action of this law is rapidly tending toward social deterioration and disintegration, — the introduction of Co-operation as a universal principle follows as the next stage in the growth of society. Civilization as it progresses and unfolds, inevitably reaches a state where it becomes one with religious life.

Religion is that which relates man to God and his fellow-man; and social growth is ever toward the incorporation of this law. The essence of the Christian religion is love for our neighbor, or the recognition of human rights. That which has the force and sanction of a Divine command is the governing law of the race. The ethics of Christianity when applied to trade, express themselves in a co-operative system of industry.

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Not only is there no antagonism between the moral law of identity of interests and advancing civilization, but the whole course of development is toward the fulfilling of the law. The greater the co-ordination of mankind, the higher the civilization. As man emerged from the barbaric condition of primitive life, he learned to co-operate with others, and although development has been slow and synonymous with struggle and suffering, yet social amelioration and increasing happiness have kept pace with increasing inter-dependence. Man's necessities are the instruments of his deliverance from suffering.

Men are beginning to perceive the coincidence of self love with benevolence, of individual with general good, — that more thorough and rapid progress can be made by the utilization of Nature's forces than by their destruction. They begin to perceive, especially the great body of the people, the terrible effects of industrial competition at a time when labor is owned by capital, when wealth is concentrated, when machinery takes the place of human labor, when the underpaid labor of the world is struggling to find employment; and they realize that counter measures of a co-operative character must be instituted, that competition is incapable of meeting the demands of an age replete with inventive thought, with new and wonderful mechanical utilities, and one that is leavened with the idea of human equality, the rights of man, and the brotherhood of the race.

There is not a reform to-day through which the fibrous roots of the divine idea of human brotherhood is not striking. In socialistic principles and organizations, in trades unions, in consolidated charities, in all benevolent associations, in rapidly spreading conceptions of democracy, in visions of a new political economy based upon Nature's great law of correlated forces, the thought appears and reappears, giving assurance of a new coming order of beauty, peace, and stability.

The religion of the future is dawning. Its crescent beauty already lights the sky of human hopes and aspirations. It is dawning in the knowledge that the divine energy of Christianity is eternal; that it is a thing apart from perishable human institutions; that it endures when the forms under which it partially disclosed itself have passed away; — that when it has permeated and modified every part of life so thoroughly as to change the entire tone of civilization, it disappears from church systems and organizations, and reappears as a Divine life in man, and in social institutions. It ceases to be local, and becomes universal.

Forms change, underlying principles persist. There is a conservative correlation of the energy of religious systems as well as of physical forces. There is the same law of growth in the religious development of mankind as in the natural world. In both instances growth is from the simpler to the more complex, and the complexity of an organism or of a new religious system is only the gradual unfolding of forces heretofore latent. In the one case as in the other the unfolding process goes on through endless variations and diversities of types, until from out these diversities, a new order of life — or a new religious system is finally evolved.

The religion of the future, is Christianity in its "Second Coming," as a spiritual force and power. This second coming of Christianity, carries with it new laws, new principles, and new conditions of life, not involved in the first. It is the same Energy, but under a new form of action.

Because growth is slow, because we have been accustomed to separate matter from spirit, the Divine from the human, and have not recognized

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that God is in Nature, that His life and thought are affiliated with human life and thought, we fail to read aright the "signs of the times," and see in human affairs and social movements, the outworking of a Divine plan and purpose. We have banished God, the Father from the universe, and made a negation of Christ.

It is necessary that we should take a new departure,—that we should realize where we are to-day, and not drift blindly and aimlessly on without knowledge of what is taking place. It is necessary that we relate the Divine and the human, and make God a factor in human affairs; that we realize we are nearing the end of an order of life known as the natural, egoistic, or competitive, and are entering upon a new and super-natural and Divine order. This introduction of a new social condition, this disclosure of new spiritual elements in humanity with their transforming power upon the body, is similar in kind to the evolution of the human from the animal. In both instances a distinct degree of development separates the higher life from the lower.

The end of the present Order, necessarily carries with it social upheaval and suffering, because of the ignorance of men, and their unwillingness to adjust themselves to new requirements.

But inasmuch as growth is governed by law, and law but expresses the Divine mind; and, inasmuch as the competitive system, or the organized selfish instincts of the race, is reversing its action for good, and is tending and must tend, to anarchy and ruin,—the opposition of men can only increase the evils of the present hour. It cannot change conditions, or turn back the movement of society. For when civilization reaches a point, when it can no longer prosper on the selfish or competitive plane,—when its wealth becomes concentrated, when its industries contract, when the increasing impoverishment of the people, reacts upon the whole industrial and social system, and trade languishes and stagnates,—when the preservation of the social state demands that wealth shall undergo diffusion,—and when, in order to effect this, the people combine their interests, organize their forces, and obtain control of their industries and the laws under which they act,—when the state, or the government ceases to be the representative of a class, and wields its delegated power in the interests of all,—then, insensibly, society adjusts itself, to Nature's higher law of mutual helpfulness, religious and social forces are correlated, and the energy of the race that now goes to waste is conserved. The ethical law of Christianity is Nature's higher law.

The mighty forces now grouping themselves for the greater happiness of mankind are directly traceable to the influence of that Divine Spirit who made of Nature's laws and human duties, a religious obligation; who codified all religious commands and statements into one broad formula of divine and human relations and obligations: "Thou shalt love thy neighbor as thyself." Contained in that formula are the laws governing social growth,—the violation of which carries national suffering, decay and death. The law of correlated forces is the primordial law of Nature. It is this which holds the planets in their courses, and connects the visible and invisible worlds of life. The law of evolution is only a repetition of this law on another plane of action. It declares the unity of life, and the correlation of all natural forces. The law which governs cosmical relations, and which binds in one chain the universe of life, is yet to be completely expressed in all *social* relations.

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"Then comes the statelier Eden back to man: —
Then reigns the world's great bridals, chaste and calm."

Nearly two thousand years have passed since the law of Divine and human relations was formulated as a religious principle, binding upon mankind. Now that civilization is outgrowing conditions once essential to it, and is unconsciously preparing to adjust itself to this eternal law, Christianity is beginning to be seen in a new light,— that of the Saviour of the world from all the multitudinous evils of existence. For Love is the fulfilment of the Law, and is the only saving power on earth, or in heaven. We are yet to enter more fully into the mysteries of life, of which up to the present time, we have merely stood upon the threshold, and learn what the salvation that is in Christ really means — the salvation which results from the correlated forces, of the Divine and the human.

The spirit of Christ coming into closer, and in many instances conscious union with the spirit of man, reappears as the guiding power of life, and ushers in a new spiritual dispensation. The first advent was of the form; the second is of the Spirit. The form disappears from sight — the Spirit endures and enters into communication with humanity.

Nothing is lost. There is only a change from one mode of action to another. The energy of conscious intelligence is indestructible. It is not dissipated, or transformed into merely spiritual elements. It forever persists and discloses itself as an Individualized Thought of God. The energy or Spirit of Christ, is the energy or Spirit of God — it is the energy of the race. The Power who works in Nature,— who moved the universe of matter from state to state, from inorganic to organic — who out of the animal evolved the human with all his higher endowments, is the same Power that uttered itself in the religious and social law of love to God and love to man.

The spiritual life and force which intermingles like the atmosphere with the life of man, has undergone the same process that everything in Nature undergoes,— that of unfolding. Spirit and matter ultimate themselves in a being, who summed up and expressed purely natural forces, —and also, Divine forces.

Jesus of Nazareth is the representative of humanity; he is the representation of Divinity; he is the head of the race. He is the culmination, not only of the religious life and thought of Judea and of the age in which he lived, but of the thought and life of the world. He summarized and epitomized all that previously existed, and is the active force of the world to-day. He based his teachings upon the unity of God and man, — because he knew what that unity was.

If Greece laid down the laws of physical beauty, which to-day govern the world of art — so *Judea* laid down the laws of moral beauty, which shall for all time direct the world of humanity. Starting like a small rivulet in the early history of the race, the thought of moral beauty flowed on, ever gaining strength and power. Not in all the literature of the world has the beauty of right action, of conduct, been sung in strains of such diverse tones, as in the Old Testament; — and this when experience had not garnered its fruit, and when the moral nature of the race was in its infancy. Nowhere else has evil with all its terrible consequences both here and hereafter, been so forcibly depicted as in the Old and New Testaments; one dealing principally with the life of earth, the other with

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the Spiritual world. Nowhere else save in the New Testament has the Law and Gospel of life been formulated into one statement of Divine and Human relation and obligation, — "On these two hang all the law and the prophets."

The Prophets and Seers of the Old Testament, stand grave and solemn like snow-clad mountains, catching the rising beams of the Sun of Righteousness and reflecting them upon an awakening world!

Is it strange that the strong current of religious life flowing into the world mediately by the Jews, should at last culminate and be focalized for all time in the person of a Jew? Strange indeed if it did not! If three generations of thoughtful men only are requisite to produce, it may be genius, — what should we not expect when generation after generation, for more than a thousand years flowed on bearing the accumulated wisdom and love that had poured through the souls of Prophets and Seers? The Race was leavened with that enduriug thought of a "Power that makes for righteousness," and in the fulness of time, that knowledge and thought, was crystalized in the person of Jesus, who became the living embodiment of that light which, in broken rays, had descended upon the Prophets and leaders of the race.

In Jesus, humanity attained its summit of thought and being, and that was God, or Divine Life, manifested in the flesh. All things in Nature had manifested the power of God: but in Jesus, God became known. "God manifest in the flesh," said Coleridge, "is eternity in the form of time." God manifested in the flesh, is spirit in the form of matter.

Jesus was a necessary step in the evolution of life. He was a new force projected into Nature. He was an organized expression of the world-force. Just as higher forms have arisen from lower, just as man was evolved from the animal, — so the Divine Man, the Head of the race, was evolved from the human, and stands midway between the Infinite and the finite. The Religion of the Future is the Religion of Humanity, with Christ Jesus as its Head.

The life that is in Christ, is only in a lesser degree in ourselves. We are growing into His fulness and power; and this growth brings man into conscious relations with the Father of all — with Christ — and the world of invisible intelligences. For there are other avenues of perception than those of the senses; there is the knowledge to be obtained from contact with the external world, and there is also intuition, or inspiration. The coming of Christ has so long been regarded in the light of

> "Some far away, Divine event: —
> Toward which the whole creation moves:"

That we have lost sight of the means whereby that "coming" might be possible. We have failed to identify it with any corresponding movement on the part of humanity, and to see that because His coming was Spiritual — His Spirit operating more closely upon our spirit, so that we become conscious of this Divine interaction, — spiritual development on our part was requisite, and that the development of the spiritual elements of being is governed by absolute law.

Christianity is coming again into the world with a force and power never imagined by its most devoted adherents. It is coming internally as a Divine life within human life; it is also coming externally to the whole civilized world, and saying in tones of authority: "Make your neighbor's interests

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identical with your own, by instituting justice in all business relations, or your neighbor will destroy you and your institutions."

God is in the movement of society: — His Thought is behind the thought of the poor and needy, and is its impelling force. He is the Power working for righteousness; and now that a great natural law is working unnaturally, destroying multitudes and wrecking the happiness of tens of thousands to center luxury in a few hands, — the power within Nature — within man, within society, says: "thus far and no farther." Out of competition, out of this blind mad rush after wealth, where conscience and honor play no part, must come co-operation, — so that all may share in the material blessings of life.

Nature is democratic. She will not forever allow the many to toil in ignorance and want — that the few may lead selfish lives of ease and luxury. Sooner or later she adjusts the social balance, even if in so doing she causes perturbation and destruction.

We need to realize as never before, that man is God's vicegerent; that His Kingdom can never come upon the earth — and His will be done, save through human agency. That in this complicated social movement, in this passage of society from a competitive to a co-operate state, man must act. He must use the faculties with which he is endowed. He must study the laws of social growth, and remember that his reason, his thought, his action, are the only means whereby catastrophies may be avoided, and Civilization carried forward into activities, and adjusted to universal human needs.

GOD'S PERSONALITY AND OMNIPRESENCE.

BY REV. WM. TUCKER, PH. D., D. D.

UNDER the law of causation, universal phenomena demands an omnipresent cause. It is an axiom of philosophy that no being can work where he is not; God works everywhere: therefore, he must be present everywhere. There cannot be an effect without a cause, the universe is full of effects, changes, phenomena; these demand the presence and action of an efficient cause in all Nature, in order to account for or explain their existence. Every act requires an agent. The universe is full of action. Motion, and change is seen everywhere and in all things. The intelligent agent that is the author of all this action and the cause of all this motion must be omnipresent. There can be no thought without a thinker, Nature is full of thought, everything in the universe reveals thought; the thinking mind must therefore be everywhere present and active. Omnipresent thought proves the existence of omnipresent mind. God's omnipresence is taught in the inspired word. "Do not I fill heaven and earth sayeth the Lord. If I ascend into heaven thou art there, if I make my bed in hell thou art there, if I take the wings of the morning and fly to the outermost parts of the sea there shall thy right hand hold me." "The heaven of heavens cannot contain me. I am the Father of all, above all, within all and through all." This is a revelation, — God's omnipresence. This omnipresent God is a person. Intelligence, reason, will and benevolence are personal attributes. They all belong to God and their possession proves his personality. Thought, feeling, emotion, volition and purpose are personal actions. God is active in all these ways and such actions demonstrate his personality.

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The relations of Creator, Father, Friend and Saviour are all personal relations and God sustains all these relations to us. Personal relations can only be sustained by a personal being.

Personality does not imply materiality or locality. It is not a property of matter or place, but of spirit, and the Infinite Spirit is not material or local. Personality consists of consciousness, intelligence, and free will. The knowledge of the Ego as separate and distinct from everything, and all other beings, and the power to act from within ones self; to originate action. If the sun-light, the atmosphere, electric fluid and the universal ether were conscious, intelligent, and could in thought distinguish themselves from all other things, and beings, they would be persons. This the omnipresent God can do. He can distinguish himself from his creation, and from his children — he can act from within himself — or originate thought and action, and he is therefore personal.

INTERVIEW OF "THE TRUTH OF MAN."

As an earnest seeker after the truth, and a diligent reader of THE ESOTERIC from its first appearance, I take a lively interest in its every new phase and feature.

The article from Nemo "The Truth of Man" so puzzles me I am constrained to look to Nemo for light.

He says: "Before the Spirit took on enfleshment, we were bi-sexual souls; each Spirit consisted of psychic counterparts united in one being. When the Psyche enters nature, its two elements are sundered and animate different bodies. Then came the Fall into matter and we were BEMIRED."

Now in the great plan of evolution, just as the soul is about to emerge into conscious individualized being, how could it be bemired? Is the fœtus while growing into human proportions in the womb, *bemired?* Is the chrysolis bemired when it is moving toward a higher organic structure? Can there be *any* Fall where all is growth? Is the man any less androgynous after the evolution of Eve? *She* certainly could not be, being so largely made up of the elements of man. Does the Serpent in the Fable represent Wisdom or Wickedness, in the greatest appeal ever made to the human soul? "God doth know that in the day ye eat thereof your eyes shall be opened and ye shall be as Gods knowing good from evil, and when she SAW it was a tree to be desired" to make one wiser and diviner, she took the intuitive in this great service to humanity. Whether it required a strong or a weak will, a high or a low purpose, it was Eve who first dared the trial, and man merely followed her.

It was she whose moral courage took the feet of the race from the mire and clay of ignorance, poverty and nakedness, opened the door of progress leading Humanity heavenward — a door which according to man's attempted exculpation of himself he would not have laid his hands upon.

If I understand Mr. Butler and other scientific teachers it is, that the masculine and feminine forces and elements prevade all Nature. Every atom is teeming with the possibilities of the whole, ensphered within it — could this feminine element have ever left the interior of man? If it ever did, after the long "deep sleep" to which he was subjected to accomplish that feat; *if he has awakened*, no wonder he feels, "There's something and one that should be nigh" No wonder he sighs and hungers for higher organic conditions.

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Even as a binary creature with the woman involved in his structure, he was possessed of rudimentary organs prophetic of a higher life coming. They have place all along the scale in both Kingdoms; finger posts set upon the borders pointing to higher conditions.

Each added organ is Nature's direct testimony to the presence of an added power which just so much enlarges and enriches life; fineness of atoms presupposes an exalted aim in their combination. Life is exalted in proportion to its organic and functional complexity and fineness.

Woman's organism is more complex, and her totality of function larger and finer than those of any other being living on earth. In her is the culminating climax, the fulfilment of all the prophesies and promises.

The added organs and functions with their psychic correspondences, give her wider and more varied experiences, involving greater capacity for enjoyment as well as suffering, through her powers for conception, gestation, lactation, menstruation and cessation; experiences into whose vestibule it is not possible for man to even enter, for he can have no intuition of those truths of woman's nature that transcend the limit of his own experiences.

With a sweep of the "one word more" Nemo assures us that when the new race is unfolded — woman will be CO-EQUAL but interior — both in one body. His body? she having the power to come forth to manifestation. What kind of manifestation?

I grant this arrangement might add to the man, but to the woman, to be *co-equal, interior, absorbed!* I have never thus studied evolution. Will Nemo rescue me from this bemired condition.

NEMESIS.

GOD'S WORKSHOP.

BY MRS. S. E. TRUE.

THE universe with all it contains is the workshop of the Infinite. There was a purpose in the Infinite Mind in regard to all things created, and that purpose is being worked out by the ever-acting laws of God. The planets, as they revolve around the sun, are performing their part in this grand workshop, and the planet upon which we live is doing its work faithfully. The planets, sun, moon and stars, all have their part to do in this grand workshop, and each one of *us* has a work to perform.

Great and mighty things are expected of man, for the purpose in the Infinite Mind in regard to man was that he should have dominion over all the earth, and become one with the Father, possessing all the attributes of Divinity. Man then should become a God-man! Now how are we to become God-men and women? We all have a work to do, and each one must do his own work.

The work for us is to find the God within, and bring it to the surface. We must work from within, outward. The interior of man is soul, and within that soul there is a germ of Divinity which gives it life, and the work for us to do is, to cultivate that germ so that its Divine light will shine throughout our entire being. We will find within that germ all power, all knowledge, all wisdom and all life, for it is the epitome of all there is in the heavens above and the earth beneath.

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We can understand the feelings of Socrates when he said, there was just one thing which he knew. When asked what that was, he answered: "That he knew nothing." We can all sympathize with him, for when we get where we can realize what a vast amount of knowledge is still to be gained, we feel indeed, as if we knew nothing. The possibilities of great knowledge and wisdom are within our grasp if we will but turn the soul's consciousness towards the fountain whence all truth and wisdom flow.

When we come into our soul's consciousness we find that it has the five senses to correspond to the physical ones. We must work out all these senses before we can reach the depths of the soul where Divinity is to be found. As we cultivate the soul's power and get nearer to the Light, of God within us, we see and know many things from the soul, which we could not prove to a materialistic mind, for the reason that they have not reached the high intellectual sphere of reasoning from the soul. It is almost useless to attempt to prove spiritual truths to those whose perceptions are blinded by materiality.

There has been considerable discussion in regard to a soul's being lost. To my mind no soul can be lost or annihilated unless it has come into a full consciousness of God and then of its own will, gone back into the darkness, which I do not think any soul would do after once seeing the Light of His countenance. Until each and every soul has come into a supreme consciousness of God, the work of evolution will go on. Our Father of whom we are a part could not and would not condemn a soul to annihilation that had never felt His Divine presence, for He is Love, and He loves each and every one of us, and not one can be spared from the grand body of humanity which makes up the personality of God; for we each and every one express some function of that body which must be kept active. If one should be destroyed it would weaken the whole just the same as if one of the functions of our own body should be destroyed, the whole would be weakened if not destroyed. What we want to do is to elevate and make the most of the function we express, thereby strengthening and elevating the whole, for each part is closely connected with the others. No part is separate for they are joined and held in place by the Infinite Mind of God. It is the work of Eternity to perfect this grand body.

What a wonderful thing it is, when we stop to think that there is but one Mind and that we are all in this one Mind. When we become conscious of this as a reality, we can know the mind of God and also the mind of those around us and all along the line. This is the secret of thought transference.

God works by laws and methods, and His laws are unchangeable. If we live in accordance with those laws, all will be harmony, but a perverted use of them, will produce chaos and inharmony. We all want to live in harmony with God and ourselves, but the conditions are such around us, that often when we would do good, the opposite will be present with us; so all we can do in the present order of things is, to do the best we can. Perfection cannot be reached in this age, but we should all strive to be as near perfection as it is possible for us. We should all aim for it, and if we fall short, we know the spirit was willing but the flesh was weak. As we progress from this sphere into another still higher, who knows but what we in time will be inhabitants of the planet Mars, which is a little more refined than this, and after passing through the different spheres and experiences of that one, we may go still higher, and so on until we reach

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the most spiritual one of all. This is a question which has been agitating my mind for some time. Who can tell?

Let us all try and do the work assigned to us in this great workshop, and He who governs all things, will take care of our future. It is the work of Eternity for all to become one with God.

RAYS OF LIGHT.

When man ceases this constant strife with his kind; when he humbles himself into submissiveness and acknowledgement of his comparative insignificance; when, he takes on the Christ principle, and seeks not to rule, but rather is willing *to serve;* when his real self, his true monitor, the Bride within, comes to his conscious perception, and rules his lower and external nature; then, oh man, will the long expected Millennium be upon you, and the gates to the Real be opened!

* * * * * * * * * * *

Everything is possible to you *now!* All the elements of success, in attainments are around you. Right here in the turmoil and bustle of the noisy struggling world, is your field of labor. Seek not to throw off the burden. The cross *must* be borne. In silence, prayerful silence, removed from the world for a time you may seek new strength if needed, but the duty *here* must again be faced and soon it will become your highest source of delight.

When at last you realize that you can work for your fellowman in whatever condition you may find him, and under whatever influence encompasses you; then, will your life be filled to overflowing with that great satisfaction, which only the tried and afflicted may know. Therefore crush out all selfish yearnings for a different sphere of use. It will never come until you have fulfilled the conditions of the *present.* And the first requirement of the present is to be faithful in the performance of your known duties.

Love your fellow beings. Bear their burdens, — and to do this it is not always necessary that you exert physical energy; but cultivate a charitable feeling towards all mankind, and at times add emphasis to this, by giving material assistance.

Suffering, pain, afflictions innumerable; ah! how they crowd into our lives; how we fear them and shrink from them in mortal horror. And yet, did we not *need* them, they would be unknown to us. And then how few of them are inexplicable, and how many we may trace through our own neglect or wilfulness,—as the violation of some law of Nature, either on the material or spiritual plane. Oft times we are conscious of this violation and even expect the suffering which as a reaction must and will come to us.

Do not think it all a blunder, this matter of conscious existence. Do not complain of your humble niche in the great temple of God. There is beauty in your life, and *all* is not darkness and suffering. Only from our lack of harmonious relationship with our surroundings, do these sufferings through Nature's laws come to us. But other laws are also around us, — they ever seek a crevice wherein they may find lodgement in our inner being and lift us from the depths of despair into which we are at times plunged. Remember this, and faithfully desire the Higher Knowledge, and these sufferings and heartaches will be lessons of the past, never again to haunt you if their admonitions have been heeded and their experience profited by.

Why then should we complain, though sufferings torture us, and why tremble,

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though death surround and press upon us? There is naught for the true man to fear in all the broad expanse of God's universe.

Suffering, when it comes to us should be accepted as a phase of Natural law, which, while we cannot always fathom its significance, yet should we trust to its justice, with implicit confidence in the All-Wise, who in the beginning inaugurated these laws, and through whose unchangeable will they ever continue to act. Thus will they act while the world stands and while man supplies by his mistakes and ignorance the incidents and circumstances upon which it is possible for them to operate.

We are all yearning for happiness. We look to something before us; something yet to come which will give us the ideal state of peace and contentment. The very *desire* for such a state retards its ultimation. Happiness which comes as an unconscious companion to unselfish acts performed for the good of our associates, is the only satisfactory state of peace which can come to us now or ever. Happiness, sought for selfish, sensuous ends is sure to be followed by a reactive period of discontent or remorse. From your own lives you can recall experiences in proof of this:—

Therefore seek to make pleasant the paths of others. Cease yearning for the peace which now seems withheld. Accept in submission that, which, when your duty is done, falls to your lot. If there are higher things in store for us, they will be given as we are fitted to receive. And so, fully trust God as the power that rules your life; preserving unwaveringly a harmonious attitude with the inevitable, remembering that therein lies your great hope of spiritual advancement. Arouse yourself to the knowledge of *dependence* on something above yourself, and thus fill your soul with true humility.

Mysteries, numerous, seemingly unexplainable! How often they confront us! Death, and suffering in varied forms! How very closely allied to life and hope. How often the fairest flowers, in the very prime of apparent usefulness, are cut down. How often suffering comes to those who seemingly merit it least. But let us endeavor to preserve an unwavering firmness through all. Let us not rebel at that which is beyond our power to avert. A *purpose* is to be subserved, and though we cannot now see the end, yet, *sometime*, all will be clear sunlight; and present confidence and trust in the All Wise, will surely bring peace and reconciliation with the wisdom of all His laws.

There's harmony in all I see, and love
More than I know,
My life within is peace—
And may it never cease.
It's trusting course to love and light above.
Though drawn below.

"What is the object of life? The wise will understand. It is an opportunity." Have you received the wisdom? Have you arrived at that step in the ladder of your experience, where you can realize that an opportunity in the phenomena of conscious life, is within your reach? Until man has arrived at that state he is little above the plane of the animal world, and when he really sees and understands that life is given him as an *opportunity*, by which he is to lift himself into the Higher Relationship with the universal harmonies, then does the angelic qualities awaken, and the journey heavenward take definite course. M. A. E.

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HYGIENIC HINTS.

BY WM. A. ENGLISH., M. D.

Number Four.

Is the killing of animals for food consistent with the higher development of the race? It is time for the American people to give this question earnest consideration. Individuals who are satisfied with their present life and habits, or who drift with the lower currents, will not be expected to change their diet, to any great extent; but those whose souls are beginning to glow with universal love, and fill with an intense desire to scale the heights of being, and understand the secrets of knowledge and wisdom, that they may assist in raising humanity to a higher plane, will as naturally and surely *desire* to abandon the use of animal-food, as they would wish to lay aside a soiled and tattered garment, in exchange for a new and comely one. There may be some persons who, from karma, from heredity, or fixed physiological habits, are unable to make this change without great disturbance of physical functions; such should change cautiously meanwhile using some of the animal products, — milk, butter, cheese or eggs, yet we do not travel far on the upward course ere we feel, necessarily, an intense repugnance toward killing any animal, for the purpose of eating its flesh.

But individuals whose desires and aspirations are pure and unceasing, should feel under no painful weight of condemnation, if unable to abandon former food habits at once.

Right desires and a properly disciplined will, are first in importance — the rest will follow in due time.

There are various reasons why we should outgrow the flesh-eating habit, (which is simply a mild form of Cannibalism), aside from that of the shock to the nerves and moral sensibilities, to which allusion was made in article No. 3, which should be read in connection with this. Those who doubt the established facts of chemistry, which prove that grains, fruits, and nuts, contain a larger proportion of the elements of nutrition than flesh-meats, may be interested in the fact that more than half the inhabitants of the earth *never eat flesh.* Buddhists abhor it, and its use as food is strictly forbidden to them.

All our nutrition comes from the vegetable kingdom, really; for if we eat the carcass of the animal, we are only getting our nutrition at *second hand*; and if the sturdy ox, or the noble and spirited horse can build their firm tissues from the grass of the field, cannot man find all the needs in the more nutritive grains, nuts and fruits?

Much might be said concerning the vast economic bearings of the question; the cruelties practiced upon animals before killing; the presence of poisonous parasites within the animal tissues, which are not always destroyed by cooking; together with the various other diseases affecting the animals when killed, and the host of diseases which flesh-eating fosters, by its inevitable pathological effect upon the human system.

(In my daily paper I have just found the following: "A young man in Illinois has been a great sufferer for the past two years; the cause being unknown. Yesterday (Dec. 29.) a physician made a careful microscopic examination of a particle of the patient's flesh, finding it densely populated with *Trichinæ.* It is believed that there is no hope, whatever, for the ex-

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termination of the trichinæ and that the sufferer's agony will find no relief except in death.")

It is the friction that wears out the machine. It is very evident to the careful physiologist, that flesh-foods are a great source of unnatural excitement and friction in the human system, and to those appetites and impulses especially connected with the body. The fever of digestion, which is a prominent symptom after a meal of flesh-meat, is scarcely noticeable after a meal of vegetable food. During convalescence, after a severe fever, a meal of flesh will often induce a relapse.

The veins are too suddenly loaded with nutrient material, which is not the case when the vegetable food is eaten. This sudden stimulation, sometimes amounts to intoxication, which is partly owing to the presence of waste and effete elements in the tissues of the slaughtered animals, (the minute sewage,) which acts as a poison in the human system. Many of the molecules and elements within these animal tissues, having subserved their uses, were ready to be eliminated from the body before the animal was killed.

Some will argue that the flesh of animals, being an aggregation of elements previously assimilated, is in closer relation to the tissues of the human body than is food from the vegetable kingdom; and that as it is mainly digested in the stomach it is more readily available for purposes of nutrition.

By carrying this line of thought a step further, we have a very plausible, and logical argument in favor of Cannibalism! Surely nothing could be more nearly allied to human tissue, than human tissue itself!

But, seriously, physicians are beginning to understand that food which is most easily or quickly digested, is not always best adapted to the needs of the human body, even in sickness.

The bodily functions need to be brought into action harmoniously, or in due proportion to each other, and with approximately a uniform degree of activity.

Physicians have been made famous by stimulating the stomach, regardless of the excessive action of the kidneys and other organs which such practice necessitated.

Some of our most devoted workers in the temperance reform are firmly convinced that the use of flesh-food, by occasioning over-excitement of the gastric mucous membrane, and nervous system, paves the way for intemperance and drunkenness, and that the greater the amount of flesh eaten the greater will be the temptation to use intoxicants.

"Dr. Austin Flint thought that the use of flesh-meat ought always to be forbidden in cases of acute or chronic gastritis.

Now we know that chronic gastritis always, sooner or later, accompanies alcoholism, and that one of its symptoms is excessive thirst, which in aggravated cases becomes well nigh continuous. There is in this state of things a regular circle of cause and effect.

Animal viands keep up the gastritis by over stimulation and taxation of the affected organ; the gastritis excites thirst; thirst perpetuates drunkenness.

Since we know that the dominant principles of flesh are those the digestion of which is effected in the stomach, it will be easily understood how injurious to a diseased or enfeebled organ must be the prolonged and exclusive labor imposed upon it by a highly nitrogenized regimene.

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"Dr. Jackson thinks that flesh contains some extra-alimentary principles which excite the nervous system so as to exhaust it and give rise to a paroxysm of craving for abnormal stimulus, and the desire for alcohol is thus renewed and sustained."

He further says — "By abstaining entirely from animal viands of all kinds, as well as from tea, coffee and tobacco, one cannot help becoming sober and regenerate; it being impossible to live six months on unbolted meal bread, vegetables, and ripe fruits, without being entirely rid of the fever of alcoholism."

"In regard to other allied excesses it is certainly not difficult to understand that the stimulation and irritation produced in the nervous centres by the constant ingestion of highly nitrogenized and exciting meats, influences the genital functions in a powerful degree, and sets up a condition of *pressing insatiability.*" "The deepest, truest, and most general causes of prostitution, in all great cities, must be looked for in the luxurious and intemperate habits of eating and drinking; prevalent among the rich and well-to-do." "Abolish flesh-meats and alcoholic drinks, and more, a thousand fold, will be done to abolish prostitution than can be achieved by any other means, as long as these two evil influences flourish." *

I heartily agree with the sentiments embodied in the preceding extracts and can say that it is my candid opinion, based not only upon observation, but upon *individual experience*, also, that any person, on abstaining from flesh-foods for one year, will invariably notice a marked change in the organism, connected with those impulses and appetites common to animals.

These becomes much more readily controlled; the mind much clearer, and the temper so much more calm that the individual realizes the fact that a great change has been effected, interiorly.

Is it wise, then, for those who aim to control the lower nature, to eat any kind of food, the effect of which is to excite or inflame any of the physical organs, or any function, desire, or impulse, directly connected with the body?

Would it not be like blindly adding fuel to a fire that threatened to escape from our control and destroy our dwelling?

If a higher race is to have its origin on this planet is it probable that it will be a flesh-eating race?

The human is above and more than the animal, and in treating of the subject of diet, we should consider it, not *solely* in its nutritive aspect, but endeavor to ascertain *its psychic effect also.*

That a diet composed mainly or exclusively of flesh, will greatly increase the ferocity of dogs, bears, and other animals, is well-known. If the effect of flesh-food is so plainly noticeable in beasts, must it not effect, very largely, the finer organism of man?

That its tendency is to increase and inflame the appetites and passions, or purely animal desires and impulses, is beyond question.

"Where the flesh predominates, the mind sways to the animal passions. This preponderance of flesh is a disease, in affinity with all diseases. Until this superabundant weight of flesh be removed; or rendered perfectly passive, the spirit, within the body cannot act." (Healing of the Nations).

We are sufficiently engulfed in materiality, or animality, already. To increase the preponderance of the lower nature by slaughtering animals

* From the "Perfect Way in Diet."

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and feasting on their dead bodies, thus incorporating into our systems, not only their tissues, but *their psychic elements and affinities also*, seems like placing every heavy burden upon the spirit. As the psychic molecules and properties belonging to the animal. differ essentially from those belonging to the purely human, their presence produces disease and inharmony in the human; so, the result of our long course of flesh-eating is, that we are not now, purely human; but have a *large admixture of the beast.*

If "I pledge myself to maintain a constant struggle against my lower nature," is it wise to continue such habits of diet as tend to keep my lower nature in the ascendency?

Such questions are important to those who are interested in Esoteric study and practice. If any one decides on making such a radical change in diet, as has been referred to in this article, the determination will spring naturally from an interior refinement, and a welling up of love, overflowing, not only to all humanity, but to every living creature; for there is only *one source of all life.* If you view this change in the light of a sacrifice, you are certainly not ready to make it.

Let your intuitions speak. Does the sight of the blood of slaughtered animals give you pleasure, and does the thought of killing these innocent animals, and eating them, accord with your highest intuitions?

Listen to the voice that speaks in the inner silence, and follow the light that shines in the darkness.

(Hints on the preparation of food for the table will be given in No. 5).

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

NUMBER NINETEEN.

In order to reach the high goal of dominion over the physical body and all its vicissitudes, it is necessary to embody the principle of the Divine will, the name of God, the: "I WILL BE WHAT I WILL TO BE." Jesus often said when he healed the sick "I WILL, be thou whole." The will is the only power in the world, and certainly is the ruling power of our body. We are told God created the world by a word. Then if creation is carried on by the potency of God's WORD, we are the result of that word, and therefore must be the embodiment of its potency; and as the will is the controller of all action, then by it we can recreate ourselves in any or all functions that may be deficient. To get control of the body is the main difficulty for us all; how to do this, is the most important matter we can present, for a weak or unguided will is the source of all evil in the world. A weak sickly person is always one who yields the body to the influence of the senses, who as soon as he has a pain immediatly yields to it; thus such are always sick. To what ever extent any one yields to pain, he yields to the adverse condition that produced it. Pain is a friend that tells us there is something wrong, and it is intended as a summons to the will to remove the adversary, but that cannot be done by yielding to it. If you watch animals you will learn an important lesson in that direction; if there is pain in a limb they keep moving it so as to throw the energies into it. Animals of an active nature, when there is anything the matter with them, will frequently run and rush around as

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though they were angry, they act as though they were fighting an enemy and so they are, for by setting the life in rapid motion through the body the will is excited and Nature asserts herself and eliminates from their organism all impurities.

There are two kinds of *will*, one of activity the other of stillness. Activity relates to the animal body, and the one of stillness relates more directly to the mind, the latter is most potent and may and should control the former absolutely, and when it does, disease is impossible to those who know how to use it. All Nature conspires to force us to use this will. Life is a constant struggle for self maintenance; there is in every conceivable direction, enemies to overcome, or they will overcome and destroy us. There is poison enough in our daily food to destroy the body if the will was not kept actively engaged in repelling it, and ejecting it from the system. We are also grappling with death all the time in the processes of the life creative function; the spirit succeeds in chemically analyzing the food and extracting the necessary elements to supply the needs of the body, and as fast as it acts on the reproductive function, where it becomes vivified as life, there it meets the chief adversary of man,— Passion, where it has to face the risk of being wasted, and the body left in a starved condition for the necessary life, to replace the constant exhaust; for a given amount of Life will support a certain amount of flesh, and as the body takes on new material there begins to be a fullness of life, then comes extra excitement, or mental or physical effort, which uses up the vitality, then a portion of the flesh material dies and must be eliminated from the system or it will cause disease; or if the passions have control of the life, then it is exhausted, and immediately a great amount of material in the body dies and has to be thrown off; that work always costs vitality and while it is going on in the body there is a consciousness of unrest, dissatisfaction, and many times, irritableness; a consciousness of something wrong, and forebodings of evil, until the body can regain the lost powers of life; and all this time the other adversaries are at work to destroy.

In the present state of our civilization we are in a cyclone of psychic influences such as hatred, passion, anger, despair; the influence of tired, sick and diseased states of every kind, all of which like a cloud sweep over our finer sensibilities and cause us to believe or at least to feel that it is our own condition.

Again the diseased of every character expectorate on the ground and it dries and is pulverized and the wind carries it into the air, it is blown in our faces we inhale it and partake of its poison. This leaves out the long list of miasmas in the atmosphere, inharmonious planetary conditions, our own struggles, improper eating and drinking, and the multitude of sins of omission and commission against our own bodies.

Were it not for the *will*, which is ever active in the atoms, molecules, and in each function, as well as in the intellect, stoutly wrestling with all these we would immediately succumb to their influence and die. The object of existence in the physical body is to develop an educated will that can walk in the midst of all these with impunity; a will that is able to rule all these evils and cause them to serve the use for which they were intended. There is no need of any one being sick; when a person is sick it expresses either weakness of will, or indolence in activity. We who are laboring for attainments should make it the one constant effort to cultivate this power, for this is the God power. The only way of cultivating any faculty or

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function is by using it and the more it is used the more rapid will be the development. The method given in a prior article of repeating the word, "Will," as you inspire the breath, and the word, "Still," as you expire, and at the same time keeping the thought in the different functions of the body, is a most useful method by which you can eliminate any diseased condition from the system; for instance, if there is a pain in the knee you throw the energy into the knee by a most positive motion, at the same time say to the difficulty that caused it "Go! Go! Go!" and then try to realize that it does go; treat it with the same mental condition you would any adversary with whom you are contending.

Keep ever active the thought "*Nothing can affect me*" and try to believe it and to the extent that you do believe, it will be so. You see little boys when growing and developing the powers preparatory to manhood, ever struggling with each other, one boy saying to the other "I can throw you down!" The other says "no you can't!" And so they wrestle one with the other, and the one who is going to be a strong man in body and mind will never give up, no matter how many times he is thrown down. This is Nature's gymnastics with which the boy is endowed from Creative wisdom, to make a strong, active man. So if you wish to be superior to evils imitate the child, for the impulse of pure Nature is wiser than we. Look at the children of poor parents who run all the time rain or shine, snow or blow, half clothed; see what a physical body they develop; they know nothing about sickness, while the child that is reared delicately, watched over and protected against the vicissitudes of Nature, are delicate and often sickly, for no other reason than that they have been restrained from following the divine impulse to battle with adverse conditions and thereby obtain the will that bids defiance to disease. We advise our friends to imitate the child, acting and doing as reason would decide, without fear, but with the opposite; cultivate the defiant attitude toward all things adverse to health, vigor and vivacity. If you would be a "conqueror" then study the habits of thought that will conquer all diseased states. Cultivate in yourself the power to think and feel as you wish, and if any part of the body does not respond, ignore it, and occasionally send to the disorderly part the feeling that you wish it to have. You will soon find that you can command the senses and they will be most obedient to your will.

There is no method for developing the will as effectual as a positive control of all the senses, such as the appetite, passions and sensations, and living in the intellect. The habit of rising as soon as you awake in the morning, ignoring all the feelings of the body; take a woolen cloth wet in cold water, rub the back with it, then rub dry and warm with a dry towel: take the front of the body, then first one limb, then the other, rubbing each dry and warm before wetting the other; then rub the body with your hands until it is smooth and dry; this do VIGOROUSLY, then dress yourself as though you were in a hurry and go out doors and take a rapid walk; straighten the body up, throw the lungs out, the shoulders back and BREATH DEEP AND FULL; remember man lives in his breath, then expand the lungs and develop good breathing power.

The great lack of all people is VIGOR OF WILL to do, or not to do. The lungs give vigor when in good working order; the sternum and cervical plexus is the seat of the vitality of the higher faculties of the mind. Men judge of a person's character by his form, walk, and the general movements of the body, because they express character; and no person who has inherent

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vices can maintain the form in body of a moral upright person, without suppressing vices and inculcating the higher moral principles; therefore we advise all persons, to cultivate the habit of walking erect, chest thrown to the front, head up, chin drawn back; avoid a swagging or rocking movement of the body; try to move straight forward in an easy gliding motion; let every move express energy and decision of purpose; avoid making unnecessary noise with your feet; cultivate the habit of regulating the voice so as not to speak any louder than necessary, and at the same time to speak clear and distinct. This unites with the former methods and produces conditions of mind and body that will give us power over disease and all immoral habits. Those who are situated so they can take a course of instructions in the Munroe School of Oratory, we would advise them to do so, not so much for the part relating to public speaking as the one that gives the natural habit of expression; we do not know of any school that teaches more important mental and physical habits.

All persons are controlled to a much greater extent than we are aware of by habit; this should not be; we should become masters of our own actions in everything; in order to do this we must examine our habits to see to what extent they control us adversely, and govern them all, by an intelligent will. Almost any one, when they begin to examine their habits in everything, and determine to conquer their dominating power, will find a great deal to do, and by doing it they will develop powers that will surprise themselves, especially if the generative principle is controlled; for by retaining the life generated in the body and carrying on this regular self-control and self-development, every faculty of mind will increase with the development of the will.

In order that these instructions be most useful to all, we ask you to study these subjects for yourself, think about them, study each part of the body separately; examine the sensations, motions, relations and uses to the other parts of the body; keep ever active in mind the fact that the body is not yourself, but yours to live in and to control as you would a good horse; by thus keeping the thought distinct from the body, it will facilitate getting control of both. Everything in Nature tends to coerce the will into submission to the descending currents of involution, the methods of Nature, that govern generation and the descent and imprisonment of Spirit or Soul conciousness, in matter; and to whatever extent the will can be thus controlled by those forces, to that extent we are made subject to all the evils that flesh is heir to, and in the same degree is the intelligence darkened and subjected to vague and evil imaginings, which is the condition of those known as bad men and woman; therefore in all that appertains to this important work, the elevation of humanity, it is an undeviating rule, a weak person is an immoral person, therefore it is equivalent to a crime to be weak; a sickly person not only involves others to aid them, but they are springs whose waters are filled with disease and death to the community in which they live. Look around you among your acquaintances and see the man or woman who is very active, always something to do, and always too busy to be sick, — they are never sick, they rise early keep the body positively under surveillance, they ignore all bad feelings, and they are the ones who live to a very old age, especially if their habits are comparatively chaste. Decrepitude comes only to those who are governed by habit; those who use all the muscles of the body, always keep their form but those who through habit use only a certain set of muscles, those

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get strong and the others that are not used waste away and the body is drawn out of shape, and internal organs are compressed and diseased, and death soon comes to their relief.

The will of stillness is the opposite pole of the will of energy, and relates almost entirely to the mind. This superior will can only be developed through certain mental gymnastics, such as holding the mind undisturbed in the midst of excitement, carrying on a consecutive line of thought while many attractions and discordant conditions are around you: by ignoring fear and all forms of timidity, never allowing them to affect you in any way; and never allowing yourself to be angry nor to go to the opposite extreme and be convulsed with laughter; holding always the same calm thoughtful frame of mind, maintaining a mental control that will keep you always in readiness to elucidate any subject with which you are familiar. Never allow yourself to be among people where if you were asked to talk about the most sacred matters, that you would feel sensitive or like condemning yourself for the impressions you had left on their minds. Do not go to the extreme of making those around you feel that you are unappreciative of kindness, or incapable of sympathy. Maintain at all times a cheerful condition of mind; be aware of extremes in everything; and finally ascertain by careful study and self control who you really are, and BE YOURSELF; do not try to be any one else.

We have to ask pardon of the many readers of THE ESOTERIC for assuming to teach them those things they know so well, but there are those whose circumstances have so oppressed them that they have been forced out of their normal conditions and habits, and to such this will serve as a reminder. It is so natural for us to relax our diligence, and because of being oppressed with the conditions and duties of life, to settle down and make no effort more than is actually necessary until thereby a condition of automatic action takes the place of mental directness and intellectual interest. This condition will not do for those who wish to make attainments. If you have gotten into a state where your life has become automatic, governed by circumstances, you must rally all your WILL power and consider the mental conditions that actuated you in youth and in the prime of life, and assume those same attitudes of mind and action, carefully controlling and guiding them by your more mature thought toward the desired attainments. Remember dear friends that if you follow carefully the instructions in these nineteen lessons, it will place you on the road to a renewal of youthful vigor in mind and body. These methods lead to other well known means, which will be given as soon as you attain conditions where you can apply them; and thereby the aged will become youthful and vigorous, and the young will grow wise and mature, and all will grow symmetrical.

These lessons are upon the science of LIFE. We read that Jesus said: "I came that ye might have life, and might have it *more abundantly*." That is the object of these instructions, but to have more abundance of life, frequently is the cause of sickness and death, when it is not controlled by a positive will and an active mind and body, therefore the above instructions are of vital importance to all persons. Jesus was a wise teacher and he taught these lessons, but they were suppressed owing to the sensuality of the people of that age, — just as many would do now; there are those even in this "enlightened" Boston that try to transform these teachings as meaning license for promiscuity, so gross is their own perverted

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nature. It is marvellous to find to what an enormous extent this vice is active in the world, There are even societies scattered all over the world who pretend to teach purity in these matters and really mean and practice the exact opposite, but the Esoteric Movement means just what it says and the "Revelations and Secrets" referred to in THE ESOTERIC, and G..... R pamphlet, have no reference to this subject but refer to knowledges of scientific and vital import to all, and we believe that any one reading these Practical Instructions with only common intelligence would recognize the enormity of construing them in a way that would lead to anything short of ABSOLUTE virtue and the elevation and exaltation of manhood and womanhood in the world.

I am your fellow servant, H. E. B.

Peace be unto you.

TWO ORDERS OF HUMAN SOCIETY.

"While the earth remaineth, seed time and harvest, * * * shall not cease." Gen. VIII. 22nd.

To all created things, both animate and inanimate, there is a seed time and harvest, God instituted. From the law of seasons, regarded according to the Creator's plans, good, and only good, could be the issue! Had mankind regarded the laws of *use* in God's wise plan in the seed time of sowing the human race, no lust or abnormal passion, could have been known in the work of human generation; it would have been as innocent and shameless, as eating or drinking. But, though it were pursued in perfect obedience to God's laws, it could not have perfected man's entire development, since he is both animal and angel in his constitution and aspirations. Of itself alone, it would simply have left man a *perfect animal!* A being yet to be progressed, step by step, in symmetrical evolution into the attainment of angelhood.

Pursuing God's plan of evolution normally, on arriving at physical maturity, man would have yearned for offspring. Engaging in the work of generation, and proceeding in obedidence to God's laws, man would eventuate at a goal, when, by the normal laws of life's expenditure, the powers of generation would cease in the line of motherhood, consequently, legitimately suspended in the line of fatherhood also. Arrived at this station of evolution, the united human-twain — the father and mother, having performed their normal work on the animal plane of human life, would legitimately, progressively aspire unto and seek after an angel development, and this crisis would be reached years before laying off the mortal coil.

At this period, all the works of the animal, fleshly life must cease, having performed their normal mission. Man's onward work of evolution, progressing according to God's plan, is next to become an angel, while yet on the earth plane. To accomplish this is the work of the harvest of humanity, from the animal order of life. A harvest work is reaping the crop from the stock on which it grew; — securing it from the plan on which it had been developed.

Thus, for man to become harvested from the animal plane, he must cease from the use and indulgence of all the passions of the generative life, — become practically, in life's usage, an eunuch, for the Kingdom of Heaven's sake; for the sake of developing the angelhood of his created ability of evolution. In this work of development and harvest home, man must of necessity live a pure, *virgin*, *celibate* life.

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This is the life Jesus Christ was sent of God, to institute. This is the harvest work of the Christian dispensation, *per se.* Souls once completely enlisted in this work, are then in the Order of an *entire New Creation.* They are spiritually, and virtually eunuchs for the attainment of angelhood. A brotherhood and sisterhood of the Kingdom of Heaven Order.

Thus this spiritual emasculation, applying to both sexes, makes it *impossible*, while true to this order of virgin life ever to revert to the order of generation!

But, the present condition of human society is such, there is such an abnormal development of human passion, that it is quite impossible for any human pair to engage in the work of human generation, conforming strictly to God's unadulterated laws. This fact appears to be almost, if not entirely universally admitted, at least by all enlightened persons. And, a general sense prevails that a great reform in generation is needed to preserve the race on the face of the earth. Great light on this subject is being diffused; and many are working to subjugate the abnormal animal passions, and harness them to the law of use alone.

This is a work of God for the sowing dispensation, for "the Children of this world," and necessary for the perpetuity of the human race. But, as the present state of mankind is so lost from God's law, it is not at present possible for the human race to generate according to God's wise plan of purity and innocence; therefore *no* human being *can*, under present circumstances, progress, from birth up to *manhood* pure, through generation, and thence on, through *regeneration* to *angelhood*, according to God's law of progression for man, in innocence.

Therefore, to enter the *Order of Angelhood*, — the "Kingdom of Heaven" Order, man must take the kingdom of angelhood by *force*, as said Jesus, "The Kingdom of Heaven suffereth violence and the violent take it by force." God's original plan of progression for man was to take the kingdom by normal climbing, — going up the ladder that Jacob saw, reaching from earth to Heaven.

It is thus plain there must be two orders for humanity in progress on the earth, each distinct and separate from the other. The one struggling in the line of human progression to the attainment of perfect generation; perfect animal manhood; the other struggling to the attainment of regeneration; — perfect angelhood. And these two Orders can never be amalgamated; it is as impossible as for the sun to shine at midnight. Because it is death to the carnal life of man to progress on the plane of angelhood. This was taught by Jesus, thus: "He that would save his life," the life of the carnal, animal man, "shall loose it," the life of the angelhood: "And he that would loose his life," the carnal, "shall find it," the angel life unto life eternal.

The day of human evolution is now at hand, when an advance class of humanity is spiritually reaching upwards to the attainment of the heavenly state! Earth, its gifts and treasures, the pleasures of sensuality, become nauseous; the soul longs for kindred air.

GILES B. AVERY, *Mount Lebanon,*
Columbia Co., N. Y.

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TWELVE MANNER OF GENII.

THE INHERENT GENIUS OF ♒ (AQUARIUS).

ALL persons born between January 20th and February 19th belong to the department of business service in the grand body of humanity. Aquarius means the Water Bearer. The symbolic language of the Bible as given by the angel to John, in Revelation, says: "The waters thou sawest is people's tongues and nations." This is true for these people are lovers of society and its customs, especially of art, beauty and excellence of appearance. They belong to the nerves of sensation in the grand body, and are very sensitive. Their power is in their eyes both as to discernment of the character of persons and also in their ability to control them by the power of the eye, through causing them to believe and think as they do, by looking at them. Their sphere of use is with the public and they are endowed with ability accordingly. They are active, nervous and restless liable to nerve diseases and fevers, the slightest ailment will produce fever or inflamation; their nervousness frequently takes the form of timidity, especially in women and children. This should be carefully guarded against. When they are organically fine they very readily develop the power to know the nature of persons from psycognomy, either from personal contact or by some article with which the person has been in contact.

They have much to do to conquer fear of what people may say about them, love of reputation being very strong, love of honor, and high position among men is a great barrier to the development of their true spiritual selfhood, because of their disposition to conform to the habits of society.

The first appearance of spiritual development is in the sense of an annoyance at the presence of certain persons, then follows the psycognomical ability, then a consciousness of the presence of persons long since in spirit life, and especially of those who had attained fame or possessed power, from whom they receive knowledge of history, lost arts sciences and social habits.

Their Genii will endow them with knowledge of inventions and arts, and knowledges concerning the mental and physical laws governing the varied phenomena of human life. They are like the phonograph to reach the thoughts, feelings and needs of the body of humanity; and there are those now who can sit in their room alone and receive the thoughts, mental states and even the physical sensations of all persons who are in any way, though but remotely connected to them. In the more complete state of human society when the Esoteric College is in order and the people harmonized, there will be those of this class of persons who can know all about what is going on in the outer world through the "telegraph wires" of their own nervous system.

It is difficult for these persons to continue in any spiritual or religous work unless it is in connection with others who serve them as a head, guide and centre to hold and sustain their interest, the currents of the world as it is to-day affects them so directly and intensely.

From this sign will come servers in every department of the body. They should avoid cold, damp places, all nervous excitement, exciting scenes etc. They should study language science and philosophy also mechanics; keep the mind more busy than the physical body, and ever have a well defined object before them to labor for. H. E. B.

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MAN AND HIS DESTINY

BY C. H. JACKSON.

MAN is a being of thought, judgment, memory, imagination, craft, love, and will. Pride and ambition are his ruling traits. He is the highest form known, containing in himself the greatest quantity of life, the most intelligence, and the most creative power. He is the only thing that comes into existence totally helpless, totally blank of intelligence.

Man is usually found complaining of his lot, forgetting to give thanks for the blessings received. Human nature finds it so much easier to grumble because God has not given more, to spend the day in lamentations and complaint, with no friendship or companionship with Spirit, Angel, or God, than to be grateful with a thankful heart for what He has given.

Material man looks upon himself as something existing apart, forgetting that what belongs to him today belonged yesterday to another, and in the continual change may belong to some one else to-morrow. His actions are his writings. By putting his thoughts into action he expresses them and records them in the book of Life.

Every evil act is followed by a degradation of principle, a metaphysical incrustation of the Soul. Repentance, unless followed by action, is useless.

He who acts according to the dictates of prudence alone, is a coward; one who exercises his generosity indiscriminately is a spendthrift; courage without caution is rashness; veneration without self-esteem produces superstition; charity without exercise of judgment produces a beggar.

In this world, as well as in all the planet worlds of space, every man must stand upon his own merits, and fall by his own demerits.

Man is an epitome of the *elements through which he has developed*, and he instinctively desires deliverance from the unnatural domination of the body and the animal soul, for all feel this to be a condition of degradation; in other words, a fall from the true position we were made to occupy. The bodily senses by their phantoms, have so clouded the higher soul of man as to obscure his inner life, and obstruct the full developement of his true being.

A man of pure and angelic character begins inevitably to present a pure and angelic appearance; and the soul of man transforms his body until it becomes as angelic as is compatible with its present relations; and when it assumes a new form after what is called death, what shall prevent it from assuming the one most appropriate to its nature? If an individual has developed a specific character of his own that distinguishes him from his fellows, that individual character will survive the dissolution of its form.

Man's field of labor is in himself, in his own passions and weaknesses. He must dissect himself and analyze all his passions, motions, emotions, motives, etc., and master them all.

They are the steps in his ladder of progress. He must begin at the bottom to climb. He can be just what he likes to be; but growth is slow.

It is the desire of Christianity, as it has been of all spiritual religions, to elevate man from his lower plane of thought, which is the seat of all his sin, to the spiritual condition, which is life and peace. For it is an established law of divine order that a man must inevitably in time become outwardly, what he is inwardly, and in this life physically what he is mentally.

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Man does not form his own character entirely, it is formed by the circumstances that surround him, nor can he escape this condition except by his union with Spirit, which, through the guidance of angels, opens the prison doors of human circumstances into liberty and light.

Mankind has two sets of feelings and attractions. One set drags him down to earth and makes him cling with a firm grasp to material necessities and enjoyments, while the other set lifts him up into the regions of the unknown, and he forgets the allurements and distractions of matter, being brought nearer to the realms of spirit; and abstract ideas of the good, the true, the harmonious, and the beautiful, give him satisfaction and happiness and a peace which the world does not give. The greatest poets and philosophers have recognized the fact of double consciousness, or the two poles of one's nature, and between these two poles ebbs and flows the normal consiousness of the average human being.

The sooner man frees himself of erroneous opinions, and recognizes the real truth, the less will he be impeded by the obstacles which are in the way of his higher evolution, and the sooner will he reach the summit of his final perfection.

The highest desire any man can cherish and the highest right he may possibly claim, is to become perfect. To know everything, to love all and be known and be loved by all, to possess and command everything that exists; such is a condition of being that, to a certain extent, may be felt intuitively, but whose possibilities cannot be fully grasped by the intellect of mortal man. A foretaste of such a blissful condition may be experienced by a person, who, even for a short period of time is perfectly happy. He who is not oppressed by sorrow, not excited by selfish desires, and who is conscious of his own strength and liberty, may feel as if he were the master of worlds and the king of creation; and, in fact, during such moments he is their ruler, as far as he himself is concerned, although his subjects may not seem to be aware of his existence.

According to the unselfishness and the spiritual power of a person his individual influence may extend over a family, a village, a town, a country, or even over the whole earth.

Man, is an internal mystery, even to himself. His own person is a house in which he never enters, and of which he studies but the outside, nor does he know much of himself until he has suffered. He comes into the world as the result of a complication of natural, physical laws, so marvellous, so intricate, that the ingenuity of man fails to account for the fact that we exist at all.

We may reason it all out, to our partial satisfaction, until we come to the grand motive factor of our existence the instinct principle of life itself. Here we stop! Why? Because we come to the immortal Soul, which has been quickened into life by a Being of supernatural powers while the helpless unshapen mass of the future man lay dormant in its small, chaotic world, its first dark mother-cradle of the flesh. He now exists in the world, having come into existence according to the law of cause and effect.

The form and quality of his body depends on the physical condition under which he was born, the state of his soul depends on the astral influences that concentrated their power upon him in consequence of his attractions; his character depends on the causes created during his previous existence, and all these causes constitute his *Karma*, of which he himself is the creator. Man is himself a product of the law of cause and effect,

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him Adima (which in Sanscrit is the first man,) while the woman, or female force is negative. To her are given grace, gentleness, love, beauty and intuition, because Love and Soul within produce Intuition.

She was named Hêva (in Sanscrit: "that which completes Life.") To man was given power like that of angels, — Wisdom through Love. To both were given not only the five organs of touch, sight, smell, taste, and hearing, but a sixth, which grows with understanding, (in Sanscrit called Mamas, in Greek the Uniter — the reformer, the dawn of truth, eternally renewing itself.) This is the Will force agent by which is produced, by perfect attunement, the union of the bi-sexual forces.

In the creation of man, God makes one whole and perfect being, formed of two distinct parts: *Adam* the *earthly, exterior man*, and *Eve*, the *spiritual interior* one, the *Soul and Living Mother.*

The first Adam is of the earth earthy, and liable to death, the second Adam is from heaven and triumphant over death, for sin (that is, error in acting against Spirit) has no more dominion over him. He is therefore in product, a Soul born again, purified from defilement by matter, and released from subjection to the animal body. Such a Soul is a ripened, perfected Soul, called "Virgin," symbolized in Egyptian sculpture by a *winged globe.*

Man attains to the Image of God just in proportion to his comprehension of the nature of God, for man *is* that which he *knows*, and knows only that which he is.

Condemn no man! Look only for the good in others, and not the evil. Let him that scoffeth at the lame, take care that he halt not himself.

Three spirit forces live in and actuate man. The first is that of the elements (terrestrial) or electric vibrations used to produce sound in talking; to demonstrate to the natural eye; the vibrations used to mesmerize, psychologize, etc.

The second spirit force is the second self, the Astral body, the mind, memory, and thought part of us; the messenger to the inner man or monitor; the communicator of the soul; the portal between Deity and the mirrors of the soul.

The third force or vibration is the Divine Spirit, ray or reflection of the Godhead, the life-germ of the inner Soul. Not all the elements that go to make up a complete man are enclosed in his material form. The greater part of them are beyond the limits of his physical body. The elements that exist beyond, stand in ultimate relation with those that are within, although the elements within the form may not seem to be conscious of the existence of those beyond still they act and react upon each other.

Occultism teaches, and seers prove, that everyone has immediately around him an ethereal envelope, varying in color, shape, and general appearance, in accordance with his constitution, life, thoughts and general aspirations.

Within this atmosphere may be read the events of his past life, as also those which will happen in the future.

By close observation, it will be found that every man lives in two worlds or spheres of consciousness: one from the positive vibrations of the male, and another from the passive, negative vibrations of the female. Also a consciousness from the external sphere of the natural world, and another from the interior sphere of the Soul and spiritual world. But,

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as man contents himself in living, for the present, in an external world (and that world is, for the time being, the most real to him,) full of material magnetism, the spirit is drawn outward and overshadowed, and frequently the man is made unconscious and unmindful of the brighter, inner sphere, in which the Spirit is the true life, and his eyes are closed to his true relations with that sphere. The vast majority of mankind is under the magnetism of the external animal world, and thus the lives of men are but rounds of disappointment.

The Egyptian and Greek ascribe to man four principles, or series; the natural body and its vitality; the Astral body; the human Soul; and Spirit. Brahmin and Buddhist recognize seven of those principles, as follows: First, the Body, *inert matter*, which is perishable; second, Vitality, that *force which changes inert matter* into living matter (universal agent which gives light, which is Spirit;) third, the Astral body, *animal desires* or the reflection of his perishable substance in the astral light, coincident with him, but not visible to his earthly eye; fourth, the Animal soul, the *memory* and *thought*, the vehicle of will, — the temple within, — made of all the desires he feels by his material senses, — a result; fifth, the Human Soul, the *monitor within the temple*, which has so long been kept in darkness with many, — that which says, "I am," whereby a man knows himself from other men, and with which there is an intelligence of lower, but not of higher things; sixth, the Spiritual soul, the *overshadowing of Truth, Spirit, and the highest aspirations* of our nature, — that pure understanding, eternal and co-extensive with all infinitude of time and space, and all that is real, imperishable, and invisible to the eyes of man; the seventh, Spirit, the *absolute* Spirit, the *Divine Fatherhood* of all. In this division it will be seen that the body represents a gross form of matter, yet possesses the potentiality of spiritual development which is slowly brought to perfection by a long course of evolution through many incarnations. Yet it must not be supposed that these principles can be separated or torn, one from the other, like coats of skin, or that they have distinct and individual properties that can work independently of one another. Each principle, on the contrary, is closely allied to its neighbors, and can only work when thus supported. The body is of no use unless it is vitalized; the astral body would be, while away from its fleshy case, unintelligent, were it not illuminated by the higher faculties of the animal soul, and the higher parts of the human soul itself would, at the death of the body, cling to the astral form, and with that slowly disintegrate on the astral plane but for their affinity and close adherance to the spiritual soul.

The three first principles belong exclusively to the personality and are perishable at the death of the body *i. e.*, the second principle, when no longer with the body, goes to vitalize other organisms in its immediate vicinity, while the astral form decays more slowly but as surely as does the body.

The four higher principles form the individuality, the real inner man — the ego, passes from one incarnation to another.

If, by a long course of deterioration due to a continued series of births of more and more debasing tendencies, the sixth and seventh principles become eventually detached from the higher portions of the fifth, the latter sinks and is merged in with the fourth, which very slowly disintegrates in the astral light, during which time it is one of the most dangerous kind

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and in all departments of nature the effects produced are always in exact proportion to the causes that produced them.

Man himself is a Soul or Spirit, living for a time in an earthly body, which dies and turns to dust when the Spirit is withdrawn from it. The home of the Spirit is the spiritual world. During the life of the body this is not apparent to us. We are placed on earth for a specific purpose, which requires the full exercise of our conscious faculties. So the eyes of our natural bodies are the only ones through which we look, and natural objects are the only things that we now see.

Man is what he thinks, and his exterior shape may adapt itself to the true character by the power of his imaginations. Man's mission is to do good; that means to do that which is most useful for his development. By doing good, the more refined principles are attracted to him; his material constitution will become more and more refined, and his interior illuminated by the light of divine reason.

By doing evil he attracts to himself the unintelligent and material principles of Nature, the elements of evil; his higher principles become more and more material and heavy, until dragged into the mire of matter by his own weight, he is unable to rise to the light; he becomes metaphysically petrified, and his power of intuition is lost.

If man can ascend, he can also descend. Progression is no more a law than Retrogression.

If man progresses eternally, he cannot, certainly, remain always man. The same is true if he continually retrogrades.

As is a man here in all his mental attributes, so will he commence on the other side. Man must of necessity progress or retrograde. If he progresses, he developes and ripens upward and outward, through cycles both vast and small, to his Angelhood, and is finally absorbed into the bosom of the Father. If he becomes congealed into indifference, emotions die and he must retrograde.

If he continues to retrograde here, so will he be apt to do on the other side. Sometimes Angels find a little life of the Soul and bear it up to ripening and peace. But if he continue to retrograde, he also passes through cycles both vast and small, comes finally to a state of unconsciousness of all individuality, and is in fullness of time, again re-incarnated in some other form, it may be in this world, or perhaps in some other planet, according to the attraction in embryo entities. No man can stand still. He must progress or retrograde. Nothing can remain the same any more than the waves of the ocean remain the same till they beat upon the shore. Man having violated the Divine law, becomes wretched and unhappy just in proportion to the nature and extent of that violation; and when by such violation he becomes thus wretched and unhappy, it is necessary, in order to restore him to happiness, that he should be regenerated and refined by this fire of affliction and brought again to act in conformity with the Divine law. He will become happy and at peace again just in proportion as he is led to atonement and conformity to that Law, and born again to the light of truth, and universal Love in the Divine Truth, leading men to conform their lives to the Divine Law by the performance of every duty to their fellow-man as well as to themselves. God requires of man perfect conformity to the Divine Law, and in all worlds an opportunity is given him for progress and for ripening his Soul by Spirit. "God does

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not willingly afflict or grieve the children of men," nor does He punish any vindictively.

In the whole universe and all the worlds of Divine Creations there is a law that "whatsoever a man sows, that shall he also reap," and the true actual measure of any man's religion and life is the amount of good he unselfishly does in the world.

Man's acts are his creations, they give form to his thoughts. The motive endows them with life, the will furnishes them with strength. He usually desires four things viz., Love, Wealth, Fame, and Power. All else are considered as amusements, or something to be forgotten. To the natural man, Spirit and Soul are mere side issues, as Paul says: "foolishness unto him." But when death comes there is another desire. Man should realize that he has a spiritual as well as a corporeal nature; in other words, that the *real* man is a *Spirit*, which Spirit has an organized form, composed of spiritual substance with parts like and corresponding to those of the corporeal body; that man as a Spirit is immortal. Being found to survive that change called physical death, it may reasonably be supposed he will survive all future vicissitudes. He should forget the composite ever-changing and consequently mortal body, and renouncing the idea of it as being man; he represents to himself in thought another body, pure, simple, and immortal, created as it were within the gross material organism, with disease and all deformity left out of the conception. This is not a creation of fancy, but the recognition of a reality. It is the real man, and sustains to the other and lower body, which is no real body, the relation of a sword to a scabbard, and of a precious gem to its casket.

But a sword can be drawn from the scabbard, and a gem removed from the casket. Until this is done, the one does not accomplish its use, nor the other display its beauty. When the real man is discovered, and we intuitively perceive that he is not what we call the body any more than a scabbard is a sword, we begin to exercise supernatural faculties, like the newly fledged bird trying its wings.

The real man is a spirit made in the image of God, and only a little inferior to the angels, and crowned with glory, and honor, and immortality. (See Psalms 8: 4–6).

The outward body, though fearfully and wonderfully made, is not man; for when the mortal coil is shuffled off nothing has been lost. The five external senses are not man, for these belong wholly to the body. The mind, on the plane of sense, the mere animal soul taken by itself, does not answer to the idea of man. The distinctively human principle is spiritual, immortal, and incorruptible.

Man made in the image of God must comprise within himself the perfect masculine and feminine, spiritual qualities of existence — a perfect octave of both male and female vibrations. Man is perfect only when the whole Spirit of Humanity — that is, God, is manifest through him, as is written: "God created man in His own *Image, male and female.*" When man reaches this inner attainment of dual being, when he is taught directly of his own Divine Spirit and knows even as he is known, — this is *Mental Illumination*, and this condition is that of truth, understanding and knowledge.

As recorded in the scriptures, God distinguishes the male force as the positive in the will, by the strength, shape, and majesty of the man, and by the wisdom which he strives to gain in quiet contemplation, and named

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of elementaries. The pure spirit which has thus been forced away from the ego, flies back to its original source, the universal spirit. These principles are latent not only in animals down to the lowest organism, but also in all matter, whether organic or inorganic.

The theory of evolution, which agrees up to a certain point with occult science, maintains that the vegetable kingdom evolves from the mineral, the animal from the vegetable, and so on. The higher principles in man are developed in him, one by one, by slow degrees as he works his way up from the lowest form of the savage to the most advanced types of the present generation. Even in these the higher principles are still only latent. Most people in the present stage of humanity are only in active possession of their fourth principle, although the fifth is beginning to assert and manifest itself. This is shown in the development of the material intellect on the material plane, which deals almost entirely with subjects connected with the well-being of this life, scientific discovery, the education of the masses, historical research, and so on, tending for the most part towards disbelief in any other existence than this one, and consequently to the encouragement of bodily comfort and ease, rather than to the recognition of the spiritual and physical powers of man, which are just beginning to unfold. When once these faculties are acknowledged, the way to their development and training discovered, all other sciences and studies will sink into relative neglect and become subject to the immense powers of the human WILL, the education of which will be the higest ambition of all those who have for their aim, the attainment of real truth, or in other words, universal knowledge.

This however, will not be, until humanity is in full possession of its fifth principle, glorified by the awakening of the sixth. To be born of the Spirit requires of man a greater change than boisterous noise and ecstatic shouts.

The birth generally comes in the change of a man after great affliction and sorrow, when there is an entire giving up of all earthly ambition and fond desires. The heart softens, the Soul broadens, and the *Dual* being becomes more harmonious. Then a new birth is effected in which the true union of the dual forces of the animal body become united with the Soul, and for the first time the eyes of the Soul open to the light of the Spirit.

Thus inspired and filled with God, the Soul kindles into flame and the God Spirit, identified with the man, speaks through him, making man speak in the name of God.

Hence he disavows for himself the authorship of his utterances, as did Christ, when he said: "The words I speak unto you, I speak not of myself. But the Father which dwelleth in me. He doeth the works."

Each man may carve out his own way through life. The dear good God makes our very contradictions harmonize with His calm, quiet ends. Try always to do better and better. Go up higher and higher, ever trying to advance. It is far better to try and try, even if one makes blunders, than never to have tried at all. When one is not strong enough to weather the gale, one must bow like the reed before it, rising again after the storm is passed, more dignified, more grand. Guard your weaknesses from most men; they are often either unworthy of confidence, or in their friendship are very apt to abuse it. "Learn to know all but keep thyself unknown," has been wisdom handed down the ages.

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Let your confidence and devotion rest only on the heights of Spirit and the ripening of your Soul: God in man and you in Him.

To struggle on against the world is always unpleasant even if you be every time right. Do not strive to pull against the whole community where you live. In silence and calmness listen patiently and do not argue. You have your freedom of thought. Isolation is best. Better never to have been great than, having been so, to fall forever, to be so no more.

A star that sets will rise again tomorrow; a star that falls rises no more forever. Search diligently for truth, no matter what the world may say. Press on, the golden star of Spirit is on the heights with its dawning lights.

On every height is found repose. Press on!

NOTICE FROM THE G. N. K. R.

INASMUCH as there has been a great deal of intentional and unintentional misrepresentation regarding the above mentioned Association and the nature of its connection with the Esoteric Movement, it is deemed advisable to make a brief explanation in terms of the hitherto published articles relating thereunto. In the "Call to the Awakened" in the November number of THE ESOTERIC magazine, it was stated upon the authority of VIDYA NYAIKA, by his chief representative in America, that a representative of the "Secret Scientific Association" of the G. N. K. R, had sought through THE ESOTERIC a channel of communication with the people of the Occident, for the purpose of aiding the Esoteric Movement in the ultimation of its religious work among the people, and made certain promises to people who had made certain attainments — promises which they are ready to fulfill, as soon as the applicants have made the necessary attainments in the Esoteric Culture. In the G. N. K. R pamphlet, No. 502, it was further stated that certain donations had been made to the Esoteric College for the purpose of aiding in a material and practical way the immediate building of the institution. The G. N. K. R did not come to head the movement or to lead it, or to change it. It came to give important aid to those of honest heart and purpose who were willing to utilize what was offered. The offer was to remain open to the people in sympathy with the Esoteric Movement for the period of two years. It is still open to their acceptance. If they start the industries alluded to in the pamphlet, they will be able to derive therefrom sufficient capital to build and endow the institution. These donations for the starting of the industries must come from people in full sympathy with the nature and objects of the Esoteric Movement, who are willing to unite their means with ours for the purposes indicated. If these are accepted and practically worked, the G..... R, Dept. No. 1, Laboratory, will be associated therewith, (owned by the College), and therein will be carried on experiments of a scientific nature for the direct good of the people in the colony and the good of the world at large. Collection of knowledges, and their verifications will be made, and a record of the same will be carefully kept. These Laws of ENS, MOVENS, and OM, are in the possession of the secret order whose members are not known as such among men, and are not in the possession of any other society in the world except the G. N. K. R. They have no relation and no connnection with the Theosophical Society. They have obtained direct knowledges from secret orders in India and from secret orders in other countries, but these knowledges are not in print. The movers of the G. N. K. R did not come from India. There is not in print in the English or in any other modern language more than about one-twentieth of the Laws.

The Association in making its donations to the College Esoteric, through one of its members, reserved no right title or interest or personal compensation. The food processes are capable of making all animal and vegetal foods by a direct process (not synthetically,) in such a manner that cheapness and purity willbe obtained to an

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extent imaginable only to those who are acquainted with the method. There will be no more killing of animals, or eating of decayed vegetables. They are of too high ethical significance to be allowed to pass into the hands of money getters. Processes of horticulture, of building houses, and methods for the keeping of accurate time in unison with the College (also correct local time, for the aiding of "Unity of Desire,") are the special processes at present in the hands of the founder of the Society Esoteric. They are of special use to the people who are trying to live the higher life, and under their management to the entire world.

The Esoteric Movement was selected by the head of the G. . . . . R, for the reason that it embodies and typifies a religion under which all persons can harmoniously work out their highest destiny. The dedication of all you are, have, and hope to be, to your own highest ideal of God and of Right (not to any man or association,) and the constant study and practice to elevate and refine that ideal, is certainly the embodiment of practical religion. The doctrine of chastity, complete and absolute, is certainly necessary for the attainment of soul-culture. The several thousand responses of a warm and earnest nature to the founder of the Esoteric Movement evidences the recognition he has received, and the want he has supplied. The hundreds of responses to the call for an Esoteric College, offering all they have, are, and hope to be, indicates that the great work will not prove in vain. There have more persons already offered to colonize than we care to start with. Once for all, let it be understood that the G. N. K. R exists, and is ready to fulfill all its promises to the Esoteric Movement, and has done so as far as the people have made it possible to do so. The Pamphlet was written under the auspices of the religious head of the G. N. K. R (VIDYA NYAIKA,) by his representative, from the first page to the 148th. The special message was written also by him, under the sanction of the "interior of the inmost" of G. . . . . R, Dept., No. 1.; and not the interior of the inmost of the Theosophical Society, or of any other society or religion. The remainder of the message was written by the present and future head of the Esoteric Society and College. In the Laboratory of the College there will be guarded certain Laws that will be in the possession of no other G. N. K. R Department but will be, with all other of the Laws, carefully guarded by the Society Pantognomos, "where thieves cannot break through and steal."

The articles on sound and related occult phenomena, as far as the forthcoming occult portions are concerned, are taken from the teachings of VIDYA NYAIKA, and written out by his representative. The Esoteric College will be built, by the donations of the people to the industries alluded to, the working of which will give them all the capital needed. To such persons there will be repaid if desired, a little more than the usual rate of interest, the College reserving the option to repurchase all interests in certain of the industries.

BY THE REPRESENTATIVE OF VIDYA NYAIKA.

EDITORIAL MEDITATIONS.

BECOMING A SON OF GOD.

THINK not that pious meditations canst absolve thee from thy manifest duties; these are not an end, but merely a beginning, a means. The soul hath need of communion with God to be strengthened and enlightened, but God giveth strength and enlightenment for a purpose, — they are not idle or empty things. Thy task then having been assigned thee, however small or seemingly insignificant, straightway and cheerfully perform it; for there is neither small nor great in the sight of God: all stand related in the circuit of cause and effect. The ripened seed is the potential tree, which unfolding again repeats itself in its seed. Even as the goodly tree springeth from its potential germ-cell, so do worlds and humanities unfold from the germ-thoughts of God. Thou knowest not the potential thought of God that may

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be infolded in the simple thing he directeth thee to do. It therefore behooveth thee to perform even the humblest duty, with a fidelity as though the fate of empires depended thereon. Even thus shalt thou serve humanity, and be taken more and more into God's councils, for he would make of thee a Son into whose hands his kingdom can be entrusted.

THE PRESENT MOMENT.

Do not let the great things you hope and aspire to do, in the future, prove a stumbling block to overshadow and eclipse the ever-recurring duties and opportunities of the present. Despise not the day of small things; — it is from atoms that worlds are made. What God requires is faithfulness in the present, and the thought ever before us should be: "What is it that He would have me do *now?* " That being performed, the first step is taken; the second then becomes visible and easy, and thus the future is assured. Wait not therefore for the day of great things, but seek rather thy labor and its accompanying reward in the present moment.

ATTUNEMENT WITH THE UNIVERSAL MIND.

In the earlier attempts at living the esoteric life, many doubts and difficulties arise as to whereof it consists. The initiate is brought into an atmosphere of inner and expansive forces, which should appropriately be focalized on the regular duties of life, rendering them luminous and plain from an inner standpoint; but he may yield himself to day dreams and "castle building," for he is, so to speak, in the atmosphere of a future period, and may think the thoughts and contemplate the problems of another age and generation, and thus become "visionary" leading a hypothetical rather than a substantially useful and rightly adjusted life. A measure of the ideal is not only desirable but indispensable, yet it remains as thin air and vanishes away unless steps are taken to outwork and embody one's ideals in some substantial work. The true secret of the esoteric life consists in balance and completeness of character, thus filling the life with inner sunshine and exalting ordinary duties into divine uses; for it is not so much what we do, but if the thing is one to be done at all, the question becomes one of doing it in the true spirit, doing it ESOTERICALLY, that is, with spirit and understanding, so that the act will ,when viewed by the inner eye, be luminous with heavenly aura. There is a sense in which all duties are sacraments and give life to the performer. In other words, we become receivers of life because we are givers of life, or service. Spirit is boundless, inexhaustible — the inner presence of all true service. When we perform an act merely from the material or selfish standpoint, we have only the generated or stored up energies of our own system to depend upon, and the physical effort is far more exhaustive of the electric and chemical forces than though we acted in attunement with the Universal Mind, — which is the esoteric or true method. This gives us, as it were, the long end of the lever; it gives access to the exhaustless storehouse of Spirit and Soul energies, which inflow as naturally as the wind fills the spreading sails of the waiting vessel, or as the descending stream turns the ready water wheel, to grind the wheat, saw the logs, or propel the dextrous loom, as contrasted with the same labor performed by hand. Let not, therefore, the esoteric student imagine that his calling is to be one set apart, in the sense of being freed from natural service, but instead, that he is called upon to perform his duties from a new standpoint, and is privileged to have inner aid and consequently spiritual reward in the work itself.

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THE SPRING TIME OF A NEW PLANTING.

THE grand IDEALS of the AGES are pressing with unwonted activity for ultimation.

There are periods of seed-time; — there are times of harvest. We are to-day, in the *spring-time*, of a NEW PLANTING. The experience of the centuries is behind us; the broad horizon of the future spreads smilingly before, while above, the bending heavens are waiting to shed dew and sunshine upon our endeavors. The IDEALS of the past are the *seed* of the *present*, and the lesson before us is, to wisely appropriate and earnestly apply the vast treasures at our command.

The evolution of a higher social and industrial state, as well as the processes of Nature, is subject to the laws of generation and growth: yet we may take courage in the fact that we are living in a period of *accelerated forces*. The energies of the three-fold heavens are moving from centre to circumference to ultimate for man, in a three-fold BREATH, the love and wisdom of the spheres, — to roll away the clouds of doubt and selfishness which eclipse the radience of truth, that close the earth mind to the joys of spiritual and celestial life.

Our earth is the nursery from which the heaven of this planet is to be peopled for ages to come, and the denizens of the spheres, as well as the residents of earth, have a vital interest in this subject. Those behind the veil see and understand its importance in a degree transcending our present ability to comprehend. The Master is gaining our ear, and his appeals will yet echo through the land with a majesty and might that will challenge all attention.

The time is ripe when higher social, commercial, and industrial conditions must be inaugurated, and we are thankful for every grand ideal or practical suggestion of the past; and we ought to heartily co-operate with the sublime powers of the heavens that are so deeply interested in our welfare, and who seek to promote an openness on our part that will enable them to plant in our minds those germs of wisdom which are to become as green banyan trees in the earth.

We need their benign presence, and if we accept their council, as messengers of the Eternal One of the heavens, we shall also come into a legacy of their exalted vital power. We may well invoke to our assistance such practical wisdom as was possessed by Socrates and Aristotle; the lofty philosophy and ideality of Plato; the courage of Martin Luther; the iron will of Cromwell; the spiritual insight of Swedenborg; the social and industrial harmonies and economies of Fourier; the patriotism of Washington; the fearlessness of John Brown; the fidelity to the dictates of conscience of our martyred Lincoln; the earnestness of the apostle Paul; the devotion of John the beloved, and last but not least; the humility of Jesus, in whom the harmonies of the spheres found embodyment to serve man,— to teach, to heal, to minister, even to the washing of his disciple's feet.

Fidelity to principle is what gives grandeur to life. Devotion and zeal for some noble, worthy cause, constitutes man's highest estate; and that cause which is conceived and carried forward in exalted thought and emotion, sooner or later carries all before it.

J. L.

PROMPT renewals from those whose term of subscription has expired is earnestly solicited,

Continue sending the names of all persons you think will appreciate a sample copy of THE ESOTERIC.

For Catalogue of esoteric books, see November number.

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SOMETHING ABOUT OURSELVES.

In The Esoteric for February, 1888, under the head of "An Ideal to Ponder and Outwork," particulars were given regarding the legal organization and future conduct of our publishing business under a Trust Fund: — not a Trust with any monopolistic intent, but for beneficent ends; under circumstances that would admit of the co-operation and participation of all persons in sympathy with the use we are at present serving, and the wider sphere of usefulness we are striving to occupy in the near future. We have said but little of this feature of our business, since the announcement a year ago, as we preferred that time should be allowed to more thoroughly define our work and test its appreciation on the part of the public, and consequent safety and worthiness as an investment. We have no desire to boast, but yet may truthfully say that we enter upon the second year of the Trust under circumstances which are highly assuring and satisfactory, and feel it proper that we should more fully lay before our readers, the work in view and the opportunity it furnishes for co-operation on their part, under circumstances that are assuring of usefulness and a fair business profit. In making this statement it should not be understood that there is a lack of means to carry on the business in its present proportions, or that it is not making steady growth as it is; but we desire the coming year to add materially to our list of esoteric publications, bringing works that are now both high and rare, within the reach of not only our present readers, but the great American public. To this end we can advantageously make use of a few thousand dollars, and our expansion in this department for the current year will be largely determined by the subscriptions to the Trust Fund. Some of the immediate benefits to be derived from subscriptions to the stock of the Esoteric Publishing Company are given below: —

This trust fund is comprised of shares of ten dollars each which are free from liability or assessment. Each certificate entitles the holder to participate proportionally in the profits of the business. A grand, but practical idea is back of this fund; yet, while we work for a future ultimate, we also provide for the present. Each holder of stock will not only receive his proportionate share of the profit, but be entitled to purchase as many of the publications of the company each year, at a trifle above the cost of production, as their stock represents; that is, a holder of a ten dollar share will be entitled to purchase $10 worth of books each year at bottom prices; this alone will be equivalent to a saving of from $3 to $5 per year on a single share, or say 33 1-3 per cent yearly on the investment; and desiring to be of service especially to those of moderate means, and thus make the benefits as widespread as possible, shares may be purchased on instalments of $1.00 or more at a time. Whatever amount you send will be placed to your credit, and a certificate of stock issued when the sum of $10.00 has been paid. In the meanwhile, books at bottom prices will be supplied yearly, corresponding with the amount already contributed.

Should the money subscribed for stock be in excess of what can be advantageously used in the publishing business, it is proposed to employ the surplus in conjunction with the projected Esoteric College, quite probably investing it in adjacent lands.

We are doing a safe and profitable business, in which we invite you to participate, to the end of enlarging its usefulness, and with the above advantages.

H. E. Butler,
John Latham,
W. H. Manning,
} Trustees of Esoteric Publishing Company.

Address all Communications, Esoteric Publishing Company, 478 Shawmut Avenue Boston, Mass.

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A Magazine of Advanced and Practical Esoteric Thought.

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A VILLAGE OF SEERS.

BY ANNA BONUS KINGSFORD AUTHOR OF "THE PERFECT WAY IN DIET," ETC., ETC.

From Dreams and Dream Stories.

A DAY or two before Christmas, a few years since, I found myself compelled by business to leave England for the Continent.

I am an American, junior partner in a London mercantile house having a large Swiss connection; and a transaction — needless to specify here — required immediate and personal supervision abroad, at a season of the year when I would gladly have kept festival in London with my friends. But my journey was destined to bring me an adventure of a very remarkable character, which made me full amends for the loss of Christmas cheer at home.

I crossed the Channel at night from Dover to Calais. The passage was bleak and snowy, and the passengers were very few. On board the steamboat I remarked one traveller whose appearance and manner struck me as altogether unusual and interesting, and I deemed it by no means a disagreeable circumstance that, on arriving at Calais, this man entered the compartment of the railway carriage in which I had already seated myself.

So far as the dim light permitted me a glimpse of the stranger's face, I judged him to be about fifty years of age. The features were delicate and refined in type, the eyes dark and deep-sunken, but full of intelligence and thought, and the whole aspect of the man denoted good birth, a nature given to study and meditation, and a life of much sorrowful experience.

Two other travellers occupied our carriage until Amiens was reached. They then left us, and the interesting stranger and I remained alone together.

"A bitter night," I said to him, as I drew up the window, "and the worst of it is yet to come! The early hours of dawn are always the coldest."

"I suppose so," he answered in a grave voice.

The voice impressed me as strongly as the face; it was subdued and restrained, the voice of a man undergoing great mental suffering.

"You will find Paris bleak at this season of the year," I continued, longing to make him talk. "It was colder there last winter than in London."

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"I do not stay in Paris," he replied, "save to breakfast."

"Indeed; that is my case. I am going on to Bâle."

"And I also," he said. "and futher yet."

Then he turned his face to the window, and would say no more. My speculations regarding him multipled with his taciturnity. I felt convinced that he was a man with a romance, and a desire to know its nature became strong in me. We breakfasted apart at Paris, but I watched him into his compartment for Bâle, and sprang in after him. During the first part of our journey we slept; but, as we neared the Swiss frontier, a spirit of wakefulness took hold of us, and fitful sentences were exchanged. My companion, it appeared, intended to rest but a single day at Bâle. He was bound for far-away Alpine regions, ordinarily visited by tourists during the summer months only, and, one would think, impossible at this season of the year.

"And you go alone?" I asked him. "You will have no companions to join you?"

"I shall have guides," he answered, and relapsed into meditative silence.

Presently I ventured another question: "You go on business, perhaps — not on pleasure?"

He turned his melancholy eyes on mine. "Do I look as if I were travelling for pleasure's sake?" he asked gently.

I felt rebuked, and hastened to apologize. "Pardon me; I ought not to have said that. But you interest me greatly, and I wish, if possible, to be of service to you. If you are going in Alpine districts on business and alone, at this time of the year — "

There I hesitated and paused. How could I tell him that he interested me so much as to make me long to know the romance which, I felt convinced, attached to his expedition?

Perhaps he perceived what was in my mind, for he questioned me in turn. "And you — have you business in Bâle?"

"Yes, and in other places. My accent may have told you my nationality. I travel in the interests of the American firm, Fletcher Bros., Roy, & Co., whose London house, no doubt, you know. But I need remain only twenty-four hours in Bâle. Afterwards I go to Berne, then to Geneva. I must, however, wait for letters from England after doing my business at Bâle, and I shall have some days free."

"How many?"

"From the 21st to the 26th."

He was silent for a minute, meditating. Then he took from his travelling-bag a *porte-feuille*, and from the *porte-feuille* a visiting-card, which he handed to me.

"That is my name," he said briefly.

I took the hint, and returned the compliment in kind. On his card I read:

MR CHARLES DENIS ST AUBYN,

Grosvenor Square, London. *St Aubyn's Court, Shrewsbury.*

And mine bore the legend:

MR FRANK ROY,

Merchants' Club, W. C.

"Now that we are no longer unknown to each other," said I, "may I

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ask, without committing an indiscretion, if I can use the free time at my disposal in your interests?"

"You are very good, Mr Roy. It is the characteristic of your nation to be kind-hearted and readily interested in strangers." Was this sarcastic? I wondered. Perhaps; but he said it quite courteously. "I am a solitary and unfortunate man. Before I accept your kindness will you permit me to tell you the nature of the journey I am making? It is a strange one."

He spoke huskily, and with evident effort. I assented eagerly.

The following, recounted in broken sentences, and with many abrupt pauses, is the story to which I listened:

Mr St Aubyn was a widower. His only child, a boy twelve years of age, had been for a year past afflicted with loss of speech and hearing, the result of a severe typhoid fever, from which he barely escaped with life. Last summer, his father, following medical advice, brought him to Switzerland, in the hope that Alpine air, change of scene, exercise, and the pleasure of the trip, would restore him to his normal condition. One day father and son, led by a guide, were ascending a mountain pathway, not ordinarily regarded as dangerous, when the boy, stepping aside to view the snowy ranges above and around, slipped on a treacherous fragment of half-detached rock, and went sliding into the ravine beneath. The height of the fall was by no means great, and the level ground on which the boy would necessarily alight was overgrown with soft herbage and long grass, so that neither father nor the guide at first conceived any serious apprehensions for the safety of the boy's life or limbs. He might be bruised, perhaps even a few cuts or a sprained wrist might disable him for a few days, but they feared nothing worse than these. As quickly as the slippery ground would permit, they descended the winding path leading to the meadow, but when they reached it, the boy was nowhere to be seen. Hours passed in vain and anxious quest; no track, no sound, no clue assisted the seekers, and the shouts of the guide, if they reached, as doubtless they did, the spot where the lost boy lay, fell on ears as dull and deadened as those of a corpse. Nor could the boy, if crippled by his fall, and unable to show himself, give evidence of his whereabouts by so much as a single cry. Both tongue and ears were sealed by infirmity, and any low sound such as that he might have been able to utter would have been rendered inaudible by the torrent rushing through the ravine hard by. At nightfall the search was suspended, to be renewed before daybreak with fresh assistance from the nearest village. Some of the new-comers spoke of a cave on the slope of the meadow, into which the boy might have crept. This was easily reached. It was apparently of but small extent; a few goats reposed in it, but no trace of the child was discoverable. After some days spent in futile endeavor, all hope was abandoned. The father returned to England to mourn his lost boy, and another disaster was added to the annual list of casualties in the Alps.

So far the story was sad enough, but hardly romantic. I clasped the hand of the narrator, and assured him warmly of my sympathy, adding, with as little appearance of curiosity as I could command:—

"And your object in coming back is only, then, to—to—be near the scene of your great trouble?"

"No, Mr Roy; that is not the motive of my journey. I do not believe either that my boy's corpse lies concealed among the grasses of the plateau,

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or that it was swept away, as has been suggested, by the mountain cataract. Neither hypothesis seems to me tenable. The bed of the stream was followed and searched for miles; and though, when he fell, he was carrying over his shoulder a flask and a thick fur-lined cloak, — for we expected cold on the heights, and went provided against it, — not a fragment of anything belonging to him was found. Had he fallen into the torrent, it is impossible his clothing should not have become detached from the body and caught by the innumerable rocks in the shallow parts of the streams. But that is not all. I have another reason for the belief I cherish." He leaned forward, and added in firmer and slower tones: "I am convinced that my boy still lives, for — *I have seen him.*"

"You have *seen* him!" I cried.

"Yes; again and again — in dreams. And always in the same way, and with the same look. He stands before me, beckoning to me, and making signs that I should come and help him. Not once or twice only, but many times, night after night I have seen the same thing!"

Poor father! Poor desolate man! Not the first driven distraught by grief; not the first deluded by the shadows of love and longing!

"You think I am deceived by hallucinations," he said, watching my face. "It is you who are misled by the scientific idiots of the day, the wiseacres who teach us to believe, whenever soul speaks to soul, that the highest and holiest communion attainable by man is the product of physical disease! Forgive me the energy of words; but had you loved and lost your beloved — wife and child — as I have done, you would comprehend the contempt and anger with which I regard those modern teachers whose cold and ghastly doctrines give the lie, not only to all human hopes and aspirations towards the higher life, but also to the possibility of that very progress from lower to nobler forms which is the basis of their own philosophy, and to the conception of which the idea of the soul and of love are essential! Evolution pre-supposes possible perfecting, and the conscious adaptation of means to ends in order to attain it. And both the ideal itself and the endeavor to reach it are incomprehensible without desire, which is love, and whose seat is in the interior self, the living soul — the maker of the outward form!"

He was roused from his melancholy now, and spoke connectedly and with enthusiasm. I was about to reassure him in regard to my own philosophical convictions, the soundness of which he seemed to question, when his voice sank again, and he added earnestly: —

"I tell you I have seen my boy, and that I know he lives, — not in any far-off sphere beyond the grave, but here on earth, among living men! Twice since his loss I have returned from England to seek him, in obedience to the vision, but in vain, and I have gone back home to dream the same dream. But — only last week — I heard a wonderful story. It was told me by a friend who is a great traveller, and who has but just returned from a lengthened tour in the south. I met him at my club, 'by accident,' as unthinking persons say. He told me that there exists, buried away out of common sight and knowledge, in the bosom of the Swiss Alps, a little village whose inhabitants possess, in varying degrees, a marvellous and priceless faculty. Almost all the dwellers in this village are mutually related, either bearing the same ancestral name, or being branches from one original stock. The founder of this community was a blind man, who, by some unexplained good fortune, acquired or become endowed with the

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psychic faculty called 'second sight,' or clairvoyance. This faculty, it appears, is now the hereditary property of the whole village, more developed in the blind man's immediate heirs than in his remoter relatives; but, strange to say, it is a faculty which, for a reason connected with the history of its acquirement, they enjoy only once a year, and that is on Christmas Eve. "I know well," continued Mr St Aubyn, "all you have it in your mind to say. Doubtless, you would hint to me that the narrator of the tale was amusing himself with my credulity; or that these Alpine villagers, if they exist, are not clairvoyants, but charlatans trading on the folly of the curious, or even that the whole story is a chimera of my own dreaming brain. I am willing that, if it please you, you should accept any of these hypotheses. As for me, in my sorrow and despair, I am resolved to leave no means untried to recover my boy; and it happens that the village in question is not far from the scene of the disaster which deprived me of him. A strange hope — a confidence even — grows in my heart as I approach the end of my journey. I believe I am about to verify the truth of my friend's story, and that, through the wonderful faculty possessed by these Alpine peasants, the promise of my visions will be realized."

His voice broke again, he ceased speaking, and turned his face away from me. I was greatly moved, and anxious to impress him with a belief in the sincerity of my sympathy, and in my readiness to accept the truth of the tale he had repeated.

"Do not think," I said with some warmth, "that I am disposed to make light of what you tell me, strange though it sounds. Out in the West, where I come from, I heard, when a boy, many a story at least as curious as yours. In our wild country, odd things chance at times, and queer circumstances, they say, happen in out of the way tracks in forest and prairie; — aye, and there are strange creatures that haunt the bush, some tell, in places where no human foot is wont to tread. So that nothing of this sort comes upon me with an air of newness, at least! I mayn't quite trust it, as you do, but I am no scoffer. Look, now, Mr St Aubyn, I have a proposal to make. You are alone, and purpose undertaking a bitter and, it may be, a perilous journey in mountain ground at this season. What say you to taking me along with you? May be, I shall prove of some use; and at any rate, your adventure and your story interest me greatly!"

I was quite tremulous with apprehension lest he should refuse my request, but he did not. He looked earnestly and even fixedly at me for a minute, then silently held out his hand and grasped mine with energy. It was a sealed compact. After that we considered ourselves comrades, and continued our journey together.

Our day's rest at Bâle being over, and the business which concerned me there transacted, we followed the route indicated by Mr St Aubyn, and on the evening of the 22nd of December arrived at a little hill station, where we found a guide who promised to conduct us the next morning to the village we sought. Sunrise found us on our way, and a tramp of several weary hours, with occasional breaks for rest and refreshment, brought us at last to the desired spot,

It was a quaint, picturesque little hamlet, embosomed in a mountain recess, a sheltered oasis in the midst of a wind-swept, snow-covered region. The usual Swiss trade of wood-carving appeared to be the principal occupation of the community. The single narrow street was thronged with

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goats, whose jingling many-toned bells made an incessant and agreeable symphony. Under the projecting roofs of the log-built *châlets* bundles of dried herbs swung in the frosty air; stacks of fir-wood, handy for use, were piled about the doorways, and here and there we noticed a huge dog of the St Bernard breed, with solemn face, and massive paws that left tracks like a lion's in the fresh-fallen snow. A rosy afternoon-radiance glorified the surrounding mountains and warmed the aspect of the little village as we entered it. It was not more than three o'clock, yet already the sun drew near the hill-tops, and in a short space he would sink behind them and leave the valleys immersed in twilight. Inn or hostelry proper there were none in this out of the world recess, but the peasants were right willing to entertain us, and the owner of the largest *châlet* in the place speedily made ready the necessary board and lodging. Supper — of goat's milk cheese, coarse bread, honey, and drink purporting to be coffee — being concluded, the villagers began to drop in by twos and threes to have a look at us; and presently, at the invitation of our host, we all drew our stools around the pine-wood fire, and partook of a strange beverage served hot with sugar and toast, tasting not unlike elderberry wine. Meanwhile my English friend, more conversant than myself with the curiously mingled French and German *patois* of the district, plunged into the narration of his trouble, and ended with a frank and pathetic appeal to those present, that if there were any truth in the tale he had heard regarding the annual clairvoyance of the villagers, they would consent to use their powers in his service.

Probably they had never been so appealed to before. When my friend had finished speaking, silence, broken only by a few half-audible whispers, fell on the group. I began to fear that, after all, he had been either misinformed or misunderstood, and was preparing to help him out with an explanation to the best of my ability, when a man sitting in the chimney-corner rose and said that, if we pleased, he would fetch the grandsons of the original seer, who would give us the fullest information possible on the subject of our inquiry. This announcement was encouraging, and we assented with joy. He left the *châlet*, and shortly afterwards returned with two stalwart and intelligent-looking men of about thirty and thirty-five respectively, accompanied by a couple of St Bernards, the most magnificent dogs I had ever seen. I was reassured instantly, for the faces of these two peasants were certainly not those of rogues or fools. They advanced to the centre of the assembly, now numbering some twenty persons, men and women, and were duly introduced by our host as Theodor and Augustin Raoul. A wooden bench by the hearth was accorded them, the great dogs couched at their feet, pipes were lit here and there among the circle; and the scene, embellished by the ruddy glow of the flaming pine-logs, the unfamiliar costume of the peasantry, the quaint furniture of the *châlet*-kitchen in which we sat, and enhanced by the strange circumstances of our journey and the yet stranger story now recounted by the two Raouls, became to my mind every moment more romantic and unworldlike. But the intent and strained expression of St Aubyn's features as he bent eagerly forward, hanging as if for life or death on the words which the brothers poured forth, reminded me that, in one respect at least, the spectacle before me presented a painful reality, and that for this desolate and lonely man every word of the Christmas tale told that evening was preg-

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nant with import of the deepest and most serious kind. Here, in English guise, is the legend of the Alpine seer, recounted with much gesticulation and rugged dramatic force by his grandsons, the younger occasionally interpolating details which the elder forgot, confirming the data, and echoing with a sonorous interjection the exclamations of the listeners.

Augustin Franz Raoul, the grandfather of the men who addressed us, originally differed in no respect, save that of blindness, from ordinary people. One Christmas Eve, as the day drew towards twilight, and a driving storm of frozen snow raged over the mountains, he, his dog Hans, and his mule were fighting their way home up the pass in the teeth of the tempest. At a turn of the road they came on a priest carrying the Viaticum to a dying man who inhabited a solitary hut in the valley below. The priest was on foot, almost spent with fatigue, and bewildered by the blinding snow which obscured the pathway and grew every moment more impenetrable and harder to face. The whirling flakes circled and danced before his sight, the winding path was well-nigh obliterated, his brain grew dizzy and his feet unsteady, and he felt that without assistance he should never reach his destination in safety. Blind Raoul, though himself tired, and longing for shelter, listened with sympathy to the priest's complaint, and answered, "Father, you know well I am hardly a pious son of the Church; but if the penitent dying down yonder needs spiritual consolation from her, Heaven forbid that I should not do my utmost to help you to him! Sightless though I am, I know my way over these crags as no other man knows it, and the snow-storm which bewilders your eyes so much cannot daze mine. Come, mount my mule, Hans will go with us, and we three will take you to your journey's end safe and sound."

"Son," answered the priest, "God will reward you for this act of charity. The penitent to whom I go bears an evil reputation as a sorcerer, and we all know his name well enough in these parts. He may have some crime on his conscience which he desires to confess before death. But for your timely help I should not be able to fight my way through this tempest to his door, and he would certainly perish unshriven."

The fury of the storm increased as darkness came on. Dense clouds of snow obscured the whole landscape, and rendered sky and mountain alike indistinguishable. Terror seized the priest; but for the blind man, to whose sight day and night were indifferent, these horrors had no great danger. He and his dumb friends plodded quietly and slowly on in the accustomed path, and at length, close upon midnight, the valley was safely reached, and the priest ushered into the presence of his penitent. What the dying sorcerer's confession was the blind man never knew; but after it was over, and the Sacred Host had passed his lips, Raoul was summoned to his bedside, where a strange and solemn voice greeted him by name and thanked him for the service he had rendered.

"Friend," said the dying man, "you will never know how great a debt I owe you. But before I pass out of the world, I would fain do somewhat towards repayment. Sorcerer though I am by repute, I cannot give you that which, were it possible, I would give with all my heart, — the blessing of physical sight. But may God hear the last earthly prayer of a dying penitent, and grant you a better gift and a rarer one than even that of the sight of your outward eyes, by opening those of your spirit! And may the faculty of that interior vision be continued to you and yours so long as ye use it in deeds of mercy and human kindness such as this!"

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The speaker laid his hand a moment on the blind man's forehead, and his lips moved silently awhile, though Raoul saw it not. The priest and he remained to the last with the penitent; and when the grey Christmas morning broke over the whitened plain they left the little hut in which the corpse lay, to apprise the dwellers in the valley hamlet of the death of the wizard, and to arrange for his burial. And ever since that Christmas Eve, said the two Raouls, their grandfather found himself when the sacred time came round again, year after year, possessed of a new and extraordinary power, that of seeing with the inward senses of spirit whatever he desired to see, and this as plainly and distinctly, miles distant, as at his own threshold. The power of interior vision came upon him in sleep or in trance, precisely as with the prophets and sybyls of old, and in this condition, sometimes momentary only, whole scenes were flashed before him, the faces of friends leagues away became visible, and he seemed to touch their hands. At these times nothing was hidden from him; it was necessary only that he should desire fervently to see any particular person or place, and that the intent of the wish should be innocent, and he became straightway clairvoyant. To the blind man, deprived in early childhood of physical sight, this miraculous power was an inestimable consolation, and Christmas Eve became to him a festival of illumination whose annual reminiscences and anticipations brightened the whole round of the year. And when at length he died, the faculty remained a family heritage, of which all his descendants partook in some degree, his two grandsons, as his nearest kin, possessing the gift in its completest development. And —most strange of all —the two hounds which lay couched before us by the hearth, appeared to enjoy a share of the sorcerer's benison! These dogs, Fritz and Bruno, directly descended from Hans, had often displayed strong evidence of lucidity, and under its influence they had been known to act with acumen and sagacity wholly beyond the reach of ordinary dogs. Their immediate sire, Glück, was the property of a community of monks living fourteen miles distant in the Arblen valley; and though the Raouls were not aware that he had yet distinguished himself by any remarkable exploit of a clairvoyant character, he was commonly credited with a goodly share of the family gift.

"And the mule?" I asked thoughtlessly.

"The mule, monsieur," replied the younger Raoul, with a smile, "has been dead many long years. Naturally he left no posterity."

Thus ended the tale, and for a brief space all remained silent, while many glances stole futively towards St Aubyn. He sat motionless, with bowed head and folded arms, absorbed in thought.

One by one the members of the group around us rose, knocked the ashes from their pipes, and with a few brief words quitted the *châlet*. In a few minutes there remained only our host, the two Raouls, with their dogs, my friend, and myself. Then St Aubyn found his voice. He too rose, and in slow tremulous tones, addressing Theodor, asked, —

"You will have everything prepared for an expedition to-morrow, in case — you should have anything to tell us?"

"All shall be in readiness, monsieur. Pierre (the host) will wake you by sunrise, for with the dawn of Christmas Eve our lucid faculty returns to us, and if we should have good news to give, the start ought to be made early. We may have far to go, and the days are short."

(To be concluded in our next.)

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INVOCATION.

BY W. A. ENGLISH, M. D.

OMNIFIC source of Light and Love!
Parent divine! We pray
That we may understand Thy Truth,
And do Thy Will, each day.

May Thy pure Spirit's cleansing power
In every heart abound,
And may each darkened, self-stained soul,
In paths of Light, be found.

THE HEALING OF THE NATIONS.

THERE is no true nobility save that which dwells in charity.

Thy voice can glorify God by giving good counsel to an erring brother. By making manifest pure love.

Thy highest and holiest duty is so very humble, and so lowly, that if not very watchful, thou will not find it.

Seek not the praise, nor fear the censure of man. He is thy brother, and the spirit of our Father is in him working out his own glory; therefore keep to thine own path.

Be always humble, remembering thy imperfection.

Light is the garment in which humility is clothed: Love maketh little noise: Charity is always quiet and Wisdom liveth in silent places.

Be not in haste to do God's will. Know first what it is; remembering thou art but a little babe, and can grow in truth but slowly.

Seek ever unto thy Father for help and strength.

Light one another, love one another; preach and practise the truth.

Ye are all rays of your Father's glory: all separate, yet all having one common center.

Then stand not in another's light, for thou dost not thus imitate thy Father, who doeth good impartially unto all, but love ye one another and by your goodness raise the fallen.

Show thy Brother his road, but do not compel him to enter thy path, for either must thus be retarded in the journey toward perfection.

Keep not aloof from thy brother who is in error, but go to him and ask, 'Art thou thus glorifying thy Father in Heaven?' and his own light will reveal his path unto him.

Thy erring brother may rave and scoff at, and even spit upon thee, thou must forgive and love him. With his Father is his account to be settled, and within himself is the witness that shall condemn him.

Thou art thy own judge; not thy brother's; therefore be very careful least thou dost imitate his ways instead of thy Father's, for if thou dost judge him, what better art thou than he, when he judges thee.

Thy brothers error is no excuse, thine belongs to thee.

All charity leaves the mind the instant the spirit loses her sway. Love's channel is closed, and instead of life-giving light, and love's congenial warmth, we find only the cold, darkened icebergs of a heartless and spiritless reason.

Teach all, by learning them how to love.

Let thy every thought, action and aspiration, be as rays of divine purity.

(SELECTED BY W. A. E.)

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OVERCOMING SELFISHNESS.

BY MRS S. E. TRUE, READ BEFORE THE SOCIETY ESOTERIC JAN. 18.

THE world to-day is full of selfishness, and the majority of the people are pushing and struggling for the best that the world affords and thinking that every one else should do the same. Ah! this is all wrong, for are we not all brothers and sisters of God's great family? We should remember that the weakest and poorest of this great family are animated by the same God as ourselves, and derive their life from the same source, and are included with us in one grand whole. Now those of us who are strong should help those who are weak.

To overcome selfishness is no easy task, but we can accomplish it, if we go to work with a will, and a persistent determination. Simply willing to overcome it is not enough, we want a force back of that will, a determination to succeed whatever it may cost us. Are we willing to give up all we have for the uplifting of humanity? Are we willing to put down self and be wholly guided by the Infinite Will? Are we willing to make sacrifices for the good of others?

These are questions of vital importance to all those who have a desire to live a purely unselfish life. If we are truly unselfish at heart, we will have a kind word and a smile for all, friends and enemies alike; we will give God all the praise and glory for all we do and for all we are; we will help all those who are struggling to find the Light, thereby expanding our own souls, for it is the thoughts and desires of the heart that determine the growth of the soul. We know that the soul cannot grow until we remove some of the rubbish, such as selfishness, hate and passion, which is hindering its growth.

As the flowers turn their faces towards the sun, so we need to turn the soul's attention to the Divine Light. Our Father is very unselfish to us for He gives us all that He has; and we have nothing but what we have received from Him, and as we grow and are able to receive more, more will be given to us. We have received freely, now let us freely give for the good of humanity. If we have good thoughts and ideas come to us and we do not impart them to others, we are selfish. I do not mean that we should impart grand truths to those who would not appreciate them, but there are many who are seeking for truth and wisdom, and to these we should impart what we have, to aid them in perfecting themselves. I think I can safely say, that selfishness is the root of all evil, for it is selfishness which prompts the thief to steal, the murderer to kill, and leads to the commission of all other crimes; it also prompts us to accept favors without rendering an equivalent. It is also the cause of most if not all of the ills that flesh is heir to.

When I look out upon the world and see the condition of the people, hugging their false ideas of God and the destiny of man, and wrapped in their selfishness, it makes my heart sad indeed. And what can we do for them? Why, nothing, but to let them go on in their blindness until something happens, which will give them such a shock that it will open their eyes and then they will see and know the truth. I speak of those, who think *they* know it all, and that *your* ideas are all wrong.

It is a hard task to educate your own people into an understanding of

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spiritual truths and divine laws. They would receive instructions from a stranger a great deal better than they would from one of their own, for they think they know what education you have received, and query, why you can know more than they. Experience has taught us the truth of the saying, "A prophet is not without honor, save in his own country." I will say in the language of Scott, "Teach self-denial, and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer."

THE RELATION OF THEOLOGY AND RELIGION.

BY REV. WM. TUCKER, PH. D., D. D.

THEOLOGY and religion are closely related but they are not identical. Theology is the science of God's existence, nature, attributes and relations. Religion embraces the duties which devolve upon man by virtue of his relations to God as his Creator, Father, Friend and Saviour.

Theology is intellectual, religion is spiritual. Theology is a thought, religion is a feeling; the one is mental the other emotional. Theology belongs to the head, religion to the heart; theology is a creed, religion is a life. We get our theology very largely from men, our religion from God; our theology is human, our religion is divine. We may have a poor theology, and a good religion. Theology is science, religion is love; theology is what we think of God, religion is the very life of God in the soul of man. Theology springs from the relation of the intellect to a certain class of truths; religion grows out of the relation of personal man to God.

Theology is theoretical, religion is practical. But religion is related to theology just as the emotions are related to the intellect, and feeling is connected with thought.

Rational love depends on knowledge; and religion which is love for God, in part depends on our theology which is our knowledge of God. It is true religion is intuitional and theology logical, but it is the office and function of logic to enlarge and apply truths given us by the intuitions. This fact is recognized in all philosophy and science. Feeling responds to thought, love springs up under the light of knowledge, and gratitude is awakened by an appearance of goodness, kindness, and benevolence. Theology, as it teaches us the love of God for man, reveals to our intellects his practical benevolence toward us, enkindles our love and awakens our gratitude to him, which causes our thanksgiving, worship, and obedience; and this is religion.

We cannot have feeling without thought for the mind is a unit. Love without knowledge of the object loved, and gratitude without a conscious knowledge of favors conferred are impossible. To give us the knowledge of God in his practical relations is the function of theology. It thus presents the conditions of all rational religion. Before we can truly worship God we must know him. This knowledge is theology, and this worship is religion. The function of the pulpit is to teach theology and thus promote the growth of religion. This shows the practical relation of the two.

A man's religion will receive color from his theology, as feeling takes on the hue of thought, and the practical receives the cast of the ideal. Thoughts become things, knowledge is power, ideas become forces, and theology is changed into religion. The richer and sweeter the theology we believe, the brighter and purer the religion we live.

Camden, Ohio.

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THE MUSIC OF THE SPHERES.

BY JOHN M'CARDELL.

'Tis night, I sit beside my door,
And dream of worlds I see afar;
I search the heavens o'er and o'er,
And seek to find the brightest star
That through the depth of space doth gleam,
That I may on it think and dream.

The myriad spots of lights that shine
And twinkle in the heavens above,
Have circled there through countless time,
And shall through endless ages move,
Chanting their never ending lay,—
Millions of years of melody.

In calm majestic pride they swing,
Like music at eve, on summer's sea,
And tune their lay to nature's king,
The God of all that's pure and free,
All nature's voices upward raise,
And join them in the song of praise.

Oh, is there on this earth a man,
Who gazing on the heavens at night,
And reasoning on the mighty plan,
That formed and placed those worlds of light,
Who yet will turn away and rave,
Of darkness all beyond the grave.

Dark, dark indeed would be the lot
Of man, and all on earth that cheers,
Would then be dead; turn and be taught
The sacred music of the spheres;
Oh, listen brother, hear the strains,
That tell you that Jehovah reigns!

FRISCO, UTAH.

NAKED EYE ASTRONOMY.

BY CHAS. H. MACKAY.

PERHAPS there is no other branch of scientific study so useful in the development of the mind's inherent powers as that of Astronomy. And while the general reader may find neither time nor inclination to dive deep into the mathematical exactness characteristic of research in this vast field, yet he may easily become familiar with many intensely interesting points.

He may by slight effort so familiarize himself with the stars, their names, positions and peculiarities (as to motions, color, chemical properties etc.) that in a surprisingly short time he will look up to the heavens, upon a clear starry night, and almost feel that a real bond of lasting acquaintance has been woven and will ever exist between the far away blazing worlds and himself.

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Recognizing each twinkling point of light by its established name; realizing that within its mighty influence a retinue of planets (worlds of like material to our own) are wheeling with ceaseless pace, and unswerving precision; knowing this (and vastly more which we hope to make clear in this series of articles) the bright "diamonds of night" are soon looked up to as friends of the most satisfactory, loyal kind, for they change not. Once found and their positions thoroughly learned they are to us most truly *semper idem.*

There are millions of men and women not particularly interested in astronomical science who occasionally admire in a mild way the picture of God's handiwork in the heavens and yet who scarcely know one star or constellation from another, or realize the difference between the star twinkling in its place countless millions of miles removed in space, and the planet seemingly at its side but really a member of our own solar system, and therefore comparatively near by.

A person no sooner masters the first lessons in Astronomy and learns the places of the several constellations and their principal stars, than an interest is established which invariably gains strength as the years go by. The lesson is always before him, and new fields of study constantly present themselves, so that the knowledge is never complete, and he who is once truly imbued with a desire for more light, will find the pursuit of astronomical research, though retarded by lack of scientific instruments, yet full of pleasure and never ending surprises if properly conducted.

To us the most important member of the universe is our sun, dependent upon which is his family of planets, comets and minor members. It is not the purpose of this article to attempt to give the location of the planets for they constantly change their places and if their situations were learned to-day they would be found differently placed a month hence. A few words upon this subject, however, may not come amiss and in a future paper we may treat it more thoroughly. The most brilliant planet of our system is now in fine position for observation: Venus, whose proportions are quite similar to the earth's, is now the most prominent object of the western sky for a few hours after sunset. The light from this planet is sometimes so strong that she can be seen at all hours of the day with the sun shining full and clear at the same time. This was repeatedly proven by the writer during the Summer and Fall of 1887.

Mars occupies at this writing a position somewhat nearer the western horizon and may be known by his fiery red hue, though he appears much smaller than Venus.

Saturn the ringed planet is in good position for evening observation. He is in Leo and may be seen in the east well up toward the zenith, shining with a dull red light.

These points are touched upon very lightly, it not being the object of this initial paper to enter into the details of the question, but only to establish a slight interest which we trust will be intensified as the grand scope of the investigation unfolds and the mind of the reader is raised to the sublimity of the ideas invariably associated with researches in Astronomy.

In contemplation of the brilliancy of the heavenly canopy upon a clear winter evening the aspirations of the soul can scarcely be otherwise than *pure.*

Who of my readers can gaze upon the brilliant constellation of Orion, now so prominent an object in the southern heavens, and allowing the

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mind to dwell full and uninterrupted by cares of earth upon that beauteous scene, fail to realize an expansion of mind and soul obtainable in few other directions?

Here the scene parades itself before our eyes upon every clear night of the year. Above our heads the wonders of the heavens in grand procession pass nightly, and yet how few of us lift our thoughts from earth a sufficient length of time to take in the wondrous scene in its slightest detail!

Suns, in volume and brilliancy surpassing our own, as ours surpasses the planet Jupiter; suns of double and quadruple form, centres of systems, pregnant with life and use concerning which, were we conversant with the infinite design of those far away worlds, would cause us to view *our own* miniature solar system, I fear, with eyes of discontent.

Unformed worlds, yet in the gaseous or nebula state, and worlds past their usefulness, as theatres of life as we understand the word; all this may be thought upon as we contemplate with mind upraised, the wonders of the stars.

We can form only the most imperfect conjectures of the sublimity of the boundless universe. We have seen that within our own solar system there are found marvels, infinitely beyond human power to intelligently grasp. Consider for example the planet Saturn and his miniature system of rings and moons. Here is seen a coterie of worlds each of them possibly the scene of intelligent life. As the sun is the centre of life-distributing force around which circle the eight larger planets, so in like manner is Saturn the centre and life of a family of eight. In that far distant region he wields his power with an undeviating, persistent energy, and doubtless the more important power, the sun, is seldom considered as being at all necessary for the movements or life of the little system so remote from the grand centre.

At this far away point the light and heat from the sun is very small, compared to the amount received by us, as inhabitants of earth. This fact, however, is doubtless of little concern to the beings (if such exist) on Saturn's moons, for the giant planet is probably endowed with powers of light and magnetism sufficient to fully compensate for any lack of the same from the sun. A grand spectacle indeed must it be to witness the frequent rising, culmination and setting of these numerous worlds of Saturn's family. At times several moons would be seen in different portions of the observer's sky, each in different phase, and each presenting faces with different degrees of brightness, owing to the variable distances and positions from which observation is taken. The ring-system of this remarkable planet is yet more marvellous. No adequate conception can be had of the beauty and sublimity of the scene, could it be viewed from the convenient position occupied by Titan, Hyperion, or any of the other members circling about the planet. At times comparatively dark, again rosy, golden, or silver, in hue. Now presented edgewise, and now nearly filling the whole visible heavens with light and gorgeous effulgence.

Scenes of beauty truly heavenly, and before which the mind and soul can only open into purer and holier relationship and oneness with Him from whose thought all the glory emanated. Probably the rings of Saturn may be considered the most interesting subject for study and observation to be found in the Solar System. Since the invention of the telescope no portion of the heavens has been more closely studied than that in which Saturn is found. Just what these rings are; their formation; the

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use they subserve, and many other points in their connection, are problems concerning which there is more or less uncertainty.

Accepting the explanation advanced by the most noted Astronomers, we may believe the rings to be composed of an inestimable number of satellites, of the same general structure and form as the others which revolve about the planet. These satellites or moons, are supposed to be so small and so closely connected, that the observer from earth, although aided by the most powerful telescope is unable to distinguish them from one continuous mass of nebulous or vaporous matter.

Conceive if possible the intricacy and beauty of the design, if this satellite theory is true. Millions of little worlds, so small that collectively they cannot be distinguished from a cloud of matter; yet doubtless formed with all the care and perfection manifest in their parent, the giant Saturn. Each atomic sphere performing its periodic revolutions, annual and diurnal, with its change of seasons, and all the attendant phenomena characteristic in worlds of dimensions more grand. Surely the "Power behind the Throne" is most vividly recognized as mindful of the apparently insignificant creations of the universe, when we are brought to the realization of these wonderous things. What appeared for long years to be a lifeless array of matter, is possibly the scene of worlds without end, each a theatre of life and use, and filling its grand niche of service, according to the plans of Him whose ways are truly "past finding out."

No one will question that the subject is fraught with interest and sublimity beyond the comprehension of him whose highest aspirations have been wholly to the end of success in things of earth. To gaze upon the wonders of the heavens and realize the magnitude and splendor of the scene, affords peace, feelings of reverence and pure humility, which many of my readers will readily understand from experiences easily recalled, but which cannot be explained in words.

I say to realize the extent and magnitude of Celestial wonders. Ah! could this be possible? We cannot even comprehend many of the simple phenomena of earth, and when we are brought face to face with the mighty plan of the universe, in which our Solar System is but an atom, the mind starts back appalled even before the border-land of the vast, incomprehensible handiwork of the Creator is attained.

Estimates, speculations and deductions may we indulge without end, and there we pause and find that after all we *know* so very little.

Having always entertained childish ideas of the vastness and magnitude of earth; unable even to grasp the full meaning of the figures expressing her circumference, we are little prepared to comprehend the comparatively enormous dimensions of Jupiter, Saturn and Neptune, the companion members of our system.

The former in volume exceeds the earth 1300 times, and yet, himself with all the other planets, asteroids, (some 280) comets, and minor members, are subject to the power at the center of the grand scheme.

The Sun, 860,000 miles in diameter, far exceeds in volume all his children of the family making up the Solar System. His power is sufficient to provide with unrelaxing vigilance the force which is forever manifest, in tending to draw all to him. A greater power, however, not confined to the boundaries of the solar system but present in all the universe, here exerts the influence which counteracts the sun's giant power and sends each

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planet in its never swerving path along its majestic course through space.

Although so high and so utterly beyond our present powers of comprehension, our sun is but an insignificant satellite when cited in comparison with other members of the universe. The Pleiades, or seven stars, which we have all contemplated in different phases of wonder and admiration, contain within their center the star Alcyone, which is supposed to be the nucleus around which the whole visible universe is turning. This star, so seemingly unimportant and ordinary in general appearance, is presumed to surpass our sun in power, volume and brilliancy *twelve thousand* times. All this is but the beginning of the wonders embraced within the great firmament which nightly circles above us. We can at best but gaze and *seek* to comprehend the perfect ways of Him who placed each world in its niche of use, and whose watchful care guides with unerring certainty the atom earth, as well as the immeasurable Alcyone.

Newton, after a life long devotion to the great science, after opening to the world, avenues of research before scarcely dreamed of, after obtaining a height beyond approach among men of his age, yet confessed that he had been able to barely catch a glimpse of the *real*, and was but a child at play along the shore of a vast ocean of undiscovered truths.

Well may we despair of *knowing* the secrets of the universe after this confession of one of Astronomy's greatest students. And yet we may *strive* to know. Therein is the secret of all knowledge or attainment. While Newton confessed that he knew almost nothing, yet was his state something to be earnestly desired by all.

Every person upon this planet must sooner or later be brought to the point where pure humility is felt. Then and there, is the foundation laid for spiritual as well as intellectual growth. I hold that the study of astronomy, the contemplation of the stars, will ultimate this most desirable end in a speedy and thorough manner, opening up channels of thought unknown and undreamed of before as being within the mind's resources of enjoyment.

And so, may we not be lifted partially from the plane of earth, and may we not reap lasting benefit from studying the stars? My readers may decide. If sufficient interest is shown, these papers will be continued with a view of presenting the subject in such a simplified manner that "he who runs may read," and we hope *understand.* It is proposed in the next number to indicate the constellations surrounding Polaris (the north star,) and from month to month those heavenly objects most prominently in view will be described, as to position, methods of fixing their locations, and many other points of interest connected therewith. Simple diagrams of the most prominent constellations will be given occasionally and the positions, distances and general characteristics of the planets described.

In fact the subject will be treated with a thoroughness in keeping with the amount of interest which the readers of THE ESOTERIC may see fit to manifest. I would like to hear from all who may feel that the study, (as above briefly sketched,) would be of benefit in our *greater* search for spiritual attainment; and any questions of general interest upon astronomical points will be carefully considered and the result published for the benefit of all our readers.

478 *Shawmut Avenue.*
Boston Mass., Feb. 15, 1889.

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ROSES AND THORNS.

BY EMMA HOWARD.

How sweet the roses blooming bright
All o'er Earth's bonny bosom brown,
But sharp the thorn, half hid from sight,
That strew the branches up and down.

How fair the rose of heavenly vales,
How dreamy sweet its blushing face,
No rasping thorn the flesh assails
But all is perfect in that place.

How beautiful are all the flowers
That bless us in our earthly path,
But short their life, the speeding hours
Soon sweep them down as if in wrath.

But from the bright elysian fields
Is banished Time, with sickle keen,
Eternity mysterious wields
Its potent influence serene.

So bear the thorns that mar the way
They cannot always vex us sore,
Our *trials* linger but a day
But *blessings* live forevermore.

SOME OCCULT PHENOMENA AND FORCES FROM THE SCIENTIFIC STANDPOINT.

BY VIDYA NYAIKA.

Phenomena of Transmission. (*Continued.*)

In the transmission of a wave force the "wave-form" advances through the medium, but the separate particles of that medium remain where they were before being thrown into pulses. If the medium were not elastic, the particles could not perform the small to-and-fro excursions constituting the essential condition of condensation and rarefaction. If the crest of one wave coincides with the trough of another wave, the presence of energy in the one is neutralized by an absence of an equal amount of energy in the other, the one being potential and the other kinetic. Two rarefactions or troughs coinciding produce double the amplitude of the wave, and two crests produce the same effect. The distinction between longitudinal and transverse waves is best illustrated by the following experiments: —

Upon a piece of rubber string whose length is some seven feet, and whose transverse section is about 1-64 inch, place a series of small leaden weights several inches apart and equidistant: then stretch the string until it is in a state of tension occupying three times its former length. If any one or all of those weights be agitated in a direction at right angles to the longitudinal axis of the string, the weights will undergo an oscillatory, recurrent motion above and below the line of rest, the weights being moved by translatory motion. This is called transverse oscillation, and it produces in the medium in which it occurs typical waves of rarefaction

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and condensation. If, on the other hand, one of the balls or weights be pulled out of the line of equilibrium in the direction of the string's length, and then suddenly freed, its motion will be communicated to the remaining balls, the line of travel being linear, and the energy conveyed from one weight to another by means of an intervening, coherent, elastic medium, forming a complete circuit of action and reaction through the uprights supporting the string. The character of waves given off by this motion materially differ from the transverse oscillations as will be subsequently explained. These waves can undergo a simultaneous, oscillatory, transverse and longitudinal motion. At the same time, if they were struck by a small hammer, they would vibrate (be resonant) at a frequency much greater than that of either the transverse or longitudinal oscillations.

In picturing waves graphically to the mind, be careful not to imagine them as water waves transmitted upon the surface of a liquid, but as concentric globes of rare and dense air alternately placed and travelling outwardly from the centre of propagation. The wave length varies as the frequency of vibration, with a given velocity inversely as the number of vibrations. If from two or more sources transmissive sound waves reach the same object (ear drum or sonometer) whose frequency is not that of exact unison, there will be resultant beats or difference-tones, having a frequency equal to the difference between the fundamental tones; and if this difference tone be a harmony of the two original tones, the result is a concord, otherwise a discord. Two notes of sound are in unison when they have the same frequency; and are in harmony when the difference-notes are in unison with the harmonics of the two notes, and if all these harmonics find unison notes the concord is perfect. A harmonic is a vibration having a numerical whole-number frequency greater or less than a given fundamental pitch. A harmony is an agreement between the harmonics of two or more fundamental pitches. Please remember in contradiction to what is taught in text books, that, if two or more waves agitate the same medium, there will occur in that medium resultant notes, difference tones, overtones and undertones of a frequency not found in any of the submultiple parts or simple oscillations of the sounding body. And there will be, throughout different portions of that medium, areas in which the crests and hollows conflict, producing silences; and other areas where amplitudes are momentarily increased. A continuous musical tone uninterrupted by dissonances cannot be heard within a room, nor in any place where echoes or reverberations are possible. The loudness is proportional to the square of the maximum velocity. It varies with the density of the medium, and inversely as the square of the distance. That is, a gun fired at 500 paces from the listener will sound four times as loud as if fired at 1000 paces. In the air, density and elasticity neutralize each other according to Mariotte's law: hence in the air velocity is independent of density at the same temperature. It is well to remember that the amplitude depends upon the density of the air, where the sound is generated and not where it is heard. It is evident that from the velocity of any sound, the temperature of the air is readily determinable, or from the temperature the velocity can be determined, or from time and velocity the distance.

The theoretical velocity of sound in the air as determined by Sir Isaac Newton, was about 997 feet per second, which is below the slowest speed at which sound is transmitted. The error of his calculation came from the fact that the phenomena of specific heat, and the increase of tempera-

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ture during vibratory oscillation were not then known. During the condensation-phase of a wave, the temperature of the air is increased, and, during the opposite phase, it is diminished, the diminution and increase, upon neutralization, not exactly counterbalancing each other, but leaving in the air a slight excess of temperature over that of the air previous to its agitation. This increase of temperature in the crest-phase adds to the elasticity of the air, and this adds to the velocity of transmission one-eighth more than was determined by Newton. If sound waves produce variations of heat in the air, the reverse must also be true, — unequal heating of the air must and does produce sound waves. A given portion of the air during the condensation phase acts as a lens refracting light to a point of focalization, momentarily heating another portion of the air, producing an expansion of the particles, which are the requsite conditions for sound. It would be impossible for light to be transmitted through air containing aqueous vapor without producing unequally heated areas, if that air contained within itself currents, as the air surrounding the earth always does. At the Equator the heated air ascends and flows towards the poles, floating over the denser, heavier and colder current returning from the poles to the Equator. This, modified by the trade winds, produces a continued agitation of air-currents in the atmosphere, each current having a different temperature and humidity from that of the adjacent currents and strata; and this produces in the air a slow alternation of rarefaction and condensation, the overtones of which continually oscillate the air.

The apparatus previously described for measuring the existence of sound-waves, demonstrates the existence *in the air, at all times, of sound-waves whose frequency fall within the limits of hearing.*

The Earth itself is in a state of constant tremor. Those who recall the experiments of Mr. George Darwin in relation to this phenomena will need no further proof. A delicate seismograph (electric and other apparatus for measuring and recording the intensity, duration and direction of earthquakes) is seldom at rest — demonstrating the existence of constant tremors and oscillations in the earth. That these tremors, when rythmical, are produced by the oscillation of submutiple portions of the body of our planet, is evident from the fact that they are of a period-frequency greater than that which could be produced by the vibration of the whole mass, or even by the tenth or eleventh segmental or nodal harmonic of the fundamental oscillation-period of a mass having the volume and density equal to that of the earth. The following experiment will illustrate this subject: —

The lower end of a massive iron rod firmly imbedded in the solid, rocky crust of the earth, had firmly attached to it a metallic pan upon its upper end, and the pan was filled with mercury. Floating upon the mercury in one end of the pan was a small electric lamp, a pencil of whose rays were reflected from the mercury to a screen placed at a distance of three furlongs. (The detail of the apparatus is not a matter in point.) If the earth had not been in a constant tremor the spot of reflected light upon the screen would have been stationary. At no moment during the entire year, during which the experiment was observed and automatically recorded, was that spot stationary. The earth is therefore in a constant, rhythmical tremor. The pitch of this tremor is a measureable one, and also somewhat variable in its period-frequency and amplitude. There are other physical conditions concerned in the production and modification of these earth tremors; and there are other forces than light concerned in the pro-

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duction of sound-oscillation in the atmosphere, but it is unnecessary for our present purpose to describe them. *We call especial attention to the fact that the existence of continuous sound-waves in the air, and continuous tremors in the mass of the earth, are capable of physical measurement.* We now approach the occult phenomena relating to, and produced by, sounds. Before these can be understood it will be necessary to enter more minutely into the effects of sounds upon the human organism, the relation of tones to the emotions, the difference between cheerful and sad tones, the effect of audible and inaudible sounds, the nature of harmonics and harmonies and discords, the relation of emotional to "physical" conditions, and the reflex action of transferred (sambudhistic) mental states upon the organs of hearing. The mutual relations of music, and tones and melodies; the significance of moods unexplainable by the known data of science; the Universal Earth Tone, and its relation to the Culture of the Mahopanishada; the music of the future, and its relation to human development; the mystic power of mantras, words, tones and chants; the magic power of sacred names, and a general glimpse of that hitherto unexplored realm of lowly sound and sonism relating to man's higher mental and spiritual development, to the evolution of his higher senses and perceptives, and to the production and maintenance of mental and bodily health

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HYGIENIC HINTS.

BY WM. A. ENGLISH, M. D.

Number Five. (*Different methods of Bread-making.*)

THE process of fermentation, as applied to bread making, involves a chemical change in the dough, resulting in the formation of alcohol and carbonic acid gas; the latter being considered necessary to make the bread light. It is the presence of these elements which renders a freshly-baked loaf of fermented bread unwholesome when eaten by persons whose digestive powers are weak. The odor emanating from "raised" bread is always unpleasant, — which is not to be wondered at — for the cup of yeast, previously mixed with the dough, would be a very disagreeable dose for any one to swallow, and its presence in the dough or bread, does not quite harmonize with article No. 3, of this series. (See rules first and sixth.)

Bread may be made light by the use of soda, with some acid, but the mineral drugs remain in the bread, and are objectionable even if we do not taste them.

For these briefly stated reasons, it becomes desirable for those whose stomachs are not strong, and for those who aim at purity in diet, as well as in other matters, to obviate these objectionable features in bread-making.

There is a kind of bread or biscuit, called *gems*, which is *pure*, *wholesome* and *light*, and can be eaten fresh from the oven, even by dyspeptics.

These gems are made without a particle of yeast, soda or other deleterious ingredient. Though they are largely used in many families, and considered quite a luxury, there are many more who never heard of them, and who think it impossible to have light bread, without fermentation or the development of carbonic acid. This latter class may be interested in a description of the simple process of making these gems.

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It is first necessary to have a cast-iron gem-pan, which can be procured of hardware dealers. It is partitioned off into separate cavities for each gem. This casting must be thoroughly washed, and scoured with sand, before being used. New iron vessels always need much cleaning.

Before baking, set the gem-pan in the oven, if you have a brisk fire, (otherwise the gems will not be light,) and let it get very hot, before putting in the dough, or batter, which should be as thick as can be dipped up with a spoon. Next set the gem-pan on the top of the stove or range, so as to keep it hissing-hot, and with a small clean swab, oil the inside of each cavity very thoroughly with butter, or some pure, vegetable oil, and immediately fill cavities half-full of batter, and set in the oven to bake.

The fire should be hot enough to bake them in ten or fifteen minutes; and morning is the best time to use a coal fire.

Fine flour gems are usually mixed with new milk only; but either graham, or entire wheat flour may be mixed with half milk and half water, or water only. No salt, or anything else is added to the batter; and the quick heat imparted to the batter by the hot iron pan, together with the heat of the oven, converts the moisture in the batter into steam, thus making the gems light. I have just been informed that a man in Philadelphia has recently invented a machine for making gems, which is soon to be put in operation in that city. It is self-feeding, and moves slowly through a very hot oven, and as soon as the batter gets through the oven, it is transformed into gems ready for eating.

Graham crackers mixed with pure cold water, kneaded thoroughly, rolled as thin as wafers, and baked quickly, are very crisp and palatable.

Rolls are mixed in the same manner, using any kind of meal or flour, and molding in the hand into small rolls, each of the size and shape of a stick of candy, and baking in a quick oven. These rolls are very desirable for those who have good teeth and like to use them, as they are usually hard, while gems are soft. A very delicious kind of bread can be made by pouring boiling water on seeded raisins, dried currents, chopped figs or dates, and, when cold, adding graham flour so that it can be kneaded; then mold into large biscuits and bake on a tin plate or oiled paper.

When eaten, cut in slices with a sharp knife.

This last variety is extra nice for picnics or excursions.

Puffs are made by mixing three well beaten eggs, and one cup of sweet milk, with nine tablespoonfuls of fine flour; and they are extremely light.

THOUGHTS RESPECTING THE CARE OF THE BODY.

While fully appreciating the principles of woolen clothing, I have yet a thought to add in connection with it. It is well known that the fibre from which woolen fabrics are woven possesses in itself a life principle. It is scarcely dependent for its existence, upon the animal on which it grows. It is a trite fact that if a hair of any kind be placed in the water where the sunlight can shine upon it, it will become animate, and develop into a miniature snake. The root of the hair will be the head of the snake. There have also been scientific demonstrations of the possibility of transplanting the hair of one animal, or human being, into the flesh of another, thus proving that there is in the hair an independent life principle, which can only be considered as such, because of the peculiar characteristic by

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which it inspires energy of the quality known as "life." Who has not noticed that a fine woolen garment gives a sensation to the hand laid upon it entirely different from that produced by contact with a linen fabric? Touch the linen goods, and it will feel cold, while the woolen fabric will feel warm. Now this warmth is the direct result of activity. There is an active life principle in wool that must be healthful and invigorating to the body, as well as being an excellent preventive of colds.

There are other methods for remaining free from colds; and I would mention one upon which I have made many experiments, and which I have found to operate successfully in every case. It is as follows: make it a rule never to sleep in a room with a temperature differing from the outside world. Always leave the windows open so that an abundance of air can come in. Make it a rule also to take off all the garments, and expose the entire body to the atmospheric conditions each morning upon rising. In addition to this, it is well to take a sponge bath every morning. If persons lack vitality, it is better for them to take the sponge bath before retiring. Although I have used the common term "sponge bath" I would supplement the foregoing by stating that you will find a flannel cloth superior to a sponge. Have it ample enough to reach across the body, so that you may be able to take hold of both of its ends and draw it vigorously across the back. Let the temperature of the water be that of the outside atmosphere. Wet the back down one half of the person; and then take a coarse towel and rub it dry and warm: then the front of the body down half way, rubbing all dry and warm as before; then one limb, then the other, and finally the arms, rubbing each warm and dry as soon as wet. I have known of persons who, having been advised to take a sponge bath, got right into a bath tub. Now when a person is of a nervous temperament they should not get into a bath tub and simultaneously wet the whole body.

The sponge bath should usually be taken three times a week, but for persons of nervous temperament and low vitality, cold baths three times a week, would cause the expenditure of too much vitality, — more, indeed, than they could afford. While taking these baths one thorough washing of the skin each week is sufficient. Wetting the skin, and rubbing it dry and warm while exposed to a temperature like that of the outside atmosphere serves a double purpose. You not only free the body from the waxy emanations that close the pores, and fasten down the scales by which, fish-like, we are covered, and which prevent the skin from carrying on its respiratory work (for we respire through the pores of the skin as through the lungs), but you enable the body to adjust itself without injury to external temperatures. Keep ever in mind this fact; it is just as necessary that we should respire through the skin as through the lungs. Some of you perhaps will remember the story of the ancient Eastern potentate, who, swollen with paternal pride, covered his little son on a festal day from head to feet with a close-fitting suit of goldleaf, a vanity which was repaid by the almost instantaneous death of the child. If the air were kept entirely away from the skin, death would invariably result.

This method of bathing will almost insure against the possibility of colds throughout the year. It creates in the skin a condition of usefulness, — a capability of performing its proper functions. Every pore of the skin as truly, we may say, possesses muscles as does the hand, and these muscles have the capacity of opening and closing the pore. If you re-

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move your garments in a cold room, you will observe that you strive to draw the body more closely together in order to retain its own warmth, and to exclude the surrounding cold. If, while in this condition, you approach a fire, you will involuntarily relax the muscles, and the moment that you do so a chill will strike you from the opposite side. If you take a cold bath in a room where there is a warm atmosphere, you will be very sure to take cold. In this connection I may relate the experience of a friend who was under my instruction. This person was so delicate that he could not expose himself to outside temperatures without taking cold. He wrote asking me what course he should pursue. He was, he said, unable to leave his room because of his delicate condition. I felt that he had sufficient confidence in me to faithfully follow my directions, and accordingly gave him this advice. "In the first place," I said, "see to it that your windows are open, and that the temperature of your room is the same as the outside temperature. This done, take a cold sponge bath, performing the operation rapidly, and with vigor. When you have finished the bath and rubbed yourself till you are warm and as dry as may be with a towel, then rub the skin with the hands until they move over the body smoothly, and there remains no indication of moisture. You will observe, after you have rubbed the body with a towel, that there will be an indication of remaining moisture which may be entirely removed by a vigorous application of the palms of the hands."

Then I further advised him to walk through the room once or twice before resuming his garments, so that the air might simultaneously circulate freely over every part of the body, after which he might dress himself and go about his duties without fear of further trouble. He had not been able to safely venture out of the room, and yet, from this on, he had no further trouble.

This treatment serves another purpose. It creates in us an active will to resist the thought that disease has any power in it. It destroys fear of cold, and this fear is just what produces bodily conditions receptive of injury from cold. It furthermore strengthens the will, and does away with all that shrinking from this or that condition; at the same time invigorating the entire system. In passing I wish to express yet another thought. A question of the most vital importance is, what shall be the temperature maintained in our rooms? Now a great many people residing in our large cities in houses supplied with furnace or steam heat, become chilly at the first touch of cold weather, and at once heat their rooms almost, or quite, to summer heat. This done, they sit in their rooms till, through the enervating atmosphere, the body loses its vigor; for, let it be remembered, the body adjusts itself to the conditions in which we place it. Nature, then, will adjust the body to the warm summer air if you make your rooms of a summer temperature, and the result will be that every breath of outside air which strikes you will chill you, and you will want your room warmer and warmer, till at length your body will be filled with poisonous gases. In the fall, when cold weather is coming on, there is a time when the body is actually cold, — a time when it calls out to you for resistance to the temperature around you. It is necessary, in order that the body adjust itself to the condition in which each change places it, to keep artificial heat out of our rooms as long as possible in the fall, allowing the body to attune itself, as it were, to the coming cold weather. If this method be employed, one will be prepared for the cold weather,

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will be sensible of the least modicum of poison in the atmosphere, and ever ready to let in the fresh, wholesome air of the outside expanse. Under the present arrangement of our houses this is the only means by which we may hope to maintain our vigor.

All persons following sedentary pursuits will find it very beneficial upon arising in the morning to take a sponge bath; then an air bath, as already described; then to dress themselves in a cold room, and at once, before going near the fire, to go out and take a rapid walk. While walking, increase the thoracic cavity and inspire deeply, thus freeing the lungs from the carbonic acid gas that will inevitably have gathered in them. I called your attention in a former lecture to the fact that it is as necessary to keep the body in an erect posture, as it is to carefully watch its movements. You cannot reasonably expect the various organs of the body to fulfill their proper functions, unless the frame is kept erect, giving to every organ freedom of attitude. With the body in this position, take a brisk walk, and then you can go to the fire, or to your breakfast in a warm room, and you are prepared for anything that may come. The body is placed in an active condition, the mind is clear, and the duties of life can be pursued with a greater degree of intellectual power.

Now in regard to the matter of diet: this is a very important feature of our lives. A certain philosopher said upon this subject that about one-third of the food taken into the body supports life, while the other two-thirds imperil it. Now it is true that, as a people, we are in the habit of taking three times as much nourishment as we can properly utilize in the body. Then too, that which we do take is not the kind that we need to nourish the body. Those who are in the habit of making a meal of leavened bread must have observed that they want a large quantity, and even then do not get the desired amount of vitality from it. Such diet stimulates the body while depriving it of that which it absolutely needs. It has been demonstrated that a dog fed on leavened bread will die of starvation; so will a man if he attempts to subsist on that exclusively. But if this food is baked unleavened, neither the man nor the dog will starve.

Ordinary wheat flour has been deprived of the greater part of its nutriment, and this nutriment has been given to horses. The horse needs it, to be sure, but we have not as yet arrived at that state where we are prepared to give all the nourishing qualities of our food to the horse. We should take the germs or seeds of grain for our food. Why? Because the conditions of germ life, which carries the elements of the life we need, are contained in them. We know that the slightest fermentation destroys the finer qualities of life. Fermentation first liberates the finer qualities, then the coarser, and ultimately, the body itself undergoes dissolution. As soon as fermentation takes place in flour, all the properties capable of nourishing the body escape. They do not remain there for a moment after fermentation takes place. This is especially true of leavened bread, as soon as it is heated.

If you take whole wheat flour and remove from it its coarse, glassy covering, excluding it from the flour (for wheat is covered with glass of the same kind as that in our windows) you will thus save the stomach much irritation, to say the least. We want the kernel, but not the glass covering. Take this, with all the elements it contains, and mix it with milk or water, — I care not which — adding nothing save a very little salt (for too

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much salt irritates the stomach, and is neither wholesome nor good), and then mix all into a batter thick enough to be dished out with a spoon. Put this batter into the little iron cells of a gem-pan. See that the oven is sufficiently hot to form a crust the moment the gems are inserted. In this way, before the gem is heated through, you form a tight shell in which the steam is bound, the expansion of which makes the inside of the roll light and palatable, and, at the same time, preserves all of its better properties. An ounce of this bread contains more real nutriment than a much larger quantity of the so-called "good family bread."

As a people, we are in the habit of thinking that, if we are doing hard work, we must have a great deal of meat in order to be strong and healthy. I do not agree on this point with the many hygienists who say that meat does not nourish the body. I believe that meat does nourish the body and produce flesh, but I contend that it does not produce mind power; — that it lacks the fine qualities which we want; because in everything mind governs digestion, and governs it exclusively.

Everything existing partakes of the nature that produced it; and, for this reason, the finer qualities that would sustain the mind are lacking in animal food. Such food contains only such qualities as would feed the animal body with all the propensities belonging to the beast creation. In the direction of mere animal vigor it assuredly does give strength, and directive tendency; and then too, it is assimilated more rapidly than are vegetables, because it has passed through digestion once, and has only to pass through the chemical change in the digestive process, after which it passes directly into the system. We have only to examine the habits of the flesh-eating animals, and to compare them with those of their vegetable-eating cousins to be sensible of an irreconcilable difference. We observe that the carnivorous animal eats a hearty meal of flesh and then lies down to sleep. When this meal is digested, he will exercise with great energy and vivacity for a few moments, and then he will want another flesh repast, after which he will repeat the same process. The carnivorous animal spends the greater portion of its time in lying about idly. Now, on the other hand, observe the herbivorous animals. They have their time for sleep, but the greater portion of their lives is spent in activity; and it is well known that they will endure much more hardship than the flesh-eating animals.

I am sure, also, that any man can endure more hard labor when his diet is composed exclusively of vegetables and grains, than when subsisting upon meat. It is true that meat stimulates the animal forces, and causes a certain amount of heat. We must admit these facts, but at the same time we find the herbivorous animals can endure cold better than the carnivorous animals. Thus we find that the vegetable diet is most in harmony with the human organism.

In Philadelphia there is a church whose creed is based upon the commandment, "Thou shalt not kill." This creed forbids the taking of animal life in any form, and to this there is such rigid adherence that there can now be found in that city four or five generations of men and women none of whom have ever tasted animal food of any kind, — that is to say have never eaten meat. They live exclusively upon a vegetable and fruit diet. I have had the pleasure of knowing members of this church, and have seen something of their family life, — of their children, of their business and of their mental condition; and I have found them to be a very

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peaceful, quiet people. I found none of that peevishness, restlessness and fretfulness that so obtains among the majority of people. Among them I found clear, logical brains, not to be found among those living upon animal flesh. I think any one visiting those people, and examining their life and habits, may profit by their example.

Then there is another point. The human system, as I said before, always adjusts itself to surrounding conditions. There is a certain amount of stimulant in every article of food that is taken into the body, and if additional stimulants are provided, such as strong coffee, or strong tea, and these taken into the body in connection with the food, they are very apt to destroy the normal appetite. They will either take away the craving for food, which they do in some cases, or will increase the appetite for food. I am satisfied, from my own experience, that one reason for the German people being so healthy, and at the same time so fleshy, is because of their habit, after eating a very hearty meal, of always taking a cup of strong black coffee. That coffee stimulates them, and enables them to easily digest a meal of victuals that otherwise would disturb them. Such things have their sphere of use, but we are apt to use them to induce a pleasurable sensation, — to indulge the appetite, and this is the evil resulting from eating and drinking stimulants. Again, if we are so conditioned that we can have a pure, vegetable food, properly cooked, removing from our table all animal food, (not even using it for greasing a pan to bake bread in, but substituting butter or vegetable oils for that); if we can remove from the table all the condiments save a little salt, and then take the vegetable food just as naturally as possible, merely toasting your bread until it is well carbonated, or quite brown, if you please, (and it wont do any harm if it gets right black with carbon,) and then take that carbon with the bread into the stomach, it will cleanse and purify it. We want to keep the interior of this temple clean; if we could only see the interior condition of our bodies, we would marvel that we live; especially is this true of persons who are inclined to be fat, and who take the fatty substance of animal food.

We want to use such methods as reason would suggest to purify the interior of the body, and to thoroughly cleanse the alimentary canal from beginning to end. To do this requires something more than a routine of diet. There must be a time of house-cleaning in the body just as regularly as there is a house-cleaning time in your home; just as regularly as there are times for bathing the body, although we do not want them so frequently. If we live on soft, pasty food, the leaves which line the intestines will be pressed down by the food, flattened as it were, and covered with a slime; and as this slime of the food gets beneath them, it decays, — actually decays, producing a bad breath, a fevered condition, chills in the body; and in the morning we feel chilly and heavy.

We know that every individual differs in mental inclinations and bodily habits. We find that the body is made up of an aggregation of active, breathing molecules, individualized in themselves, but bound together, each molecule making a part of the body; therefore, each of these molecules will absorb the quality peculiar to itself, and we can not spare the usefulness of anyone of them from our system, and at the same time expect to have a perfectly healthy and normally working body; therefore, it becomes necessary that we have times when we banish from our tables all pasty, glutinous food, and take carbonated foods crushed with some vege-

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table that is cleansing in its nature. This should be taken exclusively for twenty-four hours, in order to allow the farinaceous elements that we have in the system to get out of the way, so that these coarser and cleansing elements can have access to every part of the alimentary canal. I have found it very beneficial each spring to have an absolute fast of sufficient length to allow the alimentary canal to become nearly empty; and then to take some grain of any kind. Persons of very sensitive organisms, could take wheat, parch it until it is well carbonated, then grind it in a coffee mill, and eat it with a little sugar for a day, or even a week. The tomato is a very remarkable vegetable. It is one of the last that has come into our catalogue of dietetics, but it is one of the most important ones. There is no vegetable that we have that is so cleansing. When we are cleaning this house, it will take the place of the soap that we use in ordinary house-cleaning. It opens every door and every avenue; it cleanses the entire system whenever taken with foods that will not absorb it. Another good thing is parched corn with plenty of tomato eaten with it. That will not absorb the tomato, but will only serve as a scrubbing brush. It will loosen up all those leaves, open up all those lacteals, and you will observe then that a very little food will supply the demands of the body.

The trouble with the great majority of people is that they can utilize but a very small part of their food, owing to the pasted-down condition of those lacteals, so that they are required to eat frequently, and in great quantities, until the system can take in no more; then they fast. There are thousands dying yearly from no other cause, but the decaying condition of the food elements that are clinging to the interior of the alimentary canal, until the lacteals refuse to take in the proper nourishment. If we would keep the canal in proper condition, clean and vigorous, it is necessary that we keep the exterior vigorous as well as the interior; thus bathing and woolen are necessary to keep up the external vigor, and the same is true of the internal structure. Unless we keep those lacteals open and vigorous, we shall surely lose our nourishing elements. This is most reasonable and palpable to our minds. Thus we see how this constant routine of the same food year after year causes the body to rebel against it; and then we change from one thing to another, and mix all qualities together, until the stomach is so impaired that it ceases to be able to nourish the body. One of the most important effects produced by a fast, (if the fast be long enough) is the creation of a reaction in the body. What I mean by a reaction is this. The process of nourishment, or upbuilding of the body, begins with the lacteals from within, building the material substance of the body, and is carried from them to the outermost parts of the body. By fasting we will find that the fatty substance is taken down and back, — actually taken back into the stomach. A person fasting for a long time will notice that, while they are taking no food into the body, effete matter will be carried off the same as when eating. After the body has been thoroughly purged from all effete matter, there will still be material substance that must be thrown off. This I know from my own experience. There can be but one reason for it, and that is that there is a reaction. We eat far more, as a rule, than we can assimilate.

We, as men and women who are going to be what we will to be, must take hold of this body, put it in order, and control it for our own use. We

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have no right to waste the nutriment that we take into the body just for the gratification of the appetite, and if we do so, we do so at our peril, and will surely bring upon ourselves, in some way, much suffering. If we would keep the digestive functions in proper order, we must adopt another rule, and we must begin to live up to that rule. We will find that we have a chemical laboratory as fully equipped as that of any chemist, and this laboratory must be kept under our control. If we find the body is taking on flesh too rapidly, — if we find our horse is getting too fat, we must take some oats away from him. We ought to be in condition to eat by rule a given amount and no more. We should visit the scales and see what they have to say to us. Many of us say; "I do not eat anything, but I am getting fat." It requires but a very little to put on an abundance of flesh; but no living thing can put on flesh without eating. You must take material into the body in order to supply it. I suppose I could take on flesh as rapidly as any one in this hall, if I had the desire to. I have for years made it a rule to govern my appetite, and it has been taught to be temperate. If you sit down to the table to-morrow morning and feel dissatisfied and unpleasant, depend upon it, there is some chemical part of your body that demands something your food does not supply. Many times in the past when preparing my own food, I have found myself in a condition in which my ordinary food did not satisfy me. I was no more satisfied after I had eaten a hearty meal than before. What did I need? At one time I could find nothing that would satisfy me, save a little piece of cheese. One half ounce of cheese changed the whole condition of my body. I was satisfied, and then went on with my vegetables as before. There is a monitor within us which, when there is a lack of any chemical quality, will tell us, if we are careful of our tastes, and use them as a guide rather than as a means of pleasure. There is also an intuitional guide, so to speak. It is the Solar Plexus which is especially calculated to inform the body of its needs. How often have we seen cattle when turned out to pasture in the spring, wander and wander around until they find a certain herb, after which they are satisfied, and go and lie down. The animal knows what it needs better than we do, because it confines itself to purely natural food. I am satisfied that the use of fire in the preparation of food would be unnecessary, if we were living in harmony with nature; — that nature supplies food in the proper condition for the body. But none of us are yet prepared to conform to that condition. If we live upon the grains, naturally prepared in whatever way pleases us, and feed upon the purely natural food, grains and fruits, we get all the life elements contained in them which go to supply the waste and exhaust of our system. By no other method can we obtain all the simple and proper elements needed by the body. A vegetable and fruit diet then, unmodified by cooking, I believe to be most nearly in accord with the purposes of nature. I am your fellow servant, H. E. B.

Peace be unto you.

THE prayer of Ajax was for light. Such also should be our prayer. Light is the true source of redemption. It is Knowledge. Sin is but ignorance. What man, I pray you, would set his toy-like mutability against the head and front of Infinite Power and Wisdom were he not ignorant? The sinner grapples with Nature in the dark; his weapon a reed of ignorance, — his foe invulnerable and inexorable. God pity him! (*Ed.*)

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THE GRAY DAWN.

BY MELVIN SEVERY.

COOL feels the breath of morning on my cheek
Laden with moist perfumes of pine and cedar,
Fresh from the snow-tiaraed mountain peak
That far above me towers; — gigantic reader
Of vast distances! Far through thy scarf of mist
Is thrust thy head to thinner, clearer air,
As prophets, by diviner reasoning kissed,
Soar 'bove the blinding fogs to sun's fierce glare.
The sound of rushing waters strikes mine ear,
And through the cold, gray, lower air I see
Sober grass mantles at the mountain's base, and hear
Again prattle of little waters, reaching me
Linked with the note of early bird, so clear,
So near, I marvel that I cannot see
The earnest soloist, striving to cheer,
The sad, cold dawn, and only cheering me. —
I see him now, madly plunging in the brook,
As if he were bereft of sanity,
Then out; and when his plumage he has shook,
He makes his feather-toilet, — pretty Vanity, —
As faultlessly as hearts of lesser love,
That flaunt their plumage to sincerity's scorn,
Prizing its brilliant colors far above
The true, love-pledgéd soul it should adorn.
Hark! From the mountain side another voice
Pierces the heavy mist! Sweet trills the bather
Answer to his mate, — then to his Summer's choice
Takes happy wing, the while that I stay there
Alone, at the foot of vastness, desolate —
Nay, not alone! In Beauty's presence who
Can be alone? Such sights should compensate
Me for all ills. The fragrant air, the dew,
The brook, trees, grass, the half-raised distant gray
That lends a softness — coldness, to the view,
And over all, half-opened watching, the eye of day.

* * * * * * * *

Ne'er say thou art alone, nor feel distraught
Whilst round thee Nature singeth to her Lord;
The feathered notes of heaven are thy lot,
And thou art blest. Hold not the chastening rod
To be the whole of life. The pain thou'st bought
Gives way to joy, when Beauty shows thee God.

ONE of Nature's noblemen, John Greenleaf Whittier, enunciates a great truth when he advises those young men who would make a future, to early identify themselves with some *unpopular*, religious cause. He emphasizes the fact that it is not enough that the cause be religious, — it must be *unpopular*. (*Ed.*)

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THE INCOMING AGE.

A CHAPTER FROM A FORTHCOMING BOOK, BY THEODORE WRIGHT OF QUEENSLAND.

"*Day unto Day uttereth speech.*"

DAVID, the sweet Psalmist of Israel, expresses much more in the nineteenth Psalm than it is at all likely we had any clear conception of. Probably all who write or speak under divine inspiration do the same. There is a fullness in the meaning of all truth thus expressed, that is practically inexhaustible. When it has been taken and applied, so as to serve one purpose with accuracy, it has likewise many other equally accurate ways of application. This is — as will be seen — a natural consequence of everything material having a spiritual significance in accordance with the Divine operation of the law of correspondencies. No doubt, therefore, the heavens do emphatically declare the glory of God, and the firmament does show His handiwork; and day also utters its speech to every other day, while night unto night showeth knowledge.

We took up this line of argument in our introductory chapter, showing there that, by the law of analogy or correspondence, all cycles of time are alike successional, whether the cycle be a day, a year, a generation, an age, or an age of ages. We now contend that this is a self-evident proposition; and we cheerfully affirm that truth is endowed with the very same quality as light — its correspondence. It is, therefore, self-revealing; so then, on this basis, as "day unto day uttereth speech, and night unto night showeth knowledge," the intent of that far-reaching throught will be as apparent in any one cycle of time as in any other; and, therefore, our historical era — which embraces in its operations the creation of a perfect racial man — is simply, in its broader and truer sense, one of the days of eternity, — that is, including its evening and morning, and that is only one of a succession of such periods, each of which speaks unto and concerning others. On this basis we also get a clear glimpse from the fact of the successional events of days mostly agreeing, of another truth, seeking to express itself; that truth being that all the events of our historical era or cycle, embracing, as they do, all the phenomena of man's fall and upliftment, are simply and solely sequential, and of orderly occurrence, repeatedly transpiring throughout the entire procession of the ages. Viewed in this strong light, the records of Genesis in its first chapters are but the historical records of facts accomplished, and also prophecies of events in the act of being brought about.

Unless we believe that God is capricious, and prone to novelty in the conduct of His purpose, we must see that man's fall is a perfectly natural, necessary, and sequential event. Unless we consider that events which are uncalled for and unnecessary in the Universe, may happen by chance, (an idea which would necessarily reduce the sovereignty and perfection of God to a mere fiction) we must realize that every event transpiring is proved thereby to be necessary to fill its own place in some great economical purpose. From the Divine standpoint of eternity, one cycle of time is evidently just the same to God as any other. That being so, then no necessity can possibly exist compelling certain events to occur in one cycle — such as this historical one in which all creatures of to-day are concerned, which might not just as well have had place in any other. And as

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the events of one day are constantly, as we know, the outgrowth of the events of its predecessor, — absolutely so in man's experience without even a suspicion of failure, why should not the events of this cycle, in like manner, be the natural and necessary outgrowth of events pertaining to the previous one? Following the same line of argument, why should not the concluding events of the present cycle be a preparation for the inauguration of its successor? If day unto day uttereth speech, and night unto night showeth knowledge; and if God is without variableness, or the shadow of a turning, then we are quite helplessly tied down to all that these thoughts outline.

In different portions of this book — especially later on — we have shown that NECESSITY is something in itself so supremely Divine in all cases that whatever it enforces, under certain given conditions, is as infallibly true as though God had spoken it. We confidently, yet quietly, invite all true-hearted, spiritual men to search this proposition; and we shall be surprised if, after doing so, they do not conclude — as we have done — that NECESSITY and the WORD OF GOD are identical. Whatever given circumstances demand, in order to harmonize themselves with the perfections of Divinity, is what must, will, and always does happen. There was, then, undoubtedly a natural and necessary cause operative for man's FALL; and there is likewise a natural and necessary cause operative for his UPLIFTMENT. New operating causes are always Divine laws fitting neatly and accurately into — or shall we say growing out of, — the circumstances necessitating them. The necessity of the case, therefore, in any given direction, admitting that direction to be the Divine Perfection, — is what must and will prevail.

With these thoughts governing us, while surveying man's Fall, we perceive that that event was the necessary sequence to what preceded it. But we can clearly see that human perfection — whenever attained — precludes the possibility of any fall; therefore, it could only have been the sequential outcome of imperfection. The term imperfection is necessarily a very vague one; it has too great extension in itself to allow grappling with it at close quarters. It will be in some very special and causative sense, then, that this idea of human imperfection will form itself. Man when created perfect in the image of God, is spoken of as being male and female, and not as separate entities either, but unified as Adam was before Eve was taken from his side. Perfect humanity, then, we see is a dual state of being, and this is known to be true with reference to all angelhood. Generation, as now experienced on the divided sexual plane, all can plainly see would then have been impossible on this plane of dualism — the male and female in one. Now, apply the word necessity to all the circumstances, and a clearly-defined outcome will show itself; and it will yet be seen and acknowledged that the said outcome is a Divine Revelation.

Let it be distinctly understood that we now calculate upon the basis that day unto day uttereth speech, and night unto night showeth knowledge, that an era or cycle in the man, resembling the one we are now in, paved through all its progressive stages for the benefit of its creatures — or man — the same as in the present one, — then at its close, when its harvest was ingathered, there were its perfected and also its partially developed men, as there will be in like manner at the harvest of this. So far as the perfected ones were concerned, a fall was impossible; they

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had a full and ripe experience to stand by and sustain them. But it was otherwise with the imperfect ones; they must have lacked the ripeness and soundness which would protect them from danger and corruption; so, when they were exposed to temptation, the natural and necessary consequence was that they fell. As in nature everywhere, that which is not fully qualified by ripeness and soundness to stand, and so fulfill a good purpose, must be returned to its primary elements again, and so be passed through another round to afford the opportunity for arriving at that maturity not previously attained. Necessity — or the unfailing Word of God — demands all these thoughts express, in order to permit the Infinite Perfection of the Godhead to have its full expression.

We read in Gen. VI: 2, that "the sons of God saw the daughters of men, that they were fair, and took them wives as they chose." We know that the avowed object of the operative purpose of God now is to develop, by orderly means, perfect "sons of God." But when this dispensation closes all there will not be perfect. When it does close all who are "in Christ Jesus" will be thus pefect; and Paul in 1 Cor. XI: 11, says: — "The man is not apart from the woman, neither the woman apart from the man *in* the *Lord;* and to be thus "in the Lord" is to be perfect. This is remarkably like the avowed purpose of God in creation — male and female conjoined in one, and thus in His image a dual being, comprising both the Father and the Mother nature. If this is, then, in God's sight the state and standing of the perfected "sons of God," what about those not thus perfected? Even were they to be conjoined temporarily, so as apparently to show as "of God" in this dual form, would they not be pretty certain to resort again, in thought and will, to the former, individual, sexual and imperfect state, and, in doing so, to desire the separation again, and its outcome in all generative details? And is not all desire granted its fruition by God? We prefer to suggest here rather than dogmatize; still we continually perceive and recognize the inviolability of the operations of necessity. Jude almost clearly teaches that the fall of angels, as mentioned in Jude 6, 7, was a fall into generation, in "going after other flesh." The incidents of the allegory as again recorded in Genesis, where the eating of the fruit of the tree of knowledge of good and evil caused Adam and Eve to feel shame, and to discover that they were naked, read much more like the outcome of sexual gratification than the literal eating of any material fruit. Taking Adam to have been — as Swedenborg distinctly teaches, and as is highly probable — not one man, but a community, or church, what does the very necessity of the case itself demand? Perfect sons of God — as we have seen — would have been proof against such a fall; only imperfect ones, therefore, who were longing for an imperfection still traditionally or hereditarily clinging to them, could then fall; can we now help arriving at a certain conclusion? Allowing all the logic of this chapter to speak in its own imperative way, it must have been the imperfect ones of a previous cycle, who looked back — as Lot's wife did, — and who then left their partially-attained heights to revel again in circumstances with which they were more familiar and better satisfied; and — if so — it will as certainly be so again at the end of the cycle through which we are now passing.

Admitting that the fall consisted in a return to generation, how very fitting and appropriate is the thought of naming the work of upliftment therefrom, "*re*-generation." Look closely at the plain fact that Jesus, as the

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Christ, expressed in human flesh the embodiment of the perfect man; and yet he never took to himself a wife! From the standpoint of generation then, he was an imperfect man! In his sermons, preached from the celestial height prefigured by "the mount," he distinctly affirms that: "whosoever looketh at a woman to desire her, hath committed adultery with her already in his heart;" then from that unmistakable utterance, glance at our present view of the Fall, and what will, necessarily and unbidden, spring up within you? The voice of God asserting itself in plain truth in its still, small way. Understanding that the Christ viewed human affairs from this standpoint, what very full and strong points he makes when he says; "this wicked and adulterous *generation* seeketh after a sign:" and again, this "*generation* shall not pass away till all be fulfilled;" so also, in what follows: except a man be born from above he cannot see the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Those who are accounted worthy to attain that age,—the standing out from the dead,—neither marry, nor are given in marriage, but are as the angels of God in heaven. "It is not good to marry" thus queried the twelve disciples of Christ; and he replied "he who is able to receive it, let him receive it." Christ had personally received it as a perfect man; still it is always very true that "it is better to marry than to burn."

Until man is so far uplifted by the operation of the regenerative processes brought to bear upon him that he can stand pure and chaste in virginity, he has not been uplifted sufficiently to prevent him from becoming involved in all the consequences of another fall. The present fall, and all its consequences, are the necessary outcome of just such imperfection; and such imperfection is always a sure forerunner of a similiar fall, as certainly as day is the forerunner of night in our mundane sphere. If we contentedly adopt the idea that causation is essentially Divine, we are thereby bound to some such conclusions as these, simply by the very perfections of an unchangeable God, and the operation of a loving necessity. Anything, in the slightest degree militating against that wondrous Perfection, we can but spurn; therefore any theory which represents the phenomena of the Fall of man, or the work following it, in the way of his upliftment, as being the outcome of Divine caprice, or anything less than the the outcome of an impelling necessity, must and will be very resolutely rejected, by the Divine consciousness within us. And when we understand that, from first to last, the sacred Scriptures are crowded with hidden truths, all under more or less profound and involved symbols, what then shall stand in the way of the acceptance of the very thoughts now finding expression in this chapter? We know the literalists will all dogmatically assert themselves, and at once hurl their flaming sentences of condemnation at our devoted heads, with all the vehemence they can command. Even so. Amen. For it would disturb us a great deal more, for us to stand where they do, than where we are standing; for we are not likely to even momentarily forget the fundamental truth that "the letter killeth." If they are quite contented to follow the letter, and build therewith a flimsy house of cardboard upon the shifting sands of Time, while flattering themselves that the storm of human pride and ignorance, now in its strength, will not sweep away all that they have labored thus to construct, we can only pity them. If the letter satisfies them; we cannot help them; they are evidently

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quite unable to bear what we have to say; and we are perfectly conscious that, in every case the lack of receptivity of the spirit, or inner truth, shows that the inner truth can only heighten and intensify the evil consequences in the natures of all those who are brought in contact with it, but do not receive it. If it were in our power to discriminate regarding the readers of this book, not one who is satisfied with the generative processes of sexuality should set eyes upon its pages. Of such, those who do, will find it will aggravate all the evil in their nature, and so intensify their doom. It is, however, very far from our purpose to pen a line with any such intention. As Paul once wrote; "to the one it is the savor of life unto life, and to the other of death unto death. And who is sufficient for these things?" But for the consoling fact that we recognize the loving hand of unerring, Divine necessity in every horrible event, we should fear to pen what all are now doing.

We do not intend to pursue this subject any further in this chapter, but we will deal with it later on, under the title "Man in the Image of God." We are quite satisfied that the event of man's Fall is a great fact in human history; that it was and still is, to all those involved therein, a matter of loving necessity; that the upliftment, therefore, involves nothing less than the complete removal of any and every desire in the wrong direction; and, therefore, that regeneration cannot be an accomplished fact so long as "generation"—the cause of the Fall—is accepted, and lovingly and contentedly wrought out. The Fall into generation necessarily involved an entirely changed nature, very much more gross and material than before, and, therefore, very much weaker spiritually, also more fragile and less portable, while immeasurably more prone to disorder, derangement and disease, and utterly unable to escape death. This being the natural and necessary outcome of the FALL, what, on the other hand, must be the natural and necessary outcome of the UPLIFTMENT? Nothing — be it remembered— will, or can ever come about, save what is rendered thus natural and necessary. Whatever the Fall did, the upliftment will as certainly undo, in all cases where it is fully operative. The last enemy that shall be destroyed is death; and the Christ will come, nearer and nearer until his advent in Divine fullness, and then on all points will this glorious consummation be realized.

Do we desire this consummation? Only to the extent that said desire is persistent. To the very same extent that our desire is thus continued shall we express it in our every day life. Every one has some persistent desire; and it is in the direction of said desire that results are always obtained. Not the desires which all publicly express, while the eyes and ears of critics in the flesh are upon us, are necessarily the desires that consume us, and wear out all our energies in their pursuit, as all persistent desires do. On the other hand, all so-called public prayer is naturally and necessarily a mockery. How many of those who pray thus, show by their actions that they have persevering desire in the same direction? When the persistent desire of the race is that the will of God be done on earth, as it is done in heaven, events will happen in quick succession putting the world right side up on all those points regarding which it has been so long upside down. Not one moment longer than human circumstances render present Divine afflictive dealings necessary for man's good and correction, will they be permitted; and — don't forget—on the other hand, that not one moment

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sooner than the changed condition of man demands it, will Divine necessity bend.

Nothing has cursed the world more than the embodiment of the idea in human thought that God, was in the smallest sense of the word, arbitrary or capricious. God desires nothing whatever for Himself. He is in the very act of bequeathing Himself — so to speak — to every one and everything, thereby to secure the perfect happiness and well being of His dependents. He is essentially self-sacrificing, and so, quite regardless of self; His perfection reaches so far, that He is desirous we should be as perfect as He is. Nothing which is at all unnecessary for the highest interests of any one or of all of His creatures, is ever possible. Had not the Fall itself been unavoidably necessary, in order to prevent the occurrence of something immeasurably worse, it would never have been; the fact that it has been — or rather is — furnishes in itself positive proof that Love and Wisdom provided it as a factor for some elevating attainment. To KNOW GOD is to love Him; to love Him is to obey Him; to obey Him is the highest happiness of which our natures are capable

Nothing curses the world but ignorance. What is this ignorance? What does the world ignore? Evidently good; its own good; its every good; its highest and only good! What does it mean, then, by such ignorance? Who shall answer that question! God or man? Let both answer, and the utterance will surely be antipodal. What then? Why — let God be true, and every man a liar. But does not man know what is good for himself? He will say — yes; God will say — no. All who seek to gratify the flesh, to be on good terms with the world, and win its approval and substantial reward, and to please a certain "angel of light," who uses such wily arts that he sends forth his own children as "methods of righteousness," themselves not knowing that they are, all the while, the children of the devil, — are caught in his own snares doing his desires; all these are betrayed by a specious kind of ignorance which is appropriately of the selfhood, and yet, all the time, wonderfully moral and religious. The worst ignorance which so greatly curses the world, consists in ignoring the light within themselves, which would — if fostered — soon cause them to turn about and ignore the selfhood externally pertaining to them. An enemy to God and man is thus at work; and the worst part of the business is that man is himself unaware of it. Tell him it is so; labor never so diligently and patiently to make it apparent to him, it still will be as foreshadowed in the words: "Behold, ye despiser, and wonder and perish; for I work a work in your days, a work which ye shall in no wise believe though a man declare it unto you." We confidently expect to realize the truth of this to some extent; we can, at best, only anticipate meeting with some such despiser. We know where, in particular, to look for such treatment; it will be from the foremost ones in the ranks of "professing Christians." Why there in particular? Because, like the Jews of our Saviour's time, they have been building up cardboard fabrics of something they call "truth," which they have gathered from the letter of Scripture by means of the arrant deceiver, self-hood; and, — having been at such labor and cost to produce the abortion they love and noisily clamor for, they will never dare to sacrifice what has become so near and dear to them. We are contented. The Judge of all the earth will, in all cases, do right. We know in whom we have believed; we know upon what we are building; we are quite certain that nothing we are stand-

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ing upon and advocating has any affinity for man; God has given it, and to God be all the glory. Amen.

Things do not prove exactly as they seem;
Our fondest hope oft proves our wildest dream.
The buildings we erect are washed away,
Because we build on sand from day to day.

We do not mean it; we intend to do
Much better as our way we wend all through;
But such is history; we so do write it, —
Precisely so, we mockingly indite it.

When shall it be that man will mend his manners
And write "Excelsior" upon his banners?
When shall it be that loving truth shall break
Its bands of error, which man must forsake?

When will he rise to manhood, and display
The gem of Liberty? we herewith pray.
Never; until the Fall we now deplore
Has filled him with its lessons evermore.

Until each one consents "dear self" to kill,
And parts forever with his own "sweet will,"
Fall after fall must follow in their course,
And crowd his sad career with deep remorse.

To humble self exhibits Christ the Way;
To mortify it doth Christ, Truth display;
To pass through death is life in Christ to gain,
And in sweet liberty henceforth remain.

The threshold of the mystery of God
Few dare to cross — they first must kiss the rod.
They find a seeming liberty they love
The things of God and truth so much above.

In it they anchor, flattered and befooled,
With mocking lies of selfhood overruled;
O'er bubbles joying — having nothing more,
The God of this world claims them to their core.

TO OUR PEOPLE.

We have felt constrained by reason of the unscrupulous attempts which recently have been made to overthrow The Society Esoteric, and to estop its beneficent work, to issue to our Friends and Supporters the following circular under the title of "A Word in Self-Defense." We felt that our duty to our patrons and subscribers demanded this course, lest otherwise, they should be led to think the delay, — (unavoidably caused by editorial changes) in the issuing of the March Esoteric an evidence of faint-heartedness on the part of the Esoteric Leaders. There is not the least smack of weakness in their purpose. Discouragement cannot light on those who, like the Heads of the Esoteric Movement, work neither for fame, wealth, nor any other sordid end, but simply for the good of their fellow men. They ask no return from the world. Their happiness lies in conscious nobility and purity of motives. Our Esoteric friends should be able to comprehend the bounteous benison, the unfathomable trust, and the absolute *immutability of purpose*, growing of necessity out of such an ethical con-

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dition; and it is further hoped that our sympathizers have been able, throughout this whole conspiracy, to realize the utter impossibility of our foes either alarming us with black-mail and libel, or driving us from a righteous field by whatever secret, persistent and dastardly machinations they may find consonant with their flimsy ethical code. — The following is the circular to which we have referred.

"There is a time when silent forbearance ceases to be a Christian duty, and that time is when it would jeopardize the welfare of humanity. Our course of action has always been that of non-resistance to injuries — of silently and patiently allowing the evil of those whom our honest endeavors, and consequent increase of power, must always antagonize, to work their own destruction. At the present moment, however, our duty to those true hearts who, following their highest guidance, have lent us their firm support, demands that we lay bare, at least in a measure, the nefarious schemes of those enemies who have been, by their own admission, long and patiently plotting our ruin, and who, we say it with regret, have allowed themselves to stoop to the most ignoble crimes.

The Society Esoteric has been the unoffending victim of conspiracy in its most hideous form, of scandal, black-mail, libel and petty theft. They have not even spared the reputation of one whose doctrines are the purest and noblest, and whose life, both public and private, shows Chastity her ideal, Virtue her image and Truth her paragon.

There are hundreds of persons whose knowledge of Prof. Butler and his most estimable wife cannot be impugned, — whose character is beyond reproach, and who can testify that he rigorously adheres to the letter and spirit of the doctrine he enunciates.

The false, despicable and unprovoked attack of the enemies of the Society Esoteric upon the movement in general, and those most strongly allied to it in particular, only serves to give a keener edge to Shakespeare's wisdom.

"Be thou as chaste as ice, as pure as snow, thou shalt not escape calumny."

The animi of this unrighteous vindictiveness is traceable, in our opinion to a conspiracy with several minor sources. In the first place the teachings of the Society Esoteric are in direct conflict with the secret and avowed teachings of Theosophy. The members of the Society Esoteric dedicate themselves to their highest ideal of right. They do not swear allegiance to any man, — "No, nor woman neither." They are taught that passion must be cured by abstinence, not by satiation. The very first issue of THE ESOTERIC was attacked by a Theosophical journal which falsely asserted that its articles were plagiarized; and from that moment have the leaders of the Esoteric Movement been openly or secretly persecuted.

It will be remembered by those, who have been for any length of time interested in the Esoteric Movement, that a few months ago a representative of the G. N. K. R Secret Association made certain DONATIONS to the Esoteric Movement, in the way of industries of incalculable value, to assist in the establishment of an Esoteric College. These industries were *given outright* without salary, compensation, or the reservation of any right, title or interest whatsoever, subject only to the fulfillment of certain conditions which already have been made public. Statements have been made to the effect that the Esoteric Movement was in some way yielding itself to the purposes of the G. N. K. R Association, with the intention

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of ultimately coalescing with it. This statement, and all of a kindred nature, is simply *falsehood pure and simple.* The leaders of the Esoteric Movement have Esotericism in mind, FIRST, LAST and ALWAYS, and no philosophy, creed, or association has the power to make them abandon the cause in which they have enlisted their lives, and their all. The G. N. K. R, on the other hand, has no desire to coalesce with, or swallow, the Esoteric Movement. The two societies are entirely separate, and purpose so to remain. The donation was made to the Esoteric College Movement by the G. N. K. R, because its Representative believed our Society incapable of abusing his trust, or of using his generous endowment in the pursuit of personal ends, or, in fact, for any other purpose than the upliftment and betterment of mankind. This discrimination in favor of the Esoteric Movement, on the part of the Representative of the G. N. K. R, has been the source of much envy and malice; and the valuable industries and processes donated, will, our adversaries know full well, (for they are more or less acquainted with their nature) give to the Esoteric Movement a financial power much dreaded and coveted by the Theosophical head, who has openly boasted that the Esoteric Movement must be crushed, and that now is the time to accomplish that act. Working in the interests of the Theosophists are to be found certain individuals whose personal greed and spite (aroused by their inability to monopolize for their personal aggrandizement the industries referred to as well as many others with them) have made them the too-willing tools of our unscrupulous adversaries.

Blavatsky has thundered her dicta against the Esoteric Movement, and we have been commanded directly and indirectly to expire forthwith. One of the chief objects of this circular is to inform our many friends and supporters that we have, as yet, seen no good reason for obeying this mandate, and shall, therefore, continue to transact business, and prosecute our work for the upliftment of humanity under the direction of our highest guidance, and to the fullest extent of that power resident in earnestness, honesty, righteousness and JUSTICE. WE will not stoop to the use of other weapons.

WE KNOW THAT GOD WILL PROTECT HIS OWN. To His tribunal we appeal for the judgment not only of our acts, but of our motives and desires. If our work be consonant with His divine scheme, no conspiracy, however black, can tarnish it; and if it be not a part of the Infinite Plan, we ourselves, though we have given our lives to it, would not breathe a breath in its defense.

We would not have the foregoing taken as a complaint, nor yet as an attempt to injure any person or society. What is said is spoken in self-defense. Were our motives less charitable we should show here a side of this conspiracy so black as to arouse the resentment of the most apathetic and disinterested persons into whose hands this circular may come. We speak at last in defense, not in complaint. We have but shared the common lot of all true reformers. In the spirit of Christianity we have been forced to make this stand, and would ask our friends to remember that once even our SAVIOR felt constrained to use the scourge.

The Esoteric Movement is not spared the slander, calumny and abuse which is destined to follow in the wake of every great enterprise which the world has ever known. Most especially is this true of all movements of a religious character, for no antagonism is so bitter, — so relentless, as a religious prejudice. The nineteenth century stands aghast at the testi-

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mony of history upon this point. The crucifixion of a Christ, the dismembering of an Hypatia, the crimes of a Torquemada, answerable for the starving, maiming and burning of uncounted thousands of innocent souls, the Massacre of St. Bartholomew, and England's persecution of the Jews, are but the milestones along an endless path of religious atrocity.

Everything which tends to draw mankind from the well-known ruts of dogmatic faiths; everything that disturbs the restful equilibrium into which for centuries the race has been drifting, is at once rebelled against with all the ferocity and pitilessness of which the grosser part of man's nature is capable.

Our friends have all doubtless been informed ere this, of the imfamous accusations and slanders, cut from whole cloth, which the Theosophical conspiracy has hurled at us through the columns of a press ever ready for gossip. We have no desire to make needless reference to this. We have now only to add *pity* to the love and charitable feelings we have ever entertained for those who seek our destruction. JUSTICE and RIGHT must prevail in the end, and, although in the interim the struggle is severe and hard to bear, yet the result will amply compensate us with that "peace which passeth all understanding."

A friend in need is a friend indeed, and just now, *of all times*, would we ask for a continuance of that sympathy and loyalty which, thus far, has been bestowed upon us so freely by our patrons throughout every state of the Union. What better time than now to demonstrate by a subscription for THE ESOTERIC that you are with us *heart and hand*, in our work for RIGHT, for TRUTH, and the benefit of our suffering brother, man. It is only such ultimates which have urged, and will continue to urge us faithfully forward; *and these duties will be unflinchingly met in the teeth of very injustice and calumny which unscrupulous, sordid and intriguing men can heap upon us.*

We have turned aside but once during these bitter attacks, and then only to pen a few plain facts which were published in the Boston Morning Globe, under date of Wednesday, Feb. 6th, 1889.

There are two other matters which, we regret, duty compels us to mention. A few days ago, during the momentary absence of our Clerk from his desk, our subscription list was surreptitiously removed, and not again returned to the office until one or more copies were taken of it. What use may be made of this ill-gained information we, of course, cannot tell; but we would earnestly request any of our friends who may receive communications not in consonance with our expressed beliefs and avowed determination to continue, as formerly, the work of human upliftment, to kindly forward such communications to us. We have long noticed many irregularities regarding our mail, and have at length learned that much of it (probably several hundred letters) has been intercepted. In view of this fact we would ask those whose letters seem to have been met with negligence, to kindly try once more.

The Esoteric Publishing Company, in order to facilitate the management of its rapidly increasing business, will shortly be converted into a corporation with the same capital stock and number of shares as at present. We would also further advise our friends of a change in the editorial department of THE ESOTERIC which will necessarily somewhat retard the March number. Mr. Melvin L. Severy is now editor of THE ESOTERIC in the place of Mr. John Latham who recently resigned. Mr.

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Latham, we would add, has now no connection whatever with the Publishing Company, neither as an official nor employe, nor even as a stockholder. Our friends will please govern themselves accordingly in their future relations with us. All communications should be addressed; "Esoteric Publishing Company, 478 Shawmnt Ave., Boston, Mass., or, where a personal address is necessary or desirable, "Melvin L. Severy, Editor Esoteric, 478 Shawmut Ave., Boston, Mass."

The March ESOTERIC will contain a full report and explanation of this conspiracy matter, so far as it pertains to the Esoteric Publishing Company. We hope to have it before our readers prior to the first of the month, and think you will find no reason for deploring the change in management.

We would state, for the benefit of those friends who feel a personal interest in us, that the Esoteric Publishing Company is, at present writing, in the height of its prosperity, and we have reason to believe that its future, as well as that of THE ESOTERIC, will be one of even greater usefulness than its past. This, however, will of course depend, to a great extent upon you, its readers and supporters, and to this end we would restate that *our principles are unchanged. We still work for noble and legitimate ends; and not a dollar has been sought for other than these honorable purposes. We appeal to you only for your sympathy, whether expressed or silent, and such aid as you may feel able to give, while reserving your judgment until time has given us opportunity for the full redemption of every promise we have ever made.*

God rules and His work will not come to grief."

In addition to the above explanation, there are yet one or two points upon which we desire to further enlighten our Friends. In the February ESOTERIC there appeared a short article under the heading "Something About Ourselves" one or two clauses of which we fear might lead to a slight misapprehension. This article was published without the knowledge or sanction of some of the principals of the Esoteric Movement, who, while they most warmly endorse the greater portion of the article, yet take the most vigorous exception to the inferential effect likely to be produced by some portions thereof. In view of this fact we desire to correct, now and here, any wrong impressions which any may have received, and to state in unmistakable language that the COLLEGE ESOTERIC is no new idea of the moment, but has long been in the minds of the Leaders of the Esoteric Movement as the most efficient, if not the absolutely essential means of reaping the rich harvest of Esoteric culture. Such being the case, nothing could be farther from their minds than the idea of making the College Movement tributary to any company or corporation. The Esoteric College is held to be of vastly more importance than any commercial enterprise imaginable.

We would further add that the donations made to the College Movement by the Representative of the G. N. K. R are not mere theoretical speculations, but processes and industries of incalculable value which already have passed the experimental stage, and have been practically demonstrated. The money which already has been invested in these industries, as well as that which may come to us in the future, will be religiously applied to the purposes for which it was invested or donated.

In conclusion we would say, that while our enemies are still noisily ram-

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pant, and seeking to leave no atom of mud unthrown—however false and vile — which they believe may contribute to our discomfort, we still remain firm and unshaken in the consciousness of Truth and Righteousness, and we earnestly request you to accept only as *falsehood*, — and that of the *most malicious type* — the unseemly billingsgate of a libelous press until such brief time has elapsed as is of necessity requisite for a somewhat slow but unrelenting Justice to overtake our unscrupulous foes.

"The wheels of the gods grind slowly;
But they grind exceedingly small,
And ever the Truth comes uppermost,
And Justice is done to all."

We ask but that God may pour upon our heads, as well as those of our foes, *untempered* JUSTICE.

May your face be turned toward the light, and eternal peace be and abide with you.

THE OPTIMIST.

THE optimist is the jewel of society. He is not born; he is made. The optimist is the pure metal that glistens at the bottom of the world's crucible after it has been freed from all deleterious matter by the fire of adversity. He is, as it were, a sheaf of experiences clarified and tinctured till nothing but the pure, fragrant attar remains. It is not impossible that he may have been, in his younger days, so ill-contained as to rant himself hoarse at a mosquito. The father of American optimists, whose soul, in his latter years was as calm and translucent as one of our mountain-girt lakes, was irascible in his youth. When one has been beneath the trip-hammer of real affliction, has felt the hand of calamity clutching at his heart, the little every day annoyances seem to him like the tickling of a straw wielded by a Liliputian, and the cries of pain and disappointment that winnow the air, as the tinkling babble of toy lives. Who shall say that the optimist has not caught a glimpse of the Infinite? Is it not very like, for is he not ever tiptoing on the skirt of the limitless? The faith of the optimist is as boundless as space itself, even though you grant it the much-haggled-over fourth dimension, and by this faith he becomes almost a prophet, for he has the knowledge of what ought to be, and the faith that it will be brought to pass. A Delphic oracle, or a seer of Ercildoun is not more intuitive than your perfect optimist. He can catch the outlines of the ideal flower even while Nature vigorously wields the pruning-knife of adversity, cutting back the young plant, and fitting it for a better growth. To the optimist every cloud not only has a silver lining, but is sphered in silver, with every drop of rain a pearl. The mission of the optimist is to find good in everything, and nobly he fulfills it. He is an oasis hid in the great social desert, a fountain of peace and content, undisturbed by the typhoon of restlessness and dissatisfaction that swirls ceaselessly about him. His presence is as soothing as the low hum of an æolian string fingered by the zephyr, and as healthful as the wind which Egypt's natives call the "doctor," is to the burning cheek and parched lip of the fever-stricken African tradesman. Where gets the optimist this peace which passeth all understanding? It comes from his conviction that around the waist of Nature, cestus-like, is bound the Saving and Inexorable Law. (*Ed.*)

THE March installment of THE TWELVE MANNER OF GENII has, during editorial changes, in some way got mislaid, and so will not appear in this number. We regret to be obliged to tax the patience of our Readers in this respect, but the delay is unavoidable.

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We sincerely hope that, at this crisis, the Friends of the Esoteric Movement, as well as all lovers of Truth and Justice, will feel impelled to give substantial testimony of their determination not to be crushed by a jealous and malignant adversary. How better can you give this assurance than by subscribing for The Esoteric, and inducing your friends to do likewise. You will not, we assure you, repent the annual dollar and a half thus spent as a protest against evil. Now is the time to subscribe in order to secure the first numbers of valuable serial articles. Sample copies will be sent free, and we would esteem it a favor if you would forward to us the names and addresses of friends interested in Esoteric Culture, in order that we may send them a copy. As a special inducement to subscribers we will give each person securing two names, a copy of "The Seven Creative Principles" by Prof. Hiram E. Butler. This volume is handsomely bound, beautifully illustrated with colored plates, and contains 170 pages of reading matter. The book retails at $1.50.*

We sincerely hope that a large number may embrace this rare opportunity of enabling us to combat evil and spread truth broadcast.

EDITORIAL BREVITIES.

There are as many heavens as there are souls at rest.

A man's principles are his target, and his life shows what kind of a shot he is.

Genius without morality is as a harp without strings. The framework of harmony is there, but the divine strains are unheard.

Those who were born lamps have no right, by civil strife, to create a darkness and absorb the light of others.

Where a man takes a beast for an associate what happens? This — the beast learns to stand on two legs, — the man to crawl on four.

Power is never wasted. Vice first creates, then registers the power of virtue. If vice offered no resistance, virtue could use no power, for power can only be born of resistence. Great deeds, like great souls, steam up from the cauldron of adverse circumstances.

Men wonder why geniuses come in groups. The reason is plain. One genius makes another; he is, as it were, a sun from which lesser minds take fire, and star-like whirl about him. Shakespeare was for years half-obscured in such a nucleus. The light he lit dimmed his own blaze.

Materialists will trust nothing more spiritual than their senses which they fondly believe infallible; yet Helmholtz says that if an optical instrument were presented to him with as many inaccuracies as the human eye, he would feel authorized in returning it to the maker as a poor job.

You cannot live by virtue of a law, and yet not suffer by its violation. How absurb to expect to derive good both from the observance and non-observance of any law! Nature takes us by the hand or throat, just as we will, and yet how many of us blame the Overruling All. How preposterous!

Will not the Knowledge that you are right help you to bear the ridicule of those who should be friends? Ay, truly; to the whip of disapproval it will add the thorn of ingratitude. Yet courage; it was only by many a cruel stroke of chisel and mallet that the matchless Apollo was induced to leave his marble prison. Whom God loveth he chasteneth.

* We would also add that we have a few nicely bound volumes of this work without plates, but perfect in every other respect, which we will sell at $1.00 per volume.

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THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

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VOL. II.] { ♈ MARCH 21. TO APRIL 20. } [No. 10.

A VILLAGE OF SEERS.

BY ANNA BONUS KINGSFORD, AUTHOR OF "THE PERFECT WAY IN DIET," ETC., ETC.

From Dreams and Dream Stories.

He whistled to the great hounds, wished us good-night, and the two brothers left the house together, followed by Fritz and Bruno.

Pierre lighted a lantern, and mounting a ladder in the corner of the room, invited us to accompany him. We clambered up this primitive staircase with some difficulty, and presently found ourselves in a bed-chamber not less quaint and picturesque than the kitchen below. Our beds were both prepared in this room, round the walls of which were piled goat's-milk cheeses, dried herbs, sacks of meal, and other winter provender.

Outside it was a star-lit night, clear, calm, and frosty, with brilliant promise for the coming day. Long after I was in the land of dreams, I fancy St. Aubyn lay awake, following with restless eyes the stars in their courses, and wondering whether or not from some far-off, unknown spot his lost boy might not be watching them also.

Dawn, grey and misty, enwrapped the little village, when I was startled from my sleep by a noisy chorus of voices, and a busy hurrying of feet. A moment later some one, heavily booted, ascended the ladder leading to our bedroom, and a ponderous knock resounded on our door. St. Aubyn sprang from his bed, lifted the latch, and admitted the younger Raoul, whose beaming eyes and excited manner betrayed, before he spoke, the good tidings in store.

"We have seen him!" he cried, throwing up his hands triumphantly above his head. "Both of us have seen your son, Monsieur! Not half an hour ago, just as the dawn broke, we saw him in a vision, alive and well in a mountain cave, separated from the valley by a broad torrent. An angel of the good Lord has ministered to him: it is a miracle! Courage; he will be restored to you. Dress quickly, and come down to breakfast. Everything is ready for the expedition, and there is no time to lose!"

These broken ejaculations were interrupted by the voice of the elder brother, calling from the foot of the ladder:

"Make haste, Messieurs, if you please. The valley we have seen in our dream is fully twelve miles away, and to reach it we have to cut our

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way through the snow. It is bad at this time of the year, and the passes may be blocked! Come, Augustin!"

Everything was now hurry and commotion. All the village was astir; the excitement became intense. From the window we saw men running eagerly towards our *châlet* with pickaxes, ropes, hatchets, and other necessary adjuncts of Alpine adventure. The two great hounds, with others of their breed, were bounding joyfully about in the snow, and showing, I thought, by their intelligent glances and impatient behavior, that they already understood the nature of the intended day's work.

At sunrise we sat down to a hearty meal, and amid the clamour of voices and rattling of platters, the elder Raoul unfolded to us his plans for reaching the valley, which both he and his brother had recognized as the higher level of the Arblen, several thousand feet above our present altitude, and, in midwinter, a perilous place to visit.

"The spot is completely shut off from the valley by the cataract," said he, "and last year a landslip blocked up the only route to it from the mountains. How the child got there is a mystery!"

"We must cut our way over the Thurgau Pass," cried Augustin.

"That is just my idea. Quick now, if you have finished eating, call Georges and Albert, and take the ropes with you!"

Our little party was speedily equipped, and amid the lusty cheers of the men, and the sympathetic murmurs of the women, we passed swiftly through the little snow-carpeted street and struck into the mountain path. We were six in number; St. Aubyn and myself, the two Raouls, and a couple of villagers carrying the requisite implements of mountaineering, while the two dogs, Fritz and Bruno, trotted on before us.

At the outset there was some rough ground to traverse, and considerable work to be done with ropes and tools; for the slippery edges of the highland path scarcely afforded any foothold, and in some parts, the difficulties appeared well-nigh insurmountable. But every fresh obstacle overcome added a new zest to our resolution, and, cheered by the reiterated cry of the two seers, "Courage, Messieurs! *Avancons!* The worst will soon be passed!" we pushed forward with right good will, and at length found ourselves on a broad, rocky plateau.

All this time the two hounds had taken the lead, pioneering us with amazing skill round precipitous corners, and springing from crag to crag over the icy ravines with a daring and precision which curdled my blood to witness. It was a relief to see them finally descend the narrow pass in safety, and halt beside us panting and exultant. All around lay glittering reaches of untrodden snow, blinding to look at, scintillant as diamond dust. We sat down to rest on some scattered boulders, and gazed with wonder at the magnificent vistas of glowing peaks towering above us, and the luminous expanse of purple gorge and valley, with the white, roaring torrents below, over which wreaths of foam-like, filmy mist hovered and floated continually.

As I sat lost in admiration, St. Aubyn touched my arm, and silently pointed to Theodor Raoul. He had risen, and now stood at the edge of the plateau overhanging the lowland landscape, his head raised, his eyes wide-opened, his whole appearance indicative of magnetic trance. While we looked he turned slowly towards us, moved his hands to and fro with a gesture of uncertainty, as though feeling his way in the dark, and said with a slow, dreamy utterance:

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"I see the lad sitting in the entrance of the cavern, looking out across the valley, as though expecting some one. He is pallid and thin, and wears a dark-colored mantle — a large mantle — lined with sable fur."

St. Aubyn sprang from his seat. "True!" he exclaimed. "It is the mantle he was carrying on his arm when he slipped over the pass! O, thank God for that; it may have saved his life!"

"The place in which I see your boy," continued the mountaineer, "is fully three miles distant from the plateau on which we now stand. But I do not know how to reach it. I cannot discern the track. I am at fault!" He moved his hands impatiently to and fro, and cried in tones which manifested the disappointment he felt; "I can see no more! the vision passes from me. I can discover nothing but confused shapes merged in ever-increasing darkness!"

We gathered round him in some dismay, and St. Aubyn urged the younger Raoul to attempt an elucidation of the difficulty. But he too, failed. The scene in the cave appeared to him with perfect distinctness; but when he strove to trace the path which should conduct us to it, profound darkness obliterated the vision.

"It must be underground," he said, using the groping action we had already observed on Theodor's part. "It is impossible to distinguish anything, save a few vague outlines of rock. Now there is not a glimmer of light; all is profound gloom!"

Suddenly, as we stood discussing the situation, one advising this, another that, a sharp bark from one of the hounds startled us all, and immediately arrested our consultation. It was Fritz who had thus interrupted the debate. He was running excitedly to and fro, sniffing about the edge of the plateau, and every now and then turning himself with an abrupt jerk, as if seeking something which eluded him. Presently Bruno joined in this mysterious quest, and the next moment, to our admiration and amazement, both dogs simultaneously lifted their heads, their eyes illuminated with intelligence and delight, and uttered a prolonged and joyous cry that reverberated chorus-like from the mountain wall behind us.

"They know! They see! They have the clue!" cried the peasants, as the two hounds leapt from the plateau down the steep declivity leading to the valley, scattering the snow-drifts of the crevices pell-mell in their headlong career. In frantic haste we resumed our loads, and hurried after our flying guides with what speed we could. When the dogs had reached the next level, they paused and waited, standing with uplifted heads and dripping tongues while we clambered down the gorge to join them. Again they took the lead; but this time the way was more intricate, and their progress slower. Single-file we followed them along a narrow, winding track of broken ground, over which every moment a tiny torrent foamed and tumbled; and as we descended, the air became less keen, the snow rarer, and a few patches of gentian, and hardy plants appeared on the craggy sides of the mountain.

Suddenly a great agitation seized St. Aubyn. "Look! look!" he cried, clutching me by the arm; "here, where we stand, is the very spot from which my boy fell! And below yonder is the valley!"

Even as he uttered the words, the dogs halted, and came towards us, looking wistfully into St. Aubyn's face, as though they fain would speak to him. We stood still, and looked down into the green valley,—green even in midwinter, where a score of goats were browsing in the sunshine.

Here my friend would have descended, but the Raouls bade him trust the leadership of the dogs.

"Follow them, Monsieur," said Theodor, impressively; "they can see, and you cannot. It is the good God that conducts them. Doubtless they have brought us to this spot to show you they know it, and to inspire you with confidence in their skill and guidance. See! they are advancing! On! do not let us remain behind!"

Thus urged, we hastened after our canine guides, who, impelled by the mysterious influence of their strange faculty, were again pressing forward. This time the track ascended. Soon we lost sight of the valley, and an hour's upward scramble over loose rocks and sharp crags brought us to a chasm, the two edges of which were separated by a precipitous gulf some twenty feet across. This chasm was probably about eight or nine hundred feet deep, and its sides were as straight and sheer as those of a well. Our ladders were in requisition now, and, with the aid of these and the ropes, all the members of our party, human and canine, were safely landed on the opposite brink of the abyss.

We had covered about two miles of difficult ground beyond the chasm, when once more, on the brow of a projecting eminence, the hounds halted for the last time, and drew near St. Aubyn, gazing up at him with eloquent, exulting eyes, as though they would have said, "*He whom you seek is here!*"

It was a wild and desolate spot, strewn with tempest-torn branches; — a spot hidden from the sun by dense masses of pine foliage, and backed by sharp peaks of granite. St. Aubyn looked around him, trembling with emotion.

"Shout," cried one of the peasants; "shout; the boy may hear you!"

"Alas," answered the father, "he cannot hear; you forget that my child is deaf and dumb!"

At that instant Theodor, who, for a brief while, had stood apart abstracted and silent, approaced St. Aubyn and grasped his hand.

"Shout!" repeated he, with the earnestness of a command; "call your boy by his name!"

St. Aubyn looked at him with astonishment; then in a clear piercing voice obeyed.

"*Charlie!*" he cried; "*Charlie, my boy! where are you?*"

We stood around him in dread silence and expectancy, — a group for a picture. St. Aubyn in the midst, with white, quivering face and clasped hands; the two Raouls on either side, listening intently; the dogs motionless and eager, their ears erect, their hair bristling round their stretched throats. You might have heard a pin drop on the rock at our feet, as we stood and waited after that cry. A minute passed thus, and then there was heard from below, at a great depth, a faint, uncertain sound. One word only — uttered in the voice of a child, tremulous, and intensely earnest; "*Father!*"

St. Aubyn fell on his knees. "My God! my God!" he cried, sobbing; "it is my boy! He is alive, and can hear and speak!"

With feverish haste we descended the crag, and speedily found ourselves on a green sward, sheltered on three sides by high walls of cliff, and bounded on the fourth, southward, by a rushing stream some thirty feet from shore to shore. Beyond the stream was a wide expanse of pasture stretching down into the Arblen valley.

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Again St. Aubyn shouted, and again the child-like cry replied, guiding us to a narrow gorge or fissure in the cliff almost hidden under exuberant foliage. This passage brought us to a turfy knoll, in which opened a deep recess in the mountain rock; — a picturesque cavern, carpeted with moss, and showing, from some ancient, half-obliterated carvings which here and there adorned its walls, that it had once served as a crypt or chapel, possibly in some time of ecclesiastical persecution. At the mouth of this cave, with startled eyes and pallid, parted lips, stood a fair-haired lad, wrapped in the mantle described by the elder Raoul. One instant only he stood there; the next he darted forward, and fell with weeping and inarticulate cries into his father's embrace.

We paused, and waited aloof in silence, respecting the supreme joy and emotion of a greeting so sacred as this. The dogs only, bursting into the cave, leapt and gamboled about, venting their satisfaction in sonorous barks and turbulent demonstrations of delight. But for them, as they seemed well to know, this marvelous discovery would never have been achieved, and the drama which now ended with so great happiness, might have terminated in a life-long tragedy.

We were not surprised, therefore, to see St. Aubyn, after the first transport of the meeting, turn to the dogs, and clasping each huge, rough head in turn, kiss it fervently and with grateful tears.

It was their only guerdon for that day's priceless service. The dumb beasts that love us do not work for gold!

And now came the history of the three long months which had elapsed since the occurrence of the disaster which separated my friend from his little son.

Seated on the soft moss of the cavern floor, St. Aubyn in the midst and the boy beside him, we listened to the sequel of the strange tale recounted the preceding evening by Theodor and Augustin Raoul. And first we learned that until the moment when his father's shout broke upon his ear that day, Charlie St. Aubyn had remained as insensible to sound, and as mute of voice, as he was when his accident befell him. Even now that the powers of hearing and of speech were restored, he articulated uncertainly and with great difficulty, leaving many words unfinished, and helping out his phrases with gesticulations and signs, his father suggesting and assisting as the narrative proceeded. Was it the strong love in St. Aubyn's cry that broke through the spell of disease and thrilled his child's dulled nerves into life? was it the shock of an intense emotion coming unexpectedly after all those dreary weeks of futile watchfulness? or was the miracle an effect of the same Divine grace which, by means of a mysterious gift, had enabled us to find this obscure and unknown spot?

It matters little; the spirit of man is master of all things, and the miracles of love are myriad-fold. For, where love abounds and is pure, the spirit of man is as the Spirit of God.

Little St. Aubyn had been saved from death, and sustained, during the past three months, by a creature dumb like himself, — a large dog exactly resembling Fritz and Bruno. This dog, he gave us to understand, came from "over the torrent," indicating with a gesture the Arblen Valley; and, from the beginning of his troubles, had been to him like a human friend. The fall from the hill-side had not seriously injured, but only

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bruised and temporarily lamed the lad, and, after lying for a minute or two a little stunned and giddy, he rose, and with some difficulty, made his way across the meadow slope on which he found himself, expecting to meet his father descending the path. But he miscalculated its direction, and speedily discovered he had lost his way. After waiting a long time in great suspense, and seeing no one but a few goatherds at a distance, whose attention he failed to attract, the pain of a sprained ankle, increased by continual movement, compelled him to seek a night's shelter in the cave subsequently visited by his father at the suggestion of the peasants who assisted in the search. These peasants were not aware that the cave was but the mouth of a vast and wandering labyrinth tunneled, partly by nature and partly by art, through the rocky heart of the mountain. A little before sunrise, on the morning after his accident, the boy, examining with minute curiosity the picturesque grotto in which he had passed the night, discovered in its darkest corner a moss-covered stone behind which had accumulated a great quanity of weeds, ivy, and loose rubish. Boy-like, he fell to clearing away these impediments, and excavating the stone, until, after some industrious labor thus expended, he discovered, behind and a little above it, a narrow passage into which he crept, partly to satisfy his love of "exploring,"—partly in the hope that it might afford him an egress in the direction of the village. The aperture thus exposed had not, in fact, escaped the eye of St. Aubyn, when, about an hour afterwards, the search for the lost boy was renewed. But one of his guides, after a brief inspection, declared the recess into which it opened empty, and the party, satisfied with his report, left the spot, little thinking that all their labor had been lost by a too hasty examination. For, in fact, this narrow and apparently limited passage, gradually widened in its darkest part, and, as little St. Aubyn found, became by degrees a tolerably roomy corridor, in which he could just manage to walk upright, and into which light from the outer world penetrated dimly through artificial fissures hollowed out at intervals in the rocky wall. Delighted at this discovery, but chilled by the vault-like coldness of the place, the lad hastened back to fetch the fur mantle he had left in the cave, threw it over his shoulders, and returned to continue his exploration. The cavern-gallery beguiled him with ever-new wonders at every step. Here rose a subterranean spring, there a rudely-carved gargoyle grinned from the granite roof; curious and intricate windings enticed his eager steps, while all the time the death-like and horrible silence which might have deterred an ordinary child from further advance, failed of its effect upon ears unable to distinguish between the living sounds of the outer world and the stillness of a sepulchre. Thus he groped and wandered, until he became aware that the gloom of the corridor had gradually deepened, and that the tiny openings in the rock were now far less frequent than at the outset. Even to his eyes, by this time accustomed to obscurity, the darkness grew portentous, and at every step he stumbled against some unseen projection, or bruised his hands in vain efforts to discover a returning path. Too late, he began to apprehend that he was nearly lost in the heart of the mountain. Either the windings of the labyrinth were hopelessly confusing, or some *débris*, dislodged by the unaccustomed concussion of footsteps, had fallen from the roof and choked the passage behind him. The account which the boy gave of his adventure, and of his vain and long-continued efforts to retrace his way, made

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the latter hypothesis appear to us the most acceptable, — the noise occasioned by such a fall having, of course, passed unheeded by him. In the end, thoroughly baffled and exhausted, the lad determined to work on through the Cimmerian darkness in the hope of discovering a second terminus on the further side of the mountain. This at length he did. A faint star-like outlet finally presented itself to his delighted eyes; he groped painfully towards it; gradually it widened and brightened, till at length he emerged from the subterranean gulf which had so long imprisoned him, into the mountain cave wherein he had ever since remained. How long it had taken him to accomplish this passage he could not guess, but from the sun's position, it seemed to be about noon when he again beheld day. He sat down, dazzled and fatigued, on the mossy floor of the grotto, and watched the mountain torrent eddying and sweeping furiously past in the gorge beneath his retreat. After a while he slept, and awoke towards evening faint with hunger and bitterly regretting the affliction which prevented him from attracting help.

Suddenly, to his great amazement, a huge, tawny head appeared above the rocky edge of the plateau, and in another moment a St. Bernard hound clambered up the steep bank and ran towards the cave. He was dripping wet, and carried, strapped across his broad back, a double pannier, the contents of which proved on inspection to consist of three flasks of goat's milk, and some half-dozen rye loaves packed in a tin box.

The friendly expression and intelligent demeanor of his visitor invited little St. Aubyn's confidence and reanimated his sinking heart. Delighted at such evidence of human proximity, and eager for food, he drank of the goat's milk and ate part of the bread, afterwards emptying his pockets of the few sous he possessed, and enclosing them, with the remaining loaves in the tin case, hoping that the sight of the coins would inform the dog's owners of the incident. The creature went as he came, plunging into the deepest and least boisterous part of the torrent, which he crossed by swimming, regained the opposite shore, and soon disappeared from view.

Next day, however, at about the same hour, the dog reappeared alone, again bringing milk and bread, of which the lad again partook, this time, however, having no sous to deposit in the basket. And when, as on the previous day, his new friend rose to depart, Charlie St. Aubyn left the cave with him, clambered down the bank with difficulty, and essayed to cross the torrent ford. But the depth and rapidity of the current dismayed him, and, with sinking heart, the child returned to his abode. Every day the same thing happened, and at length the strange life became familiar to him; the trees, the birds, and the flowers became his friends, and the great hound a mysterious protector whom he regarded with reverent affection and trusted with entire confidence. At night he dreamed of home, and constantly visited his father in visions, saying always the same words, "*Father, I am alive and well.*"

"And now," whispered the child, nestling closer in St. Aubyn's embrace, "the wonderful thing is that to-day, for the first and only time since I have been in this cave, my dog has not come to me! It looks, does it not, as if, in some strange and fairy-like way, he really knew what was happening and had known it all along from the very beginning! O father! can he be — do you think — can he be an angel in disguise? And, to be sure, I patted him, and thought he was only a dog!"

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As the boy, — an awed expression in his lifted blue eyes, — gave utterance to this naive idea, I glanced at St. Aubyn's face, and saw that, though his lips smiled, his eyes were grave and full of grateful wonder.

He turned towards the peasants grouped around us, and in their own language recited to them the child's story. They listened intently, from time to time exchanging among themselves intelligent glances and muttering interjections expessive of astonishment. When the last word of the tale was spoken, the elder Raoul, who stood at the entrance of the cave gazing out over the sunlit valley of the Arblen, removed his hat with a reverent gesture and crossed himself.

"God forgive us miserable sinners," he said humbly, "and pardon us our human pride! The Angel of the Lord whom Augustin and I beheld in our vision, ministering to the lad, is no other than the dog Glück who lives at the monastery out yonder! And while we men are lucid only once a year, he has the seeing gift all the year round; and the good God showed him the lad in this cave, when we, forsooth, should have looked for him in vain. I know that every day Glück is sent from the monastery laden with food and drink to a poor widow living up yonder over the ravine. She is infirm and bed ridden, and her little granddaughter takes care of her. Doubtless the poor soul took the sous in the basket to be the gift of the brothers, and, as her portion is not always the same from day to day, but depends on what they can spare from the store set apart for almsgiving, she would not notice the diminished cakes and milk, save perhaps to grumble a little at the increase of the beggars who trespassed thus on her pension."

There was silence among us for a moment, then St. Aubyn's boy spoke.

"Father," he asked, tremulously, "shall I not see that good Glück again and tell the monks how he saved me, and how Fritz and Bruno brought you here?"

"Yes, my child," answered St. Aubyn, rising, and drawing the boy's hand into his own, "we will go and find Glück, who knows, no doubt, all that has passed to-day, and is waiting for us at the monastery."

"We must ford the torrent," said Augustin; "the bridge was carried off by last year's avalanche, but with six of us and the dogs it will be easy work."

Twilight was falling; and already the stars of Christmas Eve climbed the frosty heavens and appeared above the far-off snowy peaks.

Filled with gratitude and wonder at all the strange events of the day, we betook ourselves to the ford, and by the help of ropes and stocks, our whole party landed safely on the valley side. Another half-hour brought us into the warm glow of the monk's refectory fire, where, while supper was being prepared, the worthy brothers listened to a tale at least as marvelous as any legend in their ecclesiastical repertory. I fancy they must have felt a pang of regret that the holy Mother Church would find it impossible to bestow upon Glück and his two noble sons, the dignity of canonization

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"HUMAN things," says Pascal, "must be known to be loved; divine things must be loved to be known." There is a subtle truth in this. They have the greatest gift of wisdom whose hearts beat thoughts into their brains beyond the gross and scope of simple intellection. The poorest soul has such germs of wisdom that it might, with time and care, be taught to outthink the ablest brain.

(*Ed.*)

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ART CULTURE AND ITS EFFECT UPON THE CONDUCT OF LIFE.

BY MELVIN L. SEVERY.

BEING EXCERPTS FROM LECTURES GIVEN BY HIM BEFORE THE BOSTON SOCIETY ESOTERIC.

(*Number One.*)

As each one of the art articles published in THE ESOTERIC must repeat, in a very limited space, the substance of four extemporaneous lectures, it is expected that the Reader will pardon the absence of that elegance of diction, as well as the lack of that continual expression of strong, logical coherence, which could only be obtained through the employment of more space than we can command, and accept in their stead, the somewhat cursory and detached statement here presented.

THE value of an artistic drill from an ethical, mental and physical standpoint can only be appreciated by those who have enjoyed it. It is by art that mankind is enabled to complete the circuit, if you will allow the word, between his interior nature and his external circumstances, in a way to give him personal growth. It is through art that we are able to derive culture from proper mental and ethical conditions, as well as from physical states. The nineteenth century has taken art out of the realm of empirical matters, and made it subject to laws as accurate as those governing any of the exact sciences. It is no longer necessary to complete the statue in order to be assured that some portion of it will not violate the laws of symmetry or beauty. This, in the light of the laws of art, can all be accurately determined while the marble is yet in the quarry, and the wax uncut. It may be seen from this statement, what an incalculable advantage, from the artist's standpoint, the present day has over the Phidian epoch. Alas, for our boasted civilization; our art works do not show an equal advantage! The modern master-piece of art would scarcely be respectable beside Phidian mediocrity. With everything seeming to favor modern art the question very naturally arises; why does it present such marked inferiority when compared with ancient art? The reason is simply this: ancient art was a religion; modern art is a trade. The ancient Athenians divided into factions over the merits of Phidias, — the "Modern Athenians" judge art by price and reputation, not by intrinsic worth.

In attempting to arrive at a correct conception of the subject in hand, it should constantly be borne in mind that art deals with imagination, and not with reality. Whether or not imagination is of itself reality, is a question which may well be left to metaphysicians, as its decision one way or the other, can have no effect upon art. Keep closely in view then, the fact that art addresses itself solely to the imagination, — that is to say, produces its effects through the medium of the imagination; — that it is, as it were, a communication from the imagination of the artist to that of the auditor, and you will readily make that distinction, usually so troublesome, between the literal or imitative, and the ideal or artistic, about which so much must necessarily be said later.

It may not be amiss here to briefly enumerate a few of the advantages which it is thought the student will derive from a system of artistic training.

I. Such a system is expected to broaden education into culture. There is a subtle distinction between education and culture, which may be made conspicuous to all by a single sentence. Facts which have become a part of the *mind* have entered the realm of education. They cannot enter the

domain of culture until they have become a part of the *whole organism.* To derive culture from a fact is not merely to abandon a fallacious idea, or to adopt a new one, but rather to cause your entire, triple nature to undergo a revolution in its adjustment to the requirements of that fact. This revolution will be more or less marked, according to the difficulty experienced in perfectly assimilating the new fact or truth. In a word, education molds the *mind,* — culture the *whole organism.*

II. An understanding of the laws of art will give the student a much wider knowledge of humanity. By such knowledge he will be enabled to answer the "How," and the "Why" of many of the problems of life, which otherwise might remain unsolved sphinxes, as cold, as stubborn, and as unprofitable as their Egyptian namesakes.

III. The mastery of the secrets of art will give one a critical acumen of the greatest value in the daily transactions of life. It will supplement the otherwise inexplicable impression that this statue is a master-piece, and that picture a daub, with the knowledge of what the one possesses, and the other lacks.

IV. Art, if properly followed, rounds and perfects a man, making his threefold nature perfectly interactive. By it one is led more fully to know himself.

V. The physical drill, which forms a part of the system, tends toward the rounding, developing, and beautifying of the material organism. Beauty of movement is simply economy of force; and economy, of course, is health. To be physically ugly is to be sick; to be mentally ugly is to be imbecile; to be morally ugly is to be wicked. Sickness may at any time end in imbecility, and imbecility may at any time lead to sin. It is of the utmost importance then that one should look carefully to the welfare of his triple oganism.

VI. The greatest benefit to be derived from the proper study of art is found in the development of character. If knowledge does not develop character, and make its recipient not only wiser, but better, it is but a fatal mirage upon the desert,—a thing not only not to be sought after, but to be stigmatized and avoided. When it is understood that definite mental and moral conditions will be produced by certain bodily expressions or gestures, just as surely as mental states *report* in the body in the form of gesture or expression, — a great step will have been made toward a better understanding of the means by which to govern the conduct of life. It will be shown, in due course, how a gesture repeated a few times becomes a habit, and how in a comparatively short time (about two years) a habit may become a fixed bearing,—the external representation of the personality. This is but a brief hint of what occurs upon the physical plane, and its significance, while great, is far exceeded by that of its moral and mental analogue. For example: a base thought is, as it were, a momentary *mental* inflection or gesture. If oft repeated, it becomes a mental mannerism, and if continued for a sufficient length of time, it affects the mental "bearing;" that is to say, the mind is adjusted to it, by being dragged down to its own level. One should never lose sight of the fact that every thought is a chisel literally carving its expression upon the face and form; and, also, that every attitude, or gesture has a most direct influence upon the mental and moral nature, — an influence proportional to its intensity and duration. A little thought upon this subject will con-

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vince all of the necessity of *being* rather than *seeming*. Not "what do you appear?" but "what *are* you?" is the question which all must answer at last, whether it be answered in fear and trembling, or in faith and exultation. The aim then of artistic culture is, or should be, the betterment of mankind's triple nature; and it is to this end that the system now under consideration addresses itself.

It has already been stated that art deals with the imagination. This idea being kept firmly in mind, it may further be added that man impresses the imagination as having a threefold nature, *i. e.* a moral, a mental and a vital nature. This threefold state of man, and its various analogues throughout the the several arts, forms the basis of the scientific trinity upon which this system is founded. It should be stated here that this trinity is purely a philosophical affair, and has no reference whatever to the theological trinity. It has its root, so far as art is concerned, in the fact that we have a triple nature to which it is the province of art to appeal, and the three attributes of which art can only reach by addressing itself to each of them specifically; hence the necessity of this triune condition of art, as well as of man.

The attributes of a trinity are invariably co-existent and co-dependent. The expression of a moral attribute on the part of the artist, affects directly the same attribute of the observer. To illustrate more fully; the trinity of painting has for its attributes "form" (mental), "color" (vital or emotional), and "atmosphere" (moral). "Form" in a painting is the direct expression of the effect produced upon the *mind* of the artist, and it accordingly appeals to the mental nature of the observer: that is to say, it is the *expression* of the effect made upon the painter's mind, and *impresses* the mind of the observer. "Color" is the expression of the effect which is produced upon the *vital* or emotional nature of the artist, and it consequently appeals to, and impresses, the vital or emotional nature of the observer. "Atmosphere" is the expression of the effect produced upon the *moral* nature of the artist, and it accordingly impresses the moral nature of the observer.

Now it will have been apprehended from the foregoing that if "form" be the most pronounced thing in any conception which the painter may frame, the picture which is the product thereof will be one which will appeal most strongly to the mental nature of the observer. If "color" is dominant in the artist's conception, then the picture will appeal most strongly to the vital or emotional nature of the observer; while if the "atmosphere" most affects the conception of the artist, the resultant picture will act most strongly upon the observer's moral nature.

You have doubtless seen pictures in which little attention was paid to anything save to truth of form, — pencil drawings or monochromes perhaps, — and you will doubtless remember that they produced upon you no moral or emotional effect. You have probably also seen pictures in which no attempt had been made to secure definiteness of form, — pictures the drawing of which left a doubt in the mind as to the nature of the objects supposed to be represented; and yet the coloring of those pictures may have produced a strong emotional effect upon you. On the other hand, there are pictures whose dominant feature is their "atmosphere," — pictures in which neither "color" nor "form" seem to be pronounced requisites, and which, notwithstanding, are able, by the subtle tones of the atmosphere, by its diffused glow, and its tender gradation as it comes to the

foreground, to call from the tomb of the Past your shattered idols, and strew with monuments of noble aspirations, the threshold of the Future.

Pictures of this kind are tributary to nothing save the Infinite. Their dim distances are vistas leading into the Unseen All. Such effects invariably occur when suggestiveness and good technique *meet* on the *moral plane*. The meaning of "suggestiveness" will be explained at length at the proper time.

Before leaving the subject of the triune nature of art, the Reader's attention must be called to one or two additional points. It has been said that when an artist's conception partakes more strongly of one particular attribute of the trinity than of either of the other two, the artistic production which is the result of that conception will appeal most strongly to that same attribute in the observer. This is not all. If the artist has a strong *mental* bias, all the conceptions which he derives from nature will be tinged with that bias; and, if this mental predominance is sufficiently great, he will, despite himself, invariably appeal to the *heads* of his audience. The reason for this is very patent. Not being a "round man," but over-developed upon the mental side, he is most impressed by those things in nature which appeal directly to the *mind* of man. Such a condition invariably results in a lack of versatility. For example; it is possible in the realm of painting for an artist to have such a command of "color" as to be able to express strong emotional states, while at the same time he has not sufficient command of form to give an intelligible representation of the objects producing those states.

In thinking of the trinity, the Reader must not fall into the error of considering any one of the arts as having but a single trinity; nor yet must man be considered as the subject of but one trinity. The three attributes of the trinity are present in the most minute portions of man, or of any work of art. This thought may need some illustration. Suppose the body as a whole were to be divided into its three attributes; the head would then correspond to the mental, the torso to the moral, and the limbs to the vital attribute. Now any *portion* of the body is just as capable of subdivision. Suppose, for example, you consider the arm: the upper portion corresponds to the vital, the forearm to the moral, and the hand to the mental attribute of the trinity. If you subdivide a finger, the lowest joint represents the vital, the middle portion the moral, and the end of the finger the mental attribute. It will be seen in the instances given that the moral occupies a position between the mental and vital; that it is, as it were, the realm in which mentality (if you will permit the coining of a word of which it will be necessary to make frequent use) is transmuted into physical energy.

Sufficient attention has now been paid to the trinity to give the Reader a fair impression of its important relation to the subject in hand; and it may now be well to consider, for a little, what art is, as well as the various schools or stages through which true art is reached. Art is *Nature* passed through *mind*, and fixed in *form*. That is to say; Art is the expression (execution) of the impression (conception) produced upon the mind of the artist. It will readily be seen from the foregoing definition, why mere *imitation*, whether performed by hand or camera, is not, and never can be, *Art*. It is Nature "fixed in form," but it has not been "passed through mind." It may be well to state here, to avoid much future misapprehension, that it is not the function of the artist to paint, carve, or act

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Nature, but to put upon canvas, or into marble, or upon the stage, the thoughts, emotions, sentiments, etc., which Nature creates within him.

That picture, says Ruskin, which so perfectly imitates Nature as to be mistaken for her, deserves but one thing — to be burned as quickly as possible. Pictures which reproduce Nature in an imitative way, are little less than blasphemous. Nature is the art of the Infinite. It is chaos (so-called) passed through Divine Mind and fixed in form. The universe is but the thought form, — the solidified conception of

Him who willeth worlds into existence.

Nature, — all that is — sustains the same relation to the Infinite, as art does to man. Art is the realm of man's creation: Nature, the material at his hand. Imitation, then, is as it were, an attempted plagiarism of the work of the Divine Artist. Many other reasons why it should be sedulously shunned will be given in due course.

The various schools of art, together with their origin and significance, is the next matter which should engage the attention of the student in art culture. Probably the Reader is well aware that art did not leap, of a sudden, into perfection, but that, like almost everything else of worth, it was the subject of a long and gradual evolution. As we examine the works of the past, this fact is very deeply impressed upon our minds. Take, for example, the early Egyptian statuary, and you will find the first school of art illustrated there in a manner at once imposing and unmistakable. This same school, of course, appears as well in the early art of all of those other nations who were originators, rather than borrowers, of artistic attainments.

The four schools of art are as follows: the Statuesque, the Melodramatic, the Realistic, and the Artistic. The dominant characteristic of the Statuesque school of art is exaggeration. The ancient Egyptians, Greeks and Romans sought to impress the artistic nature of man by a grandeur resulting from size, and they accordingly carved colossal statues of gods, men, and beasts, and wrought gigantic sphinxes and pyramids. Later, as they grew in culture, — as their art became evolved on to a higher plane — they entered that school of art known as the Melodramatic. Here, although many of their productions may still have been colossal, their dominant object was not *size*, but *effect*. They strove to impress the observer by "making points," so to speak, — by the depicting of certain telling attitudes, expressions, etc. They directed their attention not to completeness, but to the production of certain vivid impressions. In the next stage in the evolution of art, the artist bethought himself that he must "copy Nature," — must imitate her as perfectly as possible. This stage of artistic development is known as the Realistic school, and it should not be forgotten that the great mass of our artists of to-day have never got beyond this school; and there are comparatively few who will admit that art is capable of any higher evolution than that obtained in the Realistic school. If you take the trouble to question artists upon this point, seven out of ten will tell you that an imitation of nature which is sufficiently perfect to mislead, is the highest art attainable. They do not often paint their statues flesh-color in order more closely to imitate Nature, as the ancients sometimes did, but they subscribe to a theory which, if consistently applied, would lead them into the performance of follies equally deplorable.

The fourth and highest school attainable in art, is that known as the

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Suggestive, Idealistic or Artistic school. In this school suggestiveness in idealism is the dominant consideration. The term "suggestiveness" may need a little explanation in order readily to be comprehended. Suppose you hear a speaker discourse upon a certain topic, and, after an hour's harangue he impresses you as having said all that he knows upon that subject; what would you say of him? Would you not say that he lacked suggestiveness, — that is, that he did not suggest any reserve power? Let us take an example from another art. The Apollo Belvidere is a marvelous example of idealism and suggestiveness. It seems as if it were a link in the infinite chain through which the electric force of art flows unhindered. To the imagination, it has no definite dimensions, but reaches out on all sides into the Unseen. It represents the Universal lending its power to the personal. It is Infinity caught in the realm of the finite. The observer's eye follows the hand which is extended downward, to the fingers quivering with expectant attention, and then, — not stopping, — continues the line into space. The marble stops, but the imagination of the observer follows the lines into the Infinite.

The Reader has doubtless seen other statues which impressed the imagination as being so much marble cut away from all surroundings. In such a production, the gesturing members would appeal to one's imagination as being, say, so many inches of upper arm, so many of forearm and so many of hand. While the distinction between the suggestive and non-suggestive may, in most cases, be readily comprehended from what has already been said, yet it is a matter of such vital importance that much more attention will be given it in future.

The very secret of artistic pleasure has its root in suggestiveness. A word will make this plain, and the most careful attention to that word on the part of the student in art culture, may save him much future perplexity. If art deals with the imagination, then artistic pleasure must come through the exercise of that function; and its degree be commensurate with the duration and activity of that exercise. It will be readily conceded that man exercises his imagination only when there is occasion for his so doing, and the province of art is to create such an occasion. Now it should be remembered that the imagination supplements the work of the senses, and, for this very reason, if the senses TELL THE WHOLE STORY, *there is nothing left for the imagination to do*, and it accordingly is not excited; hence no artistic pleasure is derived. If you exhibit any object to an audience, and it excites their imagination, you may depend upon it that there is something about it which their senses do not completely, or accurately comprehend, and that it is in that something that the imagination has its source. The senses serve in art merely to furnish problems, if you will allow the word, for the imagination to solve; and if they themselves accomplish the solution, they foredo at once all imagination and artistic pleasure.

It would seem as if enough had already been said to convince the veriest skeptic that art is not, as is often supposed, the untamed, vague, and elusory parent of inexplicable effects born of chance and nourished in mystery, but a science as exact as mathematics, — only acting upon a much higher plane. The ancient epochs only apprehended art, — it is possible for the nineteenth century to comprehend it, to tabulate its workings, and subject to the scrutiny of inexorable laws its subtlest manifestations. Such is the work here begun.

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EVOLUTION OF HUMAN CONDUCT.

BY J. C. J. WAINWRIGHT.

From a paper read by him before the Boston Society Esoteric.

THE records of history are the duly tabulated archives of the self-consciousness of humanity. Each year of race growth is a new memory-cell in national life, and, as some people forge ahead of others in the struggle upward to the life and light of new potentialities, even so do they assume new responsibilities, mutually and generally requiring a broader, more flexible, and yet more comprehensive code of ethics. The changes of aggressive and progressive policies become less brutal, but infinitely more subtle and powerful. From the fist to the bludgeon is a mighty step, and the gap between them may separate the monkey from the savage. Civilization was rough-hewn by the sword, the military watch-word of the steel-clad butcher being obedience. The making of the sword, from a progressive standpoint, is the real clue, however, to the higher trend of human achievement. From the rapier to the rifle is a short, but grandly significant step; it is corollary to the advance from the low, despotic forms of one-man power to the higher and more glorious democracies of the present age. At this stage the rifle bids fair to be supplanted, at least in our Western World, by a still higher, and more distinctly human force. As you have all guessed my meaning, I need hardly allude to the pen, and its high position in the public press. Now the pen, as a weapon, can be wielded for evil purposes even more effectually than the dagger, — as witness the paltry calumnies but lately directed against one whom we all hold in affectionate reverence. In a future period of esoteric advancement, the pen will be supplanted by a nobler and more impersonal weapon for the truth and right. In those days the brotherhood of a higher race will look back upon our muddy-minded generation of quill-drivers, much in the same mind of cold, impassive criticism, and tolerant pity, which we ourselves hold towards the licensed and church-sanctioned slaughter of the medieval man-killers.

Contemporaneous with the evolution of brute force in mankind, is the unwritten moral code, sanctioned by the daily conduct of the majority in any community of men. This rule of action was eminently practical — strictly in accordance with the environment and the popular sentiment, and growing from age to age into the wiser ethics of the divine life of humanity.

I will dismiss the subject with a few examples: —

The ideal and perfect Indian is a murderer *par excellence*. A choice collection of scalps is indispensable to his prestige with his tribe. Both his conscience and his natural enviroment demand for him the triumph of the death-blow against man and beast. His heaven is a hunting-ground.

Going a step higher, we find that the barbarous Arab has a much more complex code of ethics. As a Moslem, his soul stands alone with the Deity: no saintly middleman for him. Hospitality is loved in his home; so is theft. The stranger in his tent is sacred, but once his guest has departed, he will hunt him half way over the desert, and peel him to the hide. If he was not an adroit robber his tribe would repudiate him. As he believes with the Koran, that women have no souls, his heaven is essentially polygamous.

The Hindoo Buddhist will kill nothing except his passions. He is apt to sanctify the family cat, as a possible manifestation of his great-grandfather's soul, and his Heaven is a colorless and impersonal absorption in

Buddha; the genius of the contemplative Brahminic world would certainly destroy the generous activities of the Christian Occident should it ever gain the ascendency.

Lastly, we find in the History of our own race, the same sliding scale of progressive morality. Soon after Christ, the great ascetic reaction against the rot, ruin, and sensuality of the Roman Empire led men into the desert, where the hermit life was practised with unheard of barbarities against the corporeal body. Self-torture and total bodily repression was the model state of those days. We of the moderate age have outgrown such excesses. Still later in the history of the Church, the soul was put into a straight-jacket, and free thought tabooed. A thoroughly efficient Inquisitor General, with a nose keen and refined for scenting out heresy and witchcraft was the *beau ideal* of his age and generation. Competition was the life and death of creeds, as it now is of business; the fires of hell were fanned and poked alive by all good and earnest men of all parties. The heaven of that dismal era was a walled city, in which the elect shuddered in unison over their late desperate escape from the nether regions. A little later, in the time of Elizabeth of England, the Queen was wont to give letters of marque to her sea-captains, empowering them to fit out vessels for privateering upon the Spanish Main. In point of fact, these letters of marque were licenses for piracy. In those days the sailor was England's glory, and, unhappily, his own glory and profit were to be found too often in reckless buccaneering, or on broard a slave-ship, as Walter Besant very well shows in his historical novels; this gallant tar and jolly good fellow, was none the less his country's pride. His heaven was Fiddlers' Green via Davy Jones' Locker.

Reaching, at last, our own times and country, we find a moral code of extreme flexibility. As a rule we dislike the physical brutality of the savage: the extreme sensuality of the Moslem repels us, as does also the soul-drugged abstraction of the Hindoo. The self-tortures of monasticism grate upon our over-sensitive nervous systems, whilst we utterly abhor the ghastly intolerance of the hell-fire dogmatists. Can we then say that we produce a perfect specimen of mandkind to-day? I boldly reply in the affirmative, and point triumphantly to the successful business man, — that money-smart son of Mammon who is the faithful acolyte of the Almighty Dollar.

Without taking the extreme case of a railroad monopolist, I think we may sum up the virtues of a respectable banker, say, as follows: — he pays his pew rent: he pays his taxes (when he cannot escape to Nahant): he governs his wife and children according to his lights: he is a "bon vivant" in a judicious fashion: in business he is skillful, and close-fisted as a rule, but occasionally liberal, as a matter of policy. We may say that the even tenor of his days is marked out by an "enlightened selfishness." We all admire him as the perfect specimen of the nineteenth century. He is truly a fine man; but how will the coming race, who are destined to lead the higher life of coming centuries, look upon this money-changer in broadcloth? We may well imagine a socialistic state of society, in which the man who lends out money at interest is no better than a pawn-broker. The Banker's temple of worship is divided and sublet by Mammon to the virtual exclusion of the poor.

The taxes he pays, are robbed on their way to the Treasury.

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He has complete control of his wife's personality, which is an absolute tyranny of the domestic hearth. In short, as to his daily life, he lives barely above the animal plane; yet he is perfect after his kind; his conduct is in harmonious accord with his environment. What more can we ask? My friends, in God alone is absolute truth and goodness! The history of mankind collectively and individually is but a record of continual approximations to some form of excellence by which the inner man is enabled to conquer and subdue the outer world.

NAKED EYE ASTRONOMY.

BY CHAS. H. MACKAY.

Number Two.

THE manifest benefits of a practical, every-day nature which the knowledge of astronomy has given mankind are of the greatest value and importance to all, though the least understood, perhaps, of any of the results of scientific research. From the stars we get our time, our latitude and longitude, or the principles of terrestrial measurements, and by their aid, the mariner determines his bearings on the broad expanse of ocean.

The Chaldeans and Egyptians are said to have been the first careful observers of the stars. To those ancient races, the heavens were filled with all kinds of objects, animate and inanimate, grotesque and sublime, as delineated by the bright stars of the numerous constellations.

Their principal vocation as shepherds and herdsmen, gave them ample opportunity to study the heavens, although they did so with little idea of system, or thought of the immensity of the spectacle on which they gazed. Doubtless they, as many of their descendants of modern date, looked upon the moving procession of shining orbs, simply as one of the wonders of creation, without attempting to arrive at any true solution of their motions, or supposing them to be other than what they *appear* to-day to the careless observer — bright points of light scattered *promiscuously* in the sky! As the myriad host, night after night in changeless form, was marshaled before their sight, they little dreamed that it all, even to the slightest minutae, was governed by laws, undeviating and eternal.

They were fascinated by fancied outlines of the Great Bear, more familiarly known as the "Dipper;" by the mighty Hercules, King Cepheus, Cassiopeia, the Dragon, Bootes the herdsman, and the smaller groups of stars marching in solemn, though never-ceasing measure, around the North Celestial Pole. All these stars and constellations were outlines of the objects most familiar to the primitive minds of forty centuries ago, but, to modern observers, no resemblance whatever is found in these constellations to the men, beasts and reptiles anciently imagined, except in very rare instances.

In that long-past period the heavens presented a somewhat different appearance to the terrestrial observer from that seen to-day, and possibly the imagination of the men of that age was not so over-drawn as we suppose; and it is not wholly improbable that the likenesses described were real and apparent at that time, owing to the changed relation of the stars. In a period of four thousand years, there is a very noticeable change in the celestial poles, and consequently there must follow an apparent change in the forms

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composing them may be the same.

Four thousand years ago the North Celestial Pole was indicated by the star Thuban of the Dragon. Four thousand years hence, the inhabitants of earth must look to the north-west for their pole-star; for, at that time, the earth's axis will point nearly toward a bright star in Cepheus, and Polaris, (our North Star) will have fallen away to the east.

Thus the earth's axis will perform a mighty circle about the northern hemisphere of the heavens, until, in about 26,000 years, the starting point will have been reached, and Thuban will again be due north.

The original names of the constellations are still accepted, and referred to by astronomers in locating heavenly bodies, for, although they may bear little resemblance to the objects suggested by their names, yet they are so thoroughly well-known, and their limits so well defined and clearly explained on maps, charts etc., that all practical purposes are well served. To an astronomer it is only necessary to speak of a celestial object as being in "right ascension" a certain number of hours and minutes; and declination north or south so many degrees, and he will locate it precisely, just as a person would locate a terrestrial object after having been given its latitude and longitude. And yet it frequently makes the matter more certain to mention the constellation and some star of the same, near which the object may be. To illustrate; we might say that a storm had devastated a large area of country situated in latitude north forty-two and one-half degrees, and longitude east four degrees, and yet a much clearer idea would obtain with most people had we said western Massachusetts.

Celestial latitude and longitude, — the methods of learning the positions and apparent distances of heavenly objects, will be treated more in detail in a future article.

The constellations already mentioned surrounding the North Star are always visible to the inhabitants of our latitude, for they never wholly disappear below the horizon. During the month following this date (March 20th) if the observer will direct his attention (from 8 to 10 P. M.) to that section of the heavens directly overhead, (the zenith) he will readily find the "Dipper" known also as Ursa Major or the "Great Bear." That portion of the constellation known as the "Dipper," consists of seven bright stars, four of them forming a square, which constitutes the dipper proper, the remaining three extending toward the east, as the handle. The two stars forming that side of the dipper farthest from the handle are the "pointers," so called because they constantly point, in a nearly direct line, toward Polaris, and when once the familiar outlines of Ursa Major are distinguished, it is an easy matter to determine all points of the compass unerringly. To find Polaris, follow in the direction indicated by the pointers. (toward the northern horizon) to a distance equal to six times their (the pointers') separation, or 30 degrees, these two stars being five degrees apart.

The methods of celestial measurements by degrees should be sufficiently understood to enable the Reader to have an intelligent idea of what is meant when reference is made to distances by degrees. All circles, great and small, are divided into 360 imaginary sections or degrees, when measurement of any of their parts is intended.

If we imagine a line, the starting point of which is the zenith. drawn along the heavenly vault straight to the eastern horizon, it will be 90 de-

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grees in length, or quarter of the entire circle. Extended 90 degrees farther it will reach the nadir, the point opposite the zenith and directly under our feet. Another section of the same length brings us to the western horizon, and the next 90 degrees completes the circle (360 degrees), and the first point, the zenith, is found again. The circle may extend north, south, or toward any other point of the compass, and the same explanation will apply.

A person of good judgment in "guessing" terrestrial distances, can readily become accustomed to locating heavenly objects by this process with sufficient accuracy to answer the purposes of ordinary observations. It being known that 90 degrees represents the distance from the horizon to the zenith, it becomes an easy matter to locate an object at an altitude of 45 degrees, or one-half the distance to the zenith. This space may again be divided, and, by practice and attention, the determination of distances by degrees will be made easy and quite accurate even to the unaided eye.

If it is remembered that the space between the Pointers represents five degrees; that Polaris is 45 degrees above the horizon, and that the distance from the Pointers to Polaris is 30 degrees, reference to these sections, which are always above our horizon, will be of value in helping to decide the distances or locations of objects in other parts of the heavens.

That portion of Ursa Major which is popularly known as the "dipper" is made up of second and third magnitude stars. Megrez, the star where the handle joins the dipper, is a third magnitude star, the remaining six being nearly uniform in brightness, and all of second magnitude.

As stated above, this constellation occupies at present (in the early hours of night) a position nearly overhead, the stars in the extremity of the handle pointing toward the east. From month to month the observer will note a very perceptible change of position in these constellations until, when six months shall have passed, Ursa Major and the surrounding stars will occupy a position due north, and quite near the horizon. The second star in the handle, reckoning from the east, is called Mizar. It has very near it a star of the sixth magnitude, the name of which is Alcor. It can be found with the naked eye, situated less than a degree from Mizar. It was anciently known as the "touchstone" and the eye was considered a strong one that could find Alcor without assistance.

This faint point of light, although separated from the larger star by such a seemingly insignificant distance, is yet so far removed from it that were the distance to be expressed in miles, the array of figures would reach far beyond our powers of comprehension.

In nearly a direct line with the Pointers, toward Polaris, will be found a small star of about the same degree of brightness as Megrez in Ursa Major. This star is in the tail of the Dragon, and there are seven others in the body, and three in the head of about equal magnitude, making the outlines of this interesting constellation. It will be easily located by following a course nearly parallel with the handle of the dipper, to a distance of twenty degrees, where a curve is made to the north-east, and then toward the north — three bright stars extending nearly due north. A turn must now be taken toward the east, and three stars of the third magnitude in the form of a triangle will be seen. These are the Dragon's head.

There are other stars of less distinctness included with these three form-

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horizon in a north-easterly direction. It will be remembered that Thuban, which, as previously stated, was the Pole Star 4000 years ago, is a member of this group. It is the third star from the end of the tail, and the brightest of all, except one in the Dragon's head.

The outlines of the Dragon will be quickly and surely traced if the above hints are followed. Its decidedly "snaky" aspect presents one of the most clearly delineated constellations of the northern hemisphere. Ursa Minor, or the Lesser Bear, is that group of stars which includes Polaris in its collection, and which is the "dipper" in miniature. Its handle commences with Polaris, and this star is the most conspicuous in the group. Although of smaller proportions, it consists of the same number of principal stars as belong to Ursa Major, and the same form of outlines characterize both constellations. There is, however, a less noticeable crook in the handle of the Little Dipper, and its line of direction is toward the western horizon (at the time mentioned above) instead of toward the east as in the case of its larger namesake. Little explanation is needed to make plain the location of Ursa Minor, for once the Pole Star is found, the other members of the group are quickly seen.

An interesting experiment may be made in connection with the Pole Star. If it is observed through a tube several feet in length, (as, for example, a section of gas pipe adjusted in a fixed position) it will pass from the field of view in the course of a couple of hours, more or less, the time depending upon the length and diameter of the tube. From this simple experiment it is seen that the Pole Star does not exactly indicate the North Celestial Pole for the reason previously pointed out, namely, the earth's axis is gradually changing its line of direction. By repeated observations the star will be detected in the act of performing a circle which, although of very small apparent circumference, yet is as truly a circle, and is as clearly defined by careful observation, as the larger circles described by Ursa Major, and the stars more distant from Polaris. If the centre of this circle could be designated, we should then have the true Celestial Pole. The establishment of this object would not, however, be of any practical utility, for Polaris is a sufficiently true indicator of the point due north, to serve all earthly demands.

One of the most noticeable of the circum-polar constellations is Cassiopeia, situated on the side of Polaris opposite Ursa Major. It is in the midst of the Milky Way, and is in a nearly direct line with the Pointers and Polaris, the latter occupying a position midway between the two constellations, Ursa Major and Cassiopeia.

There are five stars in Cassiopeia which are particularly prominent. They are so placed that a letter "W" is suggested by the outline which they form. To the ancients these stars seemed in the shape of a chair, and even to this day the constellation is generally known as the "Lady in the Chair." That half of Cassiopeia toward the north will be seen by close inspection to contain a faint star, which, with three brighter ones, makes a figure of diamond shape. Very near this small star is the spot where the much-talked-of but ever-absent "Star of Bethlehem" is expected to appear. For this reason, if no other, Cassiopeia is a constellation of more than usual interest, and its location should be familiar to all. The new star was looked for with a great deal of expectancy in 1885, and, al-

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though not yet visible, astronomers are pretty well agreed that the time of its reappearance is only a matter of a few years. Its period is supposed to be 315 years, and the previous appearances were during the years 945, 1264 and 1572.

Concerning this and other stars designated "new stars," there are many theories. It has been argued that the sudden flashing out of this star, and its disappearance in the same mysterious manner, was due to the destruction of the star by the ignition of hydrogen gas contained in its atmosphere. This theory is advanced by J. N. Lockyer, the eminent English astronomer, in regard to a new star which appeared in the constellation of Corona Borealis in 1866. But with regard to the new member of Cassiopeia it is generally held to be a veritable sun like our own, only vastly greater, performing its orbital period in something like 315 years, as stated above; moving at a pace, the velocity of which far exceeds any motion which we can comprehensively cite as a comparison.

Owing to this great velocity the orbit must be extremely elliptical. That portion of its orbit nearest us is comparatively limited in extent, and, therefore, the star is visible to earth's inhabitants only for a period of a few months; and when it commences the journey back through space toward the farther extremity of its orbit, it soon fades from our sight, as a result of the rapidly increasing distance which is placed between it and the Earth.

Although this mode of reasoning has been adopted by many astronomers of note, it contains perhaps some weak points, as do all other attempts made to satisfactorily explain the phenomena of new stars. To a person who has given the matter extended attention, the idea seems scarcely tenable that a sun, with its retinue of worlds of presumably greater proportions than members of the Solar System, should move in so elliptical an orbit.

The rate of motion in such an orbit must be such that our Earth, which moves at an average rate of a thousand miles a minute may be said to be relatively *at rest* when its orbital motion is compared to that of The Star of Bethlehem.

A theory which is at least as feasible as some which have been suggested, might be advanced to the effect that the new body is of a cometary make-up, though shining with independent light — not in an advanced stage of development as a world or world-centre — and performing its periodical revolution subject to the same laws as those governing the comets of our system.

As it reaches the limit of its orbit nearest the Earth, its light is intensified by the influence of giant suns within whose attraction it comes, the same influence tending to pull it back by the established laws of gravitation, though not succeeding in wholly checking its rapid flight until it has passed Earthward millions of miles. When brought again upon the return course, the increasing distance, change of position and fading light causes it to become invisible again for the long period of years above mentioned, exactly as Halley's Comet and others, whose periods vary from a few years to thousands, remain visible in our system only while near the Sun. It must be supposed, in the case of the new star, however, that it shines with something more forcible than could be the result of reflected light alone.

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A PRAYER FOR KNOWLEDGE.

BY MELVIN L. SEVERY.

INVOCATION.

O THOU to whom a galaxy of hurtling worlds
Is as a string of beads which, rosary-like,
Thou tellest o'er throughout the night and day
Of an eternity, — in the hollow of whose
Mighty hand Life floats an ever-shifting essence —
Thou who only art the full content of vastness
Illimitable, lend a gracious sense unto our
Prayer of stern desire! Give us to know,
O Thou Unbounded One! a little of the all
Which Thou encompassest; — to see within Thy
Silent loom whose shuttle, Time, untiringly
Weaves Eternity, — a single glittering thread
That like a silver river wanders toward
Thine ocean of design. 'Tis little — yet how much —
We ask: only to comprehend the mite that gives
Us apprehension of the whole.
Grant Thou our
Prayer; for now our life is but a game of
Hide-and-seek with phantoms — dark shades that in
The dark elude us; — ghouls of unholy passions that
With bloody spurs in their own pursuit do
Cruelly ride us, until we almost fear that Life
Is little more than a conundrum by the Infinite
Propounded, at whose solution death is but the
Happy hazard of a guess.
O Sacred All!
Draw from our eyes, uncertain and befogged,
At least a corner of that scroll of mist which,
Like unto the smoke from an unhallowed censer,
Murkily fumes upward from a long past of
Frailty and sin; — or, kinder yet, make us
To know the use of those far subtler senses
Which in the slime of matter find no let, but which
Unto the sight of eye are as a sunlit course
To gropings in thick, Cimmerian darkness.
We need more light, lest we, bowed with our load of
Grief and doubt, fall trembling in the path we cannot
See. Thou knowest, when we beside the death-bed
Of our heart have knelt, and watched the sands of a
Loved life dripping like quicksilver through our fingers
Palsied of restraint, — we may, for the nonce, have thought
Thou didst allow a cruel Fate to play the
Usurer, and, by a death, foreclose our bliss.
Forgive us if we sometimes feel that Life is but
A discord played on broken heart-strings; — that childish
Prattle, youthful love, and the wild beauty that its
Dreams are made of, — ambition madly coveting

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Fulfillment, give a man birth. Birth for what? What
But to witness searing sun and chilling frost;
Love cling closer where it grew; falsehood; hearts doubt,
Tremble, shiver, shatter — the digging of a grave —
The ending of a strange, eventful, yet unsought
Existence. Life — the forgetfulness of friends;
Death — but the forgetting we were forgotten. —
Peace thou grim sophist, Despondency! thou wouldst
Deceive us. We know this is not all.
Life is a
Groping toward the light, and earthly strife, — its
Bleeding bodies and its bruiséd hearts, — are but the
Cruel jostlings of gloom-crazéd travelers
Elbowing their mad way into the great Unknown.
Let us not be complainants. Our course through life
We know is turbulent and wearisome, but 'tis
Because we march as soldiers out of step. We
Break the rhythm of Nature, and she, to save her
Harmony, doth make us mute. Nor yet is she unkind;
Within the solemn stillness of her every cave
She thunders in our ear the mighty diapason
To which her myriad throats are tuned. If our
Belittled frailties would still in discord pipe,
Is it not meet, O Thou Inexorable Justice,
That a hungry gloom devour our voice?
O give
Us understanding, — give us sight! Lift us from out
The narrow, five-walled coffin of bigot senses
Stubbornly befooled, unto that plane where nobler
Vision perceives the vista and horizon
Of Truth eternal!
We are most mindful that it
Was for good that we within this carnal temple
Were imprisoned. 'Twas needful we should learn
To read the unwelcome visage of grim Pain;
For as the ocean did upon the face of Nature
Her character carve, so tears do on the soul
Of man. Sin is its own doomsman, — this too 'twas fit
We know — and when no longer we can feed the vice
We have created, with the ragged fang of
Fell starvation it doth turn upon and torture
Us. Again the lesson was ours; that tiny
Sin-spots on the soul at length unite into a
Hideous gangrene; that she who falls as falls
The rose — leaf by leaf, and sin by sin — as surely
As the rose at last to dust her fragrance yields.
We did lack faith, and were, poor fools, like dogs
With skeptic noses sniffing at a settled fact. —
If sufficient of our stint be learned, in all
Humility would we Thine infinite temple,
Nature, for further knowledge interrogate.
Not as we so often in the dead past have done,

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Like Joshua we have spoken 'gainst Nature's law;
But with the hand of care upon our lips,
Lest we outspeak the right.
Listen our judge!
We only ask the life that lives. Full long
Have we, within the shadow of a chilling
Doubt stood shuddering, the while that darkness and
That night whose most ecstatic hope speaks of the
Death's-head, drew close at hand. Words full of the
Final gasp, — words like to a discordant dirge,
Direfully despondent and disheartening, have
Been the only answer to our misdirected
Quest. How can we then but bless the hour that gave
Us sight, if only sight to turn our faces toward
That light we yet can scarcely see? Thou art our
Guidance! And Thou who stringeth worlds upon their
Orbits, as children of the rising sun their
Pearls upon a silken thread, — Thou knowest desire
Built the Universe, and canst not fail to hear
Our prayer, — nor hearing, wilt Thou toward it
Turn the dead ear of silence. We shall have the light
We crave, and knowledge shall our heritage be.
The time is ripe; and man, through pain's surcharge,
Will listen with his soul ajar to the glad tidings.

(To be continued.)

LIFE AND DEATH.

WHAT is Life, and what is Death? Let us take as a text the words of Jesus, in John VI-58: "This is the bread that came down out of Heaven." It seems that the teacher, Jesus, made an effort here to distinguish his meaning from that which is ordinarily understood by life and death, and to bring to light a new thought beyond the one that was then, and is now, well accepted, viz., that the soul is immortal, and that the only life that could be perpetuated was that of the soul. It is well that we notice carefully what life and death are. We have heretofore set forth our views as clearly as necessary in regard to the dual consciousness and existence of man. The consciousness of the soul, and that of the sense-body being distinct spheres of life, the life of the physical body without the soul, is purely an animal existance. Jesus says: "He that eateth my flesh, and drinketh my blood hath eternal life." The word "eternal" means what it really implies, or what is implied in the original Greek text; "age lasting."

We believe that Jesus was the beginning of an age, or of a new dispensation: that his teaching was to produce life for that age of which he was the beginning,—for which he had come to be the light. We all understand very well when we speak of the death of the physical body, that it is the cessation of the power of action, sensation and consciousness which is meant: the opposite of life, animation and vivacity. In regard to the death of the soul, which is so frequently referred to throughout the Bible, and in

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Oriental writings, we would say that this is a subject of which little is known. We have in the past regarded the soul as immortal without carefully analyzing what that term comprehended.

If one were in that state where the soul was really immortal, then, no matter what happened to the body, the consciousness would continue, — continue independently even of the dissolution of the body. This would be immortality in the most absolute sense; because the man proper is not the physical body; — the physical body is only the house of the man.

The belief is, and has been, held by many of the human family, as well as by Jesus and the Apostles — that every man had his double, — a spiritual consciousness above, and yet separate from him. About this double perhaps we know less than about anything else. We have the teachings brought down to us of such an existence, and we accept as a fact the idea that we are a thought formation of Deity.

God being spirit, then this thought formation must have originated from spirit, and must of necessity be a spiritual existence,

Our present consciousness is that of a material existence. There is a consciousness that rises above the power of reasoning. This has been designated the human soul, which is the product of the thoughts, experiences and reasonings of a life-time. In the sayings of Christ referring to the babes is this; "their angels do always behold the face of my Father." "Their angels!" This spiritual soul being the product of divinity, has a consciousness of spirit, that is of its Father; and, for a man to develop a spiritual consciousness he must obey the guidance of this spiritual soul, once styled his genius, which was the prefigurement on the spiritual side, in its form, function and characteristic, of what the perfect man would be when ultimated in his perfection.

Then this genius, or spiritual soul, beholds spiritual things; and for us to become conscious of these facts, and of the guidance of this spiritual soul, is the first step toward a spiritual consciousness. This spiritual soul never coerces the will. We make our own decisions according to our own will; but if we stop and counsel with this interior consciousness, or genius, which is essentially negative, with a desire to know and to do the right, leaving out all selfish objects, then this spiritual soul will reflect upon our consciousness, and our intelligence, such thoughts as are most important to us for that particular action. It will give us the knowledge that we need, if we listen to its voice and guidance. It does not instruct us what we shall do to-morrow, the day after, or next year. It does not counsel or guide like a man that would be our master, but as a friend, as our equal, simply reflecting upon our intelligence the truth and the reason for our course. It opens up the dark recesses of the heart, and allows the sun of divine light to shine in. It shows the errors that we should put to right, and, if we are obedient, and make it the one desire of our heart that we should be as perfect as it is possible for us to be, then this spiritual soul will continue to show us every error in our life, and, if we are faithful, remembering to correct the errors as fast as we see them, the facts concerning our interior will be opened to the consciousness day by day; so that each day will open with something for us to do and to correct.

The things that seem right and good to us now, will, after we have taken the preliminary step, seem to be wrong to-morrow, the day after, or next year; and, if not corrected, they will then become the great obstacle that

must be removed from us in order that our progress may not stop, — that our spiritual unfoldment may continue.

When we have followed that interior guide, and have made a fit structure of this intellectual consciousness, this spiritual soul comes to us and dwells within us, forming a part of our conscious entity, and showing us the mind of God, the laws of His universe, the laws that govern our being, opening to us all the mysteries that are in the mind of our Father. When this spiritual occupant has taken possession of us, we are conscious of that possession as may be shown from the fact that our minds will then be found clear on all spiritual subjects.

We shall never see the time when we are altogether unconscious. Even at night, in the hour of profound sleep there will be a conscious intelligence that is active in some realm of existence; and the difference between sleeping and waking will be only a change from the sensation of the external surroundings into a sense of the soul's existence, where we find the heaven that, so far, we have builded for ourselves. For we must remember that in this present sphere of existence we are building for ourselves our heaven or our hell.

The acts, thoughts, desires of this life, go before us into the spirit ether. They are our creations, and they are there to meet us at our coming. Whether we come by laying off this physical body through death, or come whilst the body sleeps, it is one and the same thing. We need not question what will be our condition there. We need only to analyze properly that which belongs to our present consciousness in the sleeping and waking states: the desires, loves and aspirations of these two states make up all that we may expect. In the spiritual world, there is a state that is beyond the power of present thought to comprehend.

When we are asleep, we may be conscious of that condition, but, upon coming back, we find it impossible to translate into this external consciousness that which we have experienced in the other state. This is the state of immortality; but where men live in the senses, it matters not in what realm, they cannot know anything about the Spirit.

There are many church people whose zeal and devotion arise from their desire for the sensational pleasure obtained through united prayer. So active is this that you will often hear them in their prayer-meetings pray thus: "O Lord let us have a blessing." The idea is that they want an enjoyable time. The same is true of a man indulging in drunkenness, or any other condition of sensual pleasure; but it only benumbs the senses, and destroys their ability to be obedient to the guidance of the spiritual soul. There is no well-defined consciousness active in such persons, for anything save their physical surroundings; they have no knowledge of the other side of life, and, on going to sleep, they have no consciousness. When death comes they fall asleep, and sleep no one knows how long.

There are those who, without doubt, have slept thousands of years before suitable conditions came for them to awaken, and others who may have to live through many other bodies before their hour of awakening comes; at least they cannot awaken until they "awake in his (Jesus') likeness" and that likeness has to be developed through experience.

The state to which the Nazarene here referred is very plain, for he says: "Your fathers did eat the manna in the wilderness and they died." What was the state referred to? We are told that some of these fathers "followed the Lord wholly." They were then awakened to this soul-con-

sciousness, but their bodies saw dissolution. Now he tells us here "He that eateth this bread shall live forever:" and, lest there be some mistake, he further says in substance: I do not mean like your fathers that ate manna and are dead; they were led by the spirit of God, were obedient, but yet their bodies saw corruption.

Then he must have referred to the continuation of this physical organism. What, immortality of the body? Yes. Immortality of the physical body. If his words could mean anything, they could mean nothing else than the immortality of the physical body obtained by the power of the spiritual soul, — the spiritual soul being the son of God uniting his intelligence with the intellect of man.

The individual thus led by this perfected soul-walk with God into the knowledge of the laws that originated the organism. Having a knowledge of the laws, a consciousness superior to the senses is developed, which we see in the life and character of Jesus. He taught the crucifixion of all that is gratifying to the senses. Therefore it was wisely said of him: "He was led as a lamb." He said at the same time "I could pray the Father" showing that he recognized the fact that no man could take his life from him, and, "I lay down my life of myself," or expressed the fact that he had perfect domination over the physical body, — over the power of man to destroy the physical body. After the spiritual soul withdrew from him, the animal man cried out; "My God, my God, why hast Thou forsaken me?" To make sure that he was dead the soldier pierced his side, and water and blood flowed out, which of course made life in the ordinary sense impossible. He was as one dead. But that matured soul, having risen above the power of the sense-life, having subdued the senses, came back when he was ready, reanimated the same body, and ate and drank with his disciples.

From his own teachings he ate and drank only from necessity. After he had created bread from the five loaves, he commanded his disciples to gather up the fragments, thus teaching them the principles of economy. He ate and drank for what? To demonstrate that the words he was speaking were not mere words of the past, but that the immortality of the soul might be procured. It meant more: that we, like him, might obtain power in this world, and govern our time of stay in the physical body making it as long as we please. That we might make this temple what we please. It was thought potency that originated this body. He said further that these signs shall follow those who believe on him; and he said, if you believe in me you will keep my commandments and in my name shall you cast out devils.

What, have we power over this body so that even poisons cannot affect it? Certainly. And all this by a knowledge of the divine law up to that point where it is capable of understanding, in all their particulars, the methods of divine law as they relate to this, our own body.

The 19th century is a time of unparalleled inspiration. We are able to describe the laws of creation, the methods of creating things back to the beginning of time, the laws governing the building of worlds, the laws governing human existence,—in fact, all existence. This is the first step of inspirational knowledge received from the inspirational world. To be a son of God implies more than we have heretofore thought. The same authority taught us that we were heirs of God, — joint heirs with Christ.

If a man should come to you and say "you are heir to a million of money," you would understand very clearly what he meant. We are heirs of God,

and the heir inherits the possessions of the father. We are told that we are heirs of God, joint heirs with the Nazarene. How many of our church brothers believe this? We do firmly. If we are the heirs of God who created all things, then, by a proper course of life, following the directions that have been placed before us by the Nazarene,—directions that have come to thousands of human souls, — we may be led into harmony with this spiritual will. It will lead you up to a consciousness of your inheritance, — an inheritance where you will receive all that there is in creation, to be holden subject to your will; the laws governing your proportion of life, and the building of organic forms.

The power of the Nazarene to create bread, that too is ours: his power over the elements, when he said to the winds; "Peace be still," that also is our inheritance: his power over gravitation, through which he walked upon the water, that also is our inheritance; and, finally, the powers that loosed him from this existence, carrying him out of sight into the cloud which received him, this also of necessity is our inheritance. And is this all? Can the imagination go much farther? Is there anything in your imagination that is not covered by these? If so, that also is your rightful inheritance.

It was God who caused the ether to solidify and become water, to condense yet farther and become life; who caused the earth to create vegetable existence, and then animal; who created mind-power, that wonderful something upon which we cannot reason. We think, we are conscious, we reason. What is this power? What is mind? Who can tell us? Yet this mind is an entity that belongs to the Originator of all things.

We find laws governing the acceleration and retardation of mind. We find that by this creative law, under proper conditions, others may be produced that are capable of thinking, of reasoning, of becoming like ourselves, — even superior to us, in mind power. This mind, then, apparently originated in gathering the processes of our own organic structure, and by virtue of its relation to this world in which we live. Can we understand them? If we cannot now grasp the mighty question, What is thought? the time will yet be when the mind will be able to rise, not above its fountain-source, but equal to it. For we are told that the Nazarene thought it not robbery to be equal to God. To be equal to God is to have the power to comprehend all creative methods and mind-power.

Our consciousness is in proportion to the amount and reality of life. The cessation of consciousness is death. How many are there who do not die every twenty-four hours? Death simply implies cessation of consciousness. Every time you go into profound sleep it is death,—death of consciousness. When that state is reached where the interruption of consciousness ceases through the judicious use of the life-forces, we shall reach a point of understanding of the laws governing our body, the powers that relate us to this earth, and to the universe, so that we can continue in this body, and can control it. Then sickness and sorrow, pain and sin will be no more. Thus we see that where adverse thought has taken place, it means disobedience to the guidance, and the losing of all the knowledge that pertains to the creative energies.

We are, then, all in darkness, sinning against the laws of our own being which are the laws of God, and these laws cannot be broken without the individual suffering the consequence.

Every sin against God's law brings upon you suffering and disease, and

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if continued long enough it will bring death. The persons who live the longest are those who live most in harmony with God's law.

Talking with a business man one day he mentioned calling to see his grandmother who was 96 years of age, and had every faculty in perfect order, could see to read as well as ever, and her taste, smell, — in fact all her facultics, were in perfect condition. He asked her how she accounted for it. He stated first that she was telling him what she intended doing the next month, etc. Thus you see she had no thought of death. This fact itself gave life. In answer to his question she stated that when she felt sick, she left off eating, and took plenty of fresh air and water. This was a case where there was a power approximate to that of Nature herself. If we, by reliance on this inner consciousness, can become conscious of the mind that created it, we shall understand these laws, and live in harmony with them; and then life will be under the control of our own will.

Death is the last enemy, as the Apostle says, and he that hath power over death,—that is over the devil, conquereth the adversary of all human life. This is the teaching of Christianity to-day. Paul says: "As in Adam all die." How die? All die in Adam. Physical death, or a spiritual separation from God. Adam died, because he sinned against the word of God, and then hid himself from His sight. In Christ all are made alive by heeding his teaching, and obtaining immortality not only of the soul, but of the body. Now what we mean by immortality of the body is this. The body is made up of flesh, and flesh is thought crystallization. The kind and quality of thoughts which you think make up your physical structure. If your mind is sufficiently in harmony with divine law, then the material of which your body is composed will also be in harmony with divine law, and both will work harmoniously together.

And as such persons go on learning, acquiring experience in the world, obtaining a knowledge of the laws and methods of their Father, they will continue to perfect their body, as the mind is perfected. The body will then become etherialized, and, as the mind deals with spiritual things, the body becomes spiritualized, purified, until there remains nothing more of gross matter. One in this present state would be unable to see such a body. Death is constantly going on with every move you make, — new particles are being taken on, and old ones thrown off.

You are dying constantly and living anew constantly, and by that process will be refined,—spiritualized until you will not see death: as the psalmist says; "He will not suffer his holy one to see corruption." That body will never see corruption that lives in harmony with divine law. It will not always remain in this state. Through stage after stage of dawning intelligence will it pass until it is no longer bound by gravity, and until it wings its way to its home in the realms of luminosity. H. E. B.

Peace be unto you.

LIFE should be classed as one of the elements, for the subtlest alchemy cannot destroy it, neither can it further resolve it. Science stands abashed unable to do one jot more with life than, without her aid, Nature has been doing throughout the countless æons of eternity — forcing it to don a new material garb, or leave that realm matter cognizable through the ordinary senses.

Science but mocks herself when she pronounces Life but the inertia of a machine self-wound, and death but the ultimate failure of the mechanism. Life is an irresolvable entity, convertible into nothing else; transmigratory but indestructible. (*Ed.*)

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THE word "calisthenics" is derived from two Greek words, and signifies "beautiful strength."

The system of physical culture practised by the ancient Greeks may well be considered as one of the lost arts; for nowhere is it now in use; and throughout this country to-day there are not a dozen institutions where any system of physical development worthy of the name of calisthenics is practised. The effect of this deplorable fact is only too plainly seen by a visit to our schools and colleges, where that prologue to consumption, the "scholar's stoop," is seen on every side. Perhaps not ten in thirty wholly escape it, and those ten will generally be found to possess an ungainly and an ill-balanced strength, in many cases even more destructive than the "scholar's stoop" itself; for if there is any one thing which is productive of disease more than another, that thing is inharmony.

The "scholar's stoop" consists of the following deformities. Hollow chest, projecting scapulæ or shoulder-blades, and generally an abnormal break in the spine near the small of the back, causing a constitutional weakness of the waist muscles. Its remedy is not the gymnasium, — for it is not uncommon there, — but a system of calisthenics based upon the best physiological data. Such a system will be noticed farther on.

A word about our gymnasiums, and, let it be understood, I refer to them only when acting at their best, neglecting to detail the various injuries resulting from falls, sprains, ruptures, etc. The tendency of the modern gymnasium is to pile up muscle on the extremities of the body at the expense of the vital organs. Now, inasmuch as it is a physiological law that an over-developed muscle will draw its strength from a weaker one, lack of harmony becomes dangerous. Suppose, however, that the *danger* be not recognized, what is the *use* of making the arms half again as strong as some other member of the body? As the strength of a chain is that of its weakest link, so the strength of the body is that of its weakest part.

The serious effect of inharmonious development is shown in the following instance.

A young student joined a Boston gymnasium, taking the dumb-bell, cross-bar, ladder, and various other exercises for his health. The result was that his arms became developed out of all harmony with the rest of his body, and now he repeatedly strains himself by lifting weights which his waist muscles are incapable of sustaining. It will readily be seen that, if the law of harmonious development had been faithfully observed, one member would be *incapable* of lifting a weight sufficient to strain another member.

The power and activity of the muscles about the vital organs should, in maintenance of the laws of harmony and of division of labor, greatly exceed that of any other portion of the body; otherwise indigestion, dyspepsia, and other kindred complaints are certain to exist with some degree of violence. The gymnasium of to-day works in direct opposition to the above principle.

Now let us suppose a man goes to the gymnasium and succeeds in obtaining all the muscle desirable, is he physically cultured? By no means. In nine cases out of ten he will be stiff and awkward, and, if asked to

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make a *gesture*, will simply execute such a *movement* as will bespeak him to be all of one piece.

What, then, is needed? A system of calisthenics which shall embody the following salient points.

(1) A development of all the muscles in their proper proportions, the predominance being given to those about the vital organs.

(2) A FREEING (as well as development) of all the muscles, which will produce not only *powerful*, but *beautiful* movement.

(3) Exercises which shall act directly upon the nerve force to strengthen and balance it.

(4) The practice of healthful respiration, a thing almost entirely neglected in our gymnasiums, and that, too, with most unpleasant results.

(5) The possibility of practising said system at any time or place without the *expense* of any apparatus or *teacher;* thus placing healthful exercise within the reach of all.

The system of calisthenics to which I refer is the result of an extended and minute study of anatomy in the dissecting room. It contains, among others, the following exercises, every one of which draws vigorously upon the vital organs.

Reaching ..... Exercises.
Waist "
Bending "
Poising "
Breathing "
Voice "

As well as exercises of the Chest, Neck, etc.

In the performance of each one of the above exercises the laws of beauty, unity, continuity of line, opposition, succession, economy, etc., are implicitly obeyed.

I will describe a few of the most important exercises, giving attention to those which will be of the most service to the Reader from the standpoint of *health*.

THE WAIST EXERCISE.

If a portion of the body be pinched severely, it will, after relaxation, become red from the blood which rushes to the spot. This is a physiological law throughout the body; and the blood will not properly circulate through the stomach and liver *without* this alternate pressure and relaxation; and, moreover, if the blood does *not* so circulate, the liver will not efficiently secrete bile, nor the stomach, gastric juice; hence indigestion is sure to ensue. In other words, for health, the stomach and liver must be literally *churned* with every breath from *birth to death*. The aim of the waist exercise is to bring about this healthful state of affairs, — a task it readily accomplishes, — and I may add here that this exercise properly and persistently employed, is a certain, absolute, and permanent cure for the most stubborn case of dyspepsia. I have now in mind a clergyman who was cured, by this system of calisthenics, of dyspepsia of fifteen years standing. —

There are two distinct standing positions, namely; the venous position, or, with the weight on the heels; and the arterial position, or with the weight on the balls of the feet.

All of these exercises should be taken from the arterial standing position,

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an *instantaneous* and *effectual* remedy.

DIRECTIONS FOR WAIST EXERCISE.

Take arterial position with feet at an angle of forty-five degrees; knees straight. Place the palms of the hands upon the hips, thumbs forward, fingers down. Bend the body at a point as near the lower end of the ensiform cartilage as possible, griping the stomach as in a *vise*. Press the body down upon the stomach *until quite painful*. Do *not* bend the hips. Now turn the torso around upon this pivot formed near the pit of the stomach, describing as large a circle as possible with the shoulders. Keep the entire circle regular, a difficulty which will be especially felt when passing over each hip. N. B. In the vicinity of the waist there are two natural joints; one at the hips, and the other above. The hip joint must *not* be used in this exercise. It is that great, universal joint at the very *belt of life*, generally ignored, and with most serious results, that this exercise is calculated to free, strengthen and develop.

No "lady of fashion" ever uses this joint; for, from early womanhood, she has taken the utmost precaution to make this great pivot of life as inflexible as the steel which "*supports*" it; and yet will she complain of dyspepsia, — the very disease she has been at such pains to induce.

The poising exercises are especially calculated to act directly upon, and strengthen, the nerves. I have known of severe cases of nervous debility (notably one where a shock had already occurred) being cured by careful and persistent practice of poising.

DIRECTIONS FOR POISING EXERCISES.

First take the weight upon both feet, carry the chest as far forward as possible without falling; then backward. Repeat several times slowly; then rise gradually upon the balls of the feet, and down again. Do not settle back upon the heels. Repeat several times, and then continue the same operations with each foot separately, the other being raised. In no case allow the chest to sway laterally. The nerve force may, at any time, be tested by this exercise. If low, as is the case when ill or fatigued, much difficulty will be found in poising.

HEALTHFUL RESPIRATION.

Not ten adults in a hunderd breathe properly. "Nonsense," you say, "as if we did not know how to breathe!" Perhaps you do, but if,—as is extremely probable, you are over six years of age, the chances are greatly against such knowledge The following, I trust, will satisfactorily explain why I am led to make this startling assertion.

Some years ago one of the foremost physiological authorities informed the world that he had discovered that it was not natural for the adult female to breathe in the same manner as the male. The male, he said, whatever the age, breathed abdominally when in repose, there being no considerable movement of the chest. This, he said, was also true of the female up to the age of about twelve or thirteen, when he discovered that abdominal breathing ceased, and the respiratory process took place in the chest which rose and fell with every breath.

This is very true, and the thing to be wondered at is that this physician was so stupid as not to see the *reason* for it all. He assigned the cause to *Nature*, not seeing that the change in the child's manner of respiration

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was due directly to her beginning at that age, the practice of a *vicious system of dress*, a system which every honest physician stigmatizes with his deepest breath as *contrary* to *every law of nature*. Healthful breathing never did, and never can take place inside of that insidious modern invention of the cuirass species, known to every lady of fashion.

The two methods of breathing are designated as follows.

(1) Normal or reposeful.

(2) Extraordinary.

Extraordinary breathing is the process of taking in the utmost amount of air of which the lungs are capable by sinking the diaphragm, raising the fixed ribs, and drawing outward the floating ribs in a manner to make the greatest possible thoracic cavity. This method is often used (unconsciously, of course) in passion, powerful delivery, exhaustive exertion, etc.

Normal or reposeful breathing is that which should occur when the person is in a state of physical and mental tranquility, as in walking, moderate exercise, and the pursuance of ordinary daily tasks.

It is upon proper reposeful breathing that we depend for good digestion, strong lungs and pure blood, with their many attendant blessings.

All healthy babes and animals breathe correctly, for with them, nothing arises to interfere with Nature; but few, very few adults have a normal respiration. The causes of this perversion are various, *fashion* being among the most frequent.

By a careful perusal of the following description of the process of reposeful breathing the Reader will, I trust, be able to see where the difficulty lies.

PROCESS OF REPOSEFUL BREATHING.

The vocal cords relax; the pectoral muscles raise the ribs; the lateral muscles draw the floating ribs outward; the diaphragm contracts and sinks, and the air rushes into the lungs thus enlarged; (N. B. The chest does not rise to any considerable extent, as it does in extraordinary breathing); the vocal cords close; the diaphragm relaxes; the expiratory muscles seize the stomach and liver as in a vise; the diaphragm is forced upwards by the expiratory muscles, thus forcing the air into the top of the lungs; the vocal cords now open and allow the air to be *forced through them.*

The difficulty is that very few adults ever *close* the *vocal cords in breathing*, but allow the air to *lazily sizzle* out *uncompressed.*

To such an extent is this the case, that in an assembly of thirty adults, not five closed the vocal cords in breathing, and no less than ten (mostly ladies) were found who not only *did* not, but *could* not when shown close the vocal cords by a *conscious effort.*

The following are a few of the serious results arising from a failure to close the vocal cords during respiration. It is well known that the inspiratory muscles are incapable of sufficiently contracting to completely fill the lungs. Now the breath inhaled always goes to the *bottom* of the lungs *first*, so it will readily be seen that, do their best, the inspiratory muscles cannot fill the top of the lungs with air.

How, then, is it to be done? The expiratory muscles must do it by contracting upon and compressing the air while its escape is cut off by the closed vocal cords, thus forcing the breath into the top of the lungs; hence if the apexes of the lungs are to be purified, the vocal cords must close. Now again; the stomach and liver receive the pressure which is absolutely necessary to the performance of their functions from the expiratory mus-

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so that if this closing of the vocal cords does *not* take place, the stomach refuses to efficiently secrete gastric juice and the liver to secrete bile.

This valuable discovery was made in the following manner.

One of our leading authorities on consumption stated, some years since, that he had ascertained that the disease always began in the top of the lungs, but confessed himself utterly incapable of assigning the reason therefor.

This discovery excited the curiosity of another of the medical fraternity who, having the opportunity at that time of daily intercourse with several hundred consumptives, determined to find the cause. Suffice it to say that out of 3,000 consumptives, not one closed the vocal cords in respiration, and further experiment developed, beyond all dispute, the fact that the beginning of pulmonary consumption in the top of the lungs was directly and primarily due to this failure to close the vocal cords in respiration. Since then instruments have been invented for the cure of consumption in early stages by obstructing the escape of air at the lips thus causing it to be forced into the top of the lungs.

Does it not, in this land of consumption, behoove us then to look to our breathing?

Place the ear near the chest of a sleeping dog, and, noticing the explosion of the vocal cords at each respiration, learn the lesson Nature teaches.

To enumerate and describe the various healthful exercises of the voice, would require and article by itself, so I must content myself by merely making mention of it as a valuable means of exercise.

In conclusion let me say that grace is merely *economy* of *force in movement*, and so it should be as much a matter of interest to the day-laborer as to the artist. God intended us to be graceful, and to that end the Divine Providence has decreed that any exercise which is beautiful, and tends to induce graceful movement, shall be healthful; for beauty and health are *twin sisters*.

Shun, then, all exercises wich are not *themselves*, and do not tend to make *you*, obedient to the laws of beauty, remembering that it is God-ordained that *beauty shall be strength*.

TWELVE MANNER OF GENII.

THE GENIUS OF ♈ (ARIES).

THIS sign begins March 21st and extends to April 19th of every year. It was symbolized by the ram, because its head is so prominent in its actions, almost everything it does being done with the head. This is also the case with all persons born between these periods of the year; their mental methods are wholly from the reason, and they are therefore apt to be materialistic in their ideas, although they can be easily governed by reason.

In Deuteronomy xxxiii, verses 20 and 21 read as follows; "And of Gad (♈) he said, blessed be he that enlargeth Gad, (that is blessed be he that enlargeth the intellectual ability) he dwelleth as a Lion, and teareth the arm with the crown of the head. And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated (or [illegible]nd he came with the heads of the people, he executed the

Justice of the Lord (Yahveh,) and his judgments with Israel." This gives a brief picture of the Aries mind when united to the Leo mind in the higher spiritual life. (See Solar Biology, page 59).

The Genius of this sign is of knowledge united to the heart, and forming a unity between the intuitions and reasons, in which man finds his highest attainment. Among the better classes of persons born in this sign there is a peculiar aristocratic tendency, a love of society. The gaiety of the dance, and the harmony of music have to be largely overcome before the final goal can be reached. These persons should listen to, and be governed by intuition.

The Genius of this sign is in direct unity with the intuitions, therefore the words "there, in a portion of the lawgiver, was he seated," indicate that when the intuition and the reason are united in the individual, the brain is illuminated and draws information direct from the spheres. They do not intend to be selfish, and cannot believe they are, but the words, "He provideth the first part for himself" are remarkably true. For these persons to overcome selfishness is one of their hardest tasks; another difficult thing for this nature to conquer is love of home, of family ties, and of associates. They love the visible and material world more than persons of any other sign. The function of their genius is organizing the body into the new and divine order to obtain on earth. Their sphere is one of beauty, elegance, and excellence in all that belongs to the material world; they form the point of conjunction between the material uses and the divine uses.

Persons born in this sign need to use extra care not to overeat, and, thereby, to store the system with too much energy; for with ladies or fleshy persons, too much vitality obtained through hearty food would endanger them of paralysis.

We realize that we cannot do justice to our readers this month as we are traveling, are very tired, and feel the lack of our own conditions in which to write; but we hope before this comes to your eyes to have located the Esoteric College, and to have the industries well begun.

H. E. B.

IN AN ARITHMETICAL COUNTRY.

BY HUDOR GENONE.

How I got there is the affair of no one. I was there. And on my way inland over a somewhat narrow path I encountered a gentleman trundling a wheelbarrow. This person was so gentlemanly in appearance, so well dressed, his manners (even as he wheeled his barrow) were so engaging, that I had no hesitation in accosting him, and asking for certain information of which I stood in need.

No matter what that information was, it involved a trifle of a calculation. My way-side acquaintance was affability itself; he promptly set down his barrow, which I now saw was filled with potatoes, and, taking these out — a handful at a time — spread several dozen upon the sod, and began arranging them after a method he had of computation.

I was in somewhat of a hurry, and the tardiness of the man, and the serenity with which he went through what I thought might have been quite a simple and speedy operation, were not to my taste.

It would have puzzled you (as it did me) to have observed him putting

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one long row of potatoes deliberately down, carefully counting them one by one; then another row as carefully, also counting these, and finally another and yet longer row.

Being myself, rather quick at figures and withal observant of the ways of human nature, I became aware that this process was neither more nor less than the doing of a sum in addition.

Curiosity will sometimes prevail over haste. I tarried good-naturedly to see what else the man would do; and while he was in the midst of more toil with his potatoes, of a nature that revealed to me a hint of multiplication, there came along the pathway a venerable, white-haired individual, with a big sack slung over his shoulder, which, when he drew near, he set down not with out effort, so heavy was it.

My friend of the potatoes, having reached a crisis in his mathematics, was so absorbed as to be oblivious; but the stranger, nothing abashed, left his bag, and came up and looked on.

The ciphering proceeded till the stranger's curiosity, (or some other emotion perhaps,) getting the better of him, he turned to me, and enquired what it all meant.

Not having anything to conceal I told him frankly; when, to my great astonishment, he instantly said that I was in a perilous condition; that no good thing ever came from a reckoning by means of potatoes; but if I would be pleased to step over to *his* sack he would have a result for me with which I could not fail to be satisfied.

As he of the potatoes was so engrossed in his calculations, I thought it no great harm to comply. Undoing the mouth of his sack, my other friend produced a quantity of apples, which — in much the same general way as the potatoes, — were spread upon the grass, and a process begun not unlike the other, and presumably toward the same result.

Soon when both men — the one with his potatoes, the other with his apples — were hard at work, over the hill, not by the beaten path, but through the meadow, brushing aside the daisies and trampling on periwinkle and dandelion, skipped a boisterous young fellow with neither barrow nor sack, and — to judge from his manner — exceedingly happy at his ability to dispense with burdens so onerous

Arriving at the edge of the bank overlooking the path, this youth sat down; and, quizzically eying the two men busy with their sums, burst into a fit of immoderate laughter, as if what he saw was exceedingly comical. "What are you laughing at?" said I a little sharply, for I was vexed already at the delay to which I had been put, and in no humor for pleasantry.

"Don't you get mad," answered the young fellow; "it's only my fun; but really all this (then he waved his hand at both potatoes and apples) is too absurd!"

Here, thought I, is a congenial thinker, although perhaps somewhat brusque of manner. — I said aloud, "why do you call it absurd?" "Oh! because it is; what is the use in going into reasons?" Then more seriously, "what is it you want to know? Come, I can tell you much better than those fellows." I told him; why shouldn't I? I had nothing to conceal.

The youth favored me with a pitying smile, put his hand into a pocket, and saying "I'll let you know the *right* way," whipped out a small box. He dumped its contents on the grass beside him, and went to figuring precisely as the others had done, only — with white beans.

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By this time, as may be imagined, I was fast losing the good temper left over from my other episodes; but before I could decide upon any definite course of action, there came all at once, along the path in both directions, and from several other quarters where apparently there was no path, any number of old folk and young; men and maids, gentle and simple. Catching sight of me, one and all hastened forward. It was a curious thing, but every one had some sort of calculating apparatus of his or her own. One came rolling a barrel, another a small keg; the former containg turnips, the latter two-penny nails. One young lady — and a very pretty girl she was — carried a basket of eggs; but, happening to discover an addled one among the rest, she began to cry bitterly.

This was after she had learned my news, and had sat herself down (as did the rest) to satisfy me.

"Why do you weep my pretty maid?" said I. "Alas! sir," she answered, her tears flowing freely; "it is because of this egg which is addled, so that it is impossible for me to do your sum."

"But," said I, more than ever bewildered, "how can that affect the result? For purposes of an omelet I can understand that an addled egg might prove unsuitable; but if you must cipher with some kind of unit, and have selected eggs, surely it does not matter if one — or indeed any number, be addled. For purposes of calculation an egg is an egg."

At this the maid got up and hastened away, while one of the calculators (if I mistake not, he of the turnips) wagged his head at me, sighed, and muttered something about a strange and erroneous doctrine.

Just then across the fields, one from the right hand, the other from the left, two young men approached, and these, curious as all the others, would know at once what I wished, and being told, one whipped out a slate and pencil, and began in the most comprehensible fashion setting down his figures, units under units, tens under tens, and so on.

Here, thought I, at last is a sensible person; but as his slate pencil began to squeak, the others hearing it, looked up, and with one consent all began to hoot, deride, and make sport of him (as each one's fancy led) and all to earnestly beseech me to pay no attention to him.

Being in a strange country, I had no reason to "take sides," nor yet any wish to make enemies. What to answer I was at a loss to know, when the attention of my questioners was diverted by the other youth (who had come across the fields from the left) and who now called out to me the answer I wanted.

He had to raise his voice considerably in so doing on account of the clamor, and in this way attracted the attention of all. It was the correct answer, I was sure, for there is something in the very tone of truth that is convincing; but the commotion he caused was amazing.

Here each cipherer stopped his ciphering, got upon his feet, and, in the midst of much abuse, began pelting the luckless fellow, till in the rain of potatoes, apples, turnips, beans, and two-penny nails, he turned and fled.

I could not even at this juncture forbear to think that perhaps if my pretty maid had tarried she would have found use for the bad egg.

When the youth had disappeared, my friends, the calculators, busied themselves recovering their utensils (for so I designate the vegetables and other

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matizing the youth because he did the sum in his head.

The one who carried the slate and pencil had not joined in the outcry, and now, while the others groped about on the grass, quietly informed me that he had worked out the result, and that the answer I had received was the correct one.

I thanked him of course politely, and set out on my way; but this young man, intimating that his journey lay in my direction, joined me, and we went on together.

He seemed a good, amiable young man, and (what is sometimes more to the purpose) a "smart" one; so I ventured to ask him why it was that he had not joined with the rest in abusing the youth who first correctly answered my question, and also as to why he had not flung his slate at him.

"In the first place," said he quietly, "I should probably have broken my slate, in which case I should not have been able to easily verify his answer. I myself, not being quick at figures, cannot do sums in my head; but I have no quarrel with those who can."

"True enough," said I; "but how about the gentleman with the potatoes, the old man with the apples, and the others with beans, eggs, nails, and what not?"

"Neither have I any quarrel with them," replied my friend; "why should I have any? But you will observe that not one of them succeeded in getting your answer. I am far from saying," he continued, "that in time they would not have done so, although, as you saw, they were more taken up with the apparatus of their process than with the result, while to me the result seemed the *main point*."

ATLANTIS

BY CHAS. H. MACKAY.

Prologue.

A CITY "not made with hands,"
A place where you and I
Joined at last by holiest bands
Ne'er moved by grief or sigh—

A throne where *light* alone
Finds entrance to its peace;
Where night and death no longer known;
Where love and trust ne'er cease—

Atlantis — call it what you may
The Ideal, that is all;
That city bright with endless day,
Redeemed from the Fall.

Atlantis.

WHERE DWELLS MY QUEEN.

'Tis there my *all* is found;
Within those pearly walls I see
Th asures rare. My destiny,

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In life or death — lies there profuse.
And while in silence here I muse,
With patience sorely tried, —
Because my own seems far away—
And naught is good beside;
While here I stand and view that sight,
While here I'm bathed in purest light,
I feel such strength, such boundless might,
Such faith and love, such courage e'en,
That soon I know I'll have my Queen.

Within me there's a voice;
'Tis gentle, loving, true and sweet;
'Tis real to me: it guides my feet
Unto that place whose golden street
I now can see, so plain, so fair!
Ah Love! there's naught I would not dare
To do for thy dear sake:
For there to dwell beneath thine eyes
Will perfect heaven make.
While yet imprisoned in this clay,
I thank *thee* for this light of day
Which floods my path, and shows the way
To God, to peace, to all that's been,
And all to come — to thee my Queen.

My love, my *life*, thou art!
To thee I almost owe my soul;
'Tis thou who show'dst to me that goal,
That city fair, that throne of old
Wherein *thou* art, so bright, so grand!
Fair one, as here I view that land —
So full of heavenly things —
My heart expands, its chords vibrate
Because of joy it brings.
Atlantis — pride of all that's Great
To thee I bow as changeless fate!
Beneath the storms, there lies in state,
Ne'er mov'd by waves, by man unseen,
My priceless goal, my life, *My Queen*.

TO THE PUBLIC.

We take this opportunity of again informing our friends, and large, that the Trust Company formerly existing under the style of Publishing Company" has been organized into a Corporation, havin the "Esoteric Publishing Company." The capital stock of this C placed at $500,000, being divided into 50,000 shares of stock at a ten dollars per share.

We would call the attention of all those seeking a safe and payin as well as those desirous, from an ethical stand-point, of allying th

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the stock of the "Esoteric Publishing Company."

The Trust Company was converted into a Corporation to facilitate in meeting the demands of a rapidly increasing business. We would add, for the benefit of those who are not stockholders in the Esoteric Publishing Company, that on January 8, 1889 a dividend under the Trust Company, of six per cent., was declared on stock. With the rapidly increasing business of the Company, and the added facilities resulting from its organization into a Corporation, there appears to be no reason why future investments should not be even more remunerative than those made under the Trust Company.

We can use in our publishing business to great advantage, a limited amount more of money, and should accordingly be pleased to hear from all those desiring to invest any amount from ten dollars upwards. We would call attention to another great advantage secured by stockholders in the way of book reductions. To any persons holding our stock we offer books at the following discounts; their purchases not to exceed, in any one year, the value of the stock in their possession.

Upon THE ESOTERIC, a discount of	33 1-3	per	Cent.
" Our Other Publications " "	40	"	"
" Books in the Open Market " "	10 to 20	"	"

In this connection we would state that our facilities for procuring all manner of publications are now unexcelled, and that we shall always hold ourselves in readiness to fill, at as low a rate and as promptly as possible, any orders which may be sent to us, whether for our own works, or for outside publications.

Many who reside in small towns or villages will find it greatly to their advantage to send their order directly to us, instead of forwarding to some neighboring city.

We would ask those who have manuscripts which they desire published to submit them to us for an estimate of the cost of publication, as we feel that we can give them the best service at a rate more reasonable than can be obtained elsewhere.

THE ESOTERIC has a regular monthly edition of five thousand copies, with a frequent special edition of ten thousand, from which its value as a special advertising medium may be inferred. We would invite the attention of authors and publishers of scientific, occult, and general literature, to the columns of THE ESOTERIC as a most efficient means of increasing their sales. THE ESOTERIC is widely circulated, and most of its copies are carefully read by several persons, thus immensely augmenting the number of persons which it reaches, as well as its worth as an advertising medium. Write us for advertising rates.

The subscription price of THE ESOTERIC is but a dollar and a half per annum, — a price which should place it within the easy reach of every household.

We are especially desirous that our friends should send us the names and addresses of such of their acquaintances as they would like to have receive a free sample copy of THE ESOTERIC.

When you read this, please kindly send us a list of all your friends who might be interested in our work.

Once more calling your attention to the stock of the Esoteric Publishing Company as a most remunerative means of investment, we remain,

Fraternally yours,

Esoteric Publishing Company.

478 Shawmut Ave., Boston, Mass.

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CONSISTENCY.

"O consistency thou art a jewel!" said one who was always consistent. This is an age of materialism. The nineteenth century delver in matter believes only what his five senses show him. He is "practical," eminently practical! so much so that he fordoes theory to such an extent as to draw his conclusions of the present, the future, and of a comparatively recent past, from a remote period for which he confesses himself mentally incompetent to account. In some respects he lacks the wisdom of the animal. He is prone to let a single sense be his final arbiter. The cat and dog, with wholesome doubt of their sense-infallibility, verify their sight by their sense of smell, and their hearing by both sight and smell. The materialist is egotistical, but only negatively so. He does not endow himself with powers beyond those which it is easy to demonstrate may be, though patient evolution, reached by any respectable orang-outang. In this he is modest. His conceit lies in the self-sufficiency with which he asseverates that his orang-powers compass all that is knowable betwixt Orient and Occident, Zenith and Nadir. The materialist is, however, fairly consistent: for with him the tribunal of sensation is invariably the final arbiter. He is uniformly skeptic regarding everything outside his realm. He has never learned, and probably never will learn, the great truth underlying the words of the Concord Sage, who said that it was the *little* mind that doubted,—the mind "cabin'd, cribb'd, confin'd, bound in to saucy doubts and fears," — the mind whose horizon was so narrow that new truths could not find room to appear upon it in proper perspective, but always borrowed from the cramped personality a hideous look of distortion. Great minds, he further adds, are measured by their capacity to believe, — by the abundance of material they contain which is capable of adjusting itself into prefigurement of vast and novel truths. The mind of the believer is as a beacon shining out of past attainments, across the present, far into the gloom of an uncertain future. Its piercing radiance falls on the face of the Infinite. The mind of the materialistic skeptic is as a rush light whose feeble flicker glints for a moment inquisitively upon a clod, and then returns to its parent gloom. To the materialist it may well be said;

> "There are more things in Heaven and Earth, Horatio,
> Than are dreamt of in your philosophy."

The pinnacle of inconsistency, — the concrete image of egotism, is not found among the materialists. Far from it. A vague, intangible realm lays claim to this astonishing Laputan. This individual has a double vision; — a Cyclopean eye for himself, and a Lilliputian eye for all others. His conceit and self-sufficiency have a sublimity worthy of a better cause. It were a difficult task to convince this cosmoplastic manikin that the Infinite did not build the universe after his drawing. He disburses egotism for a whole neighborhood. He is the triumph of his kind. He arrogates (and sometimes even possesses) powers which are confessedly the result of imponderable, vague, and intangible potencies, yet, like French falcons, he flies at anything he sees. He swells into indignant tirade over what his benighted conceit is pleased to call "scientific impossibility." Although himself an espouser of forces unseen and untabulated, he does not hesitate to hurl his tiny javelin full in the face of demonstrable science. If such an individual be a "scarcognomist" or phychometrist, he will have the effrontery to accuse the chemist of being *visionary;* if he be an alchemist, he will accuse the brick-layer of being impractical, the prey to theoretical speculations. There are some estimable things about even so inconsistent a personage. Several of his attributes are never seen elsewhere in such virgin purity. His egotism is unalloyed; his self-sufficiency is the refined attar of conceit. He is inconsistent to be sure, and is the exponent of "such ideas as take lodgings in a head that's to be let unfurnished," but certes, one should not expect any one manikin to contain in full assortment, samples of all of the manly characteristics.

The materialist is certainly a far more attractive being; for he is a seeker after

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ered, the results he gives the world are truly marvelous, and the patient, careful penetration of which they are the children german, is laudable in the highest degree. Consistency is the test of truth; and inconsistency is invariably relative, and generally absolute, falsehood. To be consistent is to palpitate with the pulse of All That Is, — to be an harmonic of the Universal Voice. Is it not "a consummation devoutly to be wished?" (*Ed.*)

EDITORAL NOTES.

"THOUGHT TRANSFERENCE" is one of our most thoroughly appreciated publications. It is having a most satisfactory sale. Cloth 60c., paper 30c.

WRITERS having manuscipts which they desire published will secure, by sending to The Esoteric Publishing Company, a rate lower than they can obtain elsewhere.

WE would again call the attention of publishers and authors to the advantage of advertising their works in THE ESOTERIC. Rates low; circulation guaranteed.

WE would request our agents, and others who may send names to THE ESOTERIC to be particular to designate whether said names are those of new subscribers or renewals.

"ASTRONOMY" and "Art Culture" are two important features of the current issues of our magazine. If you have friends interested in either of these lines of thought, do not fail to send us their names for sample copies.

A LIMITED number of that unique work, the "Book of Wisdom," can now be furnished our patrons at $2.00 per copy. We also have for sale. (by the same author) "The Book of Life" both in paper and cloth binding, at 50 cents and $1.00 respectively.

REMEMBER our especial offer of a copy of the "Seven Creative Principles" for two new subscribers. A few more copies of the $1. edition of this book are yet on our shelves. These, as previously explained, are perfect as regards reading matter, only lacking the plates.

"MENTAL Healing Self-taught" by Mrs. S. E. True, is a valuable little book which everyone interested in that science should possess. It is published in two styles of binding; price: cloth 75 cents, paper 50 cents, or we will send the latter style as a premium for one new subscriber to THE ESOTERIC.

THE second edition of "Solar Biology" is completely exhausted. The next edition will be somewhat delayed owing to the new tables, corrections, etc. We hope to be able to announce it ready for our patrons within a few weeks. All orders received will be carefully preserved and filled as soon as the new edition is out.

WE feel constrained to decline the further continuance of the "credit" policy which in the past we have pursued. Those of our friends, wishing books or subscriptions to THE ESOTERIC, will please remit with order, otherwise we shall be unable to attend to them. This decision is made necessary from the fact that our list of "Sundry Accounts" is increasing at a very undesirable rate, and, in order to close these little accounts, we trust our friends will, at an early date, favor us with remittances to cover their indebtedness.

WE are informed that some of our adversaries, ever zealous in falsehood, have allowed their malevolence to betray them into making the libelous statement that the Esoteric Publishing Company has been appropriating funds belonging to the Boston Society Esoteric. This is, like all of the defamation to which our enemies have subjected us, falsehood cut from whole cloth. We have spoken with our book-keeper, and consulted the Treasurer of The Society Esoteric, and find that both accounts, far from showing any indebtedness to the Society on the part of the Company, show a small balance running the other way. We accordingly appropriately tag this statement, "false," and place it for future reference, among our collection of the falsehoods uttered by our enemies.

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ART CULTURE AND ITS EFFECT UPON THI DUCT OF LIFE.

BY MELVIN L. SEVERY.

BEING EXCERPTS FROM LECTURES GIVEN BY HIM BEFORE SOCIETY ESOTERIC.

(Number Two.)

As each one of the art articles published in THE ESOTERIC must repeat, in space, the substance of four extemporaneous lectures, it is expected that pardon the absence of that elegance of diction, as well as the lack of that con of strong, logical coherence which could only be obtained through the employm than we can command, and accept in their stead, the somewhat cursory and de here presented.

IN beginning the study of any subject, too much attentic paid to the primary details of the matter in hand. In the cc a house of any magnitude, the first thing to be done, be it is not to build upward, but downward; and the more massive intended, the deeper and broader should be its foundations. of the question before us, such a course is especially necess field of art, while one of extreme breadth, may yet be view comprehensive manner from the stand-points of a few bas Of these basic principles, the most important by far to be ins mind of the art student, is a thorough understanding of the at the very foundation of this system. This trinity is, bered, like art, an affair of the imagination, a fact which o not preclude its reality. Whatever may be your creed or cos imagination is subject to certain effects. The world as it is cre tain definite form, and in this form your imagination (consciou sciously) recognizes the expression of *mind*. You know that for to the mental attribute of the trinity: nor is this all; you furtl in the process of evolution, you have form as the invariable re in motion, and, as form's never-failing offspring, organ as *its* inevitable product, sensation, and later, consciousness. wherever *form* is perceived, the imagination at once recognize *mind* has been at work.

Now again; it is, or at least it should be, evident to all he that the creation of the Universe, or even of Earth, could possibility have been the result of caprice. In the light of t

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the *presence* of which the birth, or the upheaval, could not by any possibility *fail to occur*. They differ, to be sure, as to whether that cause can be traced back to its parent cause, and that cause yet back to *its* cause in a way which, if continued, might demonstrate that somewhere, far back along the chain of causation might be reached the first link, or one great First Cause from which all things have sprung —God; which the one calls the Beginning and the All, and the other either wholly denies, or designates as "the Unknown and Unknowable." But, notwithstanding these argumentative differences, to the imaginations of one and all the Universe could not have been the result of caprice. Motive is everywhere apparent. It certainly needs no highly refined perception to appreciate the fact that power was expressed in the creation of the Universe. If there is anyone so obtuse as to fail to see this prefigurement of power, let him consider for a moment that our Earth, while but an orange compared to the Universe, has yet a circumference of 25,000 miles. And when it is remembered that this huge mass of matter is being hurled through space at the rate of about nineteen miles per second, its inertia, or force as a projectile, should give at least a faint idea of the power expressed by its motion, which is not a tithe of that which must have been required in its construction: and the motion of our Earth along its orbit is as nothing compared to that of some of the heavenly bodies. To the imagination of man then, power is one of the highest requisites in the Universe as we cognize it to-day. It may be seen then from the foregoing that *mind*, *motive*, and *power* have appealed to the imagination of man as being essentials in the very inception of all things. Infinite mind, motive and power, or wisdom, love and power, have for their correspondences on the finite plane, the mental, moral and vital natures of man, to all of which natures it is the function of art to appeal.

As stated in the first article of this series, it will be necessary for the student of art to have a thorough knowledge of what is meant by suggestiveness, and the power it exerts in art. In order to arrive at this understanding it will be essential to consider, for a moment, the action of certain functions of the human mind. That act of the mind called "Attention" is perhaps the first that should be noticed. It is through the exercise of this function that we are able to voluntarily direct the mind, for any desired length of time, upon some object which we wish to impress, say, upon our memory. Now it is a well-known fact that the attention is readily and strongly attracted by novelty, while trite or hackneyed objects are apt to be passed by unnoted. If one were born and brought up in a room whose walls were covered with time-pieces, he would never hear their ticking, because his mind would refuse to attend to anything so devoid of novelty; but if the escapement of one of the clocks were suddenly to get out of order, so that it ticked faster or slower than was its wont, the attention would instantly be attracted by the novelty of the sound. In "Les Miserables" Victor Hugo makes use of this well-known fact when he relates how, at the barricade, the drunken student sleeps undisturbed during the cannonading and rattle of the musketry, but awakes the moment the din ceases. His mind had, during his sleep, slowly adjusted itself to the gradually increasing noise of the battle, but the novelty of the sudden

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silence instantly awoke him. The attention is, as it were, a goad to the imagination. I do not mean by this that wherever one's attention is excited, his imagination is also on the *qui vive*, but simply that wherever one's imagination is on the alert his attention must also be active. It was in pursuance of this truth that Matthew Arnold gave the advice, "if you would be successful, be incomprehensible." The incomprehensible furnishes a perpetual challenge to the attention and the imagination, because it presents an ever-changing kaleidoscope of novelty. The incomprehensible cannot be circumscribed. In vain do the senses reach out toward it; they find their tentacles a world too short, and are forced to call to their aid the imagination which, in *its* turn, can at best but apprehend it. Whatever the mind encompasses quickly ceases to possess attractions; it is but the thoroughly-investigated toy of children of a larger growth, to be thrown carelessly aside. The book which you fully comprehend at the first reading offers no inducement for a second perusal, but is, as Emerson would say, "a sucked orange," no longer capable either of fixing the attention, or of stimulating the imagination. Those books which one re-reads a score of times are the incomprehensible, unfathomable monuments of literature, — the Bibles and the Shakespeares, in which at every reading, one perceives new vistas of truth and beauty before undreamed of. The same great principle applies to your acquaintances, your friends, and to your loves. If, as was said of Rufus Choate, a person seem to have as many skins as an onion, and to persistently maintain, despite all your investigation, and his own generous unfoldment, an unseen calyx of wisdom — an inner holy of holies, — a mysterious something which you are conscious perceives, thinks, and reasons outside of your mental orbit, he will present to your attention and your imagination a problem which will prove to them a perpetual fascination. Tolstoi shows in "Katia" that he was fully aware of this insatiable acquisitiveness of mind. He says of Katia that this something, this whole hidden world far down in Sergius' soul, nettled her, but at the same time bound her, with an irresistible fascination, more firmly to him. He again illustrates the same mental law when he says of Katia at another time, that at last she thought she knew her husband thoroughly; felt that she knew his thoughts, even before he uttered them; and each day she seemed to tread in the footsteps of the day before. She was weary of standing still and having time walk over her. Ennui siezed her.—Who has not felt what Tolstoi here describes? Who that has been annoyed because he could not pluck out the heart of his friend's mystery, has not also been rejoiced that that mystery existed, and been closer bound to that heart by an influence as potent as subtle?

Right here lies a truth of the utmost importance in the regulation of the conduct of life. It may safely be said that at least thirty per cent. of the unhappy marriages would be avoided, if the contracting parties understood the law of mind by which only the incomprehensible, the unexplored, or the novel fixes the attention, and gives that perpetual fascination ever found in true love. How many marriages there are which are the result of nothing higher than fancy, or deeper than a temporary infatuation! Such unions, when the infatuation ceases,—as it almost invariably does the moment the things creating it are seen a little clearer, and by that closer vision are readily comprehended, become trials of endurance, battles against ennui, ceaseless and unprofitable toil in the tread-mill of an unbearable

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existence. A knowledge of the human mind and of its workings, if intelligently applied to life, might obviate much of this conjugal infelicity.

Perhaps an example may make my meaning yet clearer. I have in mind a middle-aged couple who, having no children of their own, had so felt the need of a third person in their household that they adopted at various times, several children. Chancing to call upon them shortly after the marriage of their last adopted child had again left them alone, the husband said to me; "why is it that my wife and I so feel the need, in order to make life attractive, of the company of a third person?" This couple had lived together until they had become perfectly reciprocal,—until each one had thought all the thoughts of the other, so that both their minds trod the same orbit. They comprehended each other, novelty ceased, and so life lost its zest until a third person, with a new mental orbit, entered their field, and, by a continual clashing of ideas, forced their minds off at a tangent from their beaten path of ennui.

In love, (and here I refer to the only passion which is worthy of that name) the imagination creates an ideal, and then endows that ideal with certain attributes which the original may or may not possess. It is the ideal which gives to the imagination that exercise which is so pleasurable. If the object of the love be a person easily comprehended on all sides, or easily circumscribed, the natural unfoldment following a familiar acquaintance will be such as to drive away the ideal; for the infinite cannot exist in the limited, and the idol which Love set up will be shattered, and will fall with that unutterable crash which always attends the descent from the ideal to the actual. If, on the other hand, the object of love be incomprehensible, the ideal created by the imagination may still be maintained with all its salutary influence, however intimate may be the acquaintance; for the unexplored *may* contain all things, and the literal is powerless to say to the ideal; "you are no part of me." The idea should not for a moment be lost sight of that this incomprehensibility may occur on any of the three planes; *i.e.*, upon the moral, the mental, or the vital plane. It is generally conceded that persons of different, or opposite temperaments, are most likely to enjoy conjugal felicity. This is true, and the reason for it is that the man and woman, by virtue of their dissimilar temperaments, or their differences, are able to be incomprehensible to each other upon different planes. "Familiarity breeds contempt," is but another way of saying that things devoid of novelty are unattractive to us. Another illustration of the truth of the statement that the imagination of man demands something not comprehended by the senses, is found in the saying that, if there were no God, the imagination of man would *create* one. Now it must be remembered, as stated above, that this incomprehensibility may occur on any one of the three planes. For example; a man who has sufficient intellectual ability to completely circumscribe his wife's intellect, may yet find in her moral nature a deep well of power which he is incapable of sounding, and whose clear, unruffled depth may fascinate his gaze, and place his highest ideal upon a pedestal he little dreamed of.

It may be well to here forestall the error which is occasionally made of assuming that because actions oft repeated, (as the fingering of the keys of a piano or typewriter,) give a high degree of dexterity, this manual facility is due to the fact that the attention becomes more strongly attracted to the operation through its repetition. This is not the case. The operations simply become automatic motions capable of being per-

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formed with but little, or no attention being directed to them, as may be easily seen from the fact that a skillful musician may play a selection while his attention is directed to entirely extraneous matters.

The foregoing should be amply sufficient to demonstrate that the attention is attracted by novelty, and the imagination stimulated by that which the senses, or the reason, cannot fully comprehend. Now, since the source of artistic pleasure is known to lie in the exercise of the imagination, and since the imagination will not act upon that which is readily solved by the other faculties, the absolute necessity of *suggestiveness* in all art will be clearly appreciated.

Another function of mind to which notice should be given is that which, for want of a better term, I call "dynamic change." Like most mental phenomena, this has its correspondences upon the moral and physical planes. An understanding of this dynamic change, and all that it includes on the several planes, is of the utmost importance in regulating the conduct of life.

Let us take our first illustration from the physical plane. A muscle, like a stretched rubber, has only one function, viz., that of contraction, which is an amply sufficient reason for the muscles of the body being found in pairs. A biceps muscle could contract but once, had it not its apposing triceps to again elongate it, — unless indeed one depended upon gravitation for this operation, which certainly would give rise to much inconvenience, to say the least. Now when you stretch a piece of rubber, you find that the more you elongate it, the more resistance it offers you; and when you release it you are wont to say that it returns to its original position prior to stretching. This is not the case. If you have ever lived in the country where, in the summer, many of the screen-doors are shut by rubber bands, you have doubtless noticed that when the door is removed in the fall, the rubber is much longer than it was in the spring and has, moreover, lost much of its elasticity. If the door has been constantly used, you will find the rubber almost entirely devoid of contractile energy. From this homely illustration you may get an idea of what is meant by dynamic change on the physical plane, and may also deduce therefrom the law that the degree of dynamic change depends upon the duration and intensity of the stress applied.

A rearrangement of the particles composing a body is what actually takes place during dynamic change. Everyone is familiar with the passion evinced by expert violinists for instruments which have belonged to some great master. There is a reason for this apart from the fact that the masters of the violin appreciated, and were able to procure, the best instruments. A Stradivarius, could one which had never been used be now obtained direct from Cremona, would fall far behind in richness of tone, a similar instrument which had for a considerable time been in the hands of a master. The reason is this: the vibration of the strings of a violin sets up both a directly communicated, and a sympathetic vibration in the wood of which the violin is composed; this vibration causes a dynamic change, or rearrangement of the molecules composing the instrument. Thus it will be seen that it is possible to improve a poor instrument, or degrade a good one, by the sounds it is made to produce; and it is largely for this reason that the violins of the great masters are in such demand. In the violin we have an analogue of what takes place in man. When properly played, the strings of the violin adjust their wooden body to music; when the human soul is stirred to divine music, it teaches the flesh to sing the

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Another illustration of dynamic change is found in large masses of iron subjected for a considerable time to vibration or heavy strain. Car-wheels often become worthless and cause serious railway catastrophies, because of the readjustment of their molecules, and consequent loss of the integrity of the iron, brought about by rapid vibrations and heavy blows. It takes about two years for a muscle frequently or continually contracted, to permanently readjust itself. Of course the duration and intensity of the contraction will vary the time required. It is owing to this fact that, in the performance of all the exercises of a physical nature which may be given in connection with this system, the student is expected to contract and stretch the muscles to their utmost, to hold them in this state of tension, as long as possible, and finally to relax them with *extreme slowness*.

Bear ever in mind that in nine cases out of ten, strains are caused by reaction arising from too sudden relaxation. Where the bearing is to be permanently changed by some portion of the body assuming a new position,—as for example, the raising and development of a sunken chest,—the exercise must first be performed as a conscious movement, then repeated till the movement becomes a mannerism, and later an unconscious habit, till dynamic change finally "freezes" the position into a fixed bearing.

The same law of dynamic change is equally applicable to the mental plane. If you will imagine the *attention* to correspond to the power used in stretching a muscle or an elastic, you will have on the mental plane the perfect analogue of physical dynamic change.

The mind adjusts itself regarding matter under its consideration according to the duration and intensity of the attention brought to bear upon it. The law which, upon this plane, most particularly affects the conduct of life, corresponds directly to what has been stated of the rubber, namely, that an elastic once stretched, however slightly, *never retakes its former position*. The mind which has given to a matter any attention, *though it be never so slight*, never exactly resumes *its* former condition; dynamic change, imperceptible perhaps, has taken place. From this the necessity of *forcing* the attention upon things capable of a *salutary effect*, and of *refusing attention* to those things which have the power to *injure*, should be appreciated without further amplification.

It may be well to add in this connection, even though it will be necessary in so doing to diverge slightly from the particular portion of the subject under discussion, — a few hints regarding the care of the mind; for be it remembered, the mind requires in the preservation of its health and vigor, food, exercise, rest, etc., even more than does the body. The point to which I wish to call attenton here is the mental diet, so to speak, upon which minds should be fed. It is a well-known mechanical axiom that one cannot raise himself by pulling on his boot-straps, but must lift himself by the resistance of something extraneous. The same is true upon the mental plane. You must elevate and cultivate your mind by the resistance of some *extraneous idea*, — by some mental *conquest*, and the intellectual power derived will be in the ratio of the difficulty of that conquest. From this it should be seen that any attempt to acquire mental acumen by the perusal of things upon, or below, your own mental level, — things which you readily comprehend and can attain without conquest,—is simply an engagement in the futile effort of raising your mind by pulling on

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remembering in the first place that a truth of the daily pre
are able to ferret out such a thing, is merely a *transient* tru
be a falsehood to-morrow, or next year. You shall learn, by
that Harrison is President, but this will in all probability nc
ten years hence, and even if it were, it would not furnish op
ficient for the inspiration of a sleepy intellect. Reference
here to the reading of the better portions of the daily papers.
the average newspaper, with its robberies, obscenity, murder
tions is as harmful to the soul-growth of a household as an
imagined. It has its business uses to be sure, but the habit
reading for entertainment is the asphyxia of the intellect.
typical newspaper into the hands of children, is like putting a
tor into the nursery. Read only such literature as is *pure*,
ennobling, if you would derive good from books.

The question of dynamic change is of greater import upc
than upon any other plane. Every impression produced upo
nature leaves there its permanent effect. It has been said
water will not mix. Try the experiment, stirring them v
and then, after allowing them to stand a short time, pour o
— drink the water! You will learn quickly enough th
tastes oily; and the oil will give evidence of being water
commingling has taken place. Many hold that good a
not mix, but be assured, wherever good and evil meet, ther
a similar commingling. Either the good becomes more or le
or the evil becomes better. There is a grand truth back of tl
making a study of the conduct of life cannot give it too mu
Every influence, whether good or evil, which enters the fi
existence produces, if entertained for a moment, *a permanen*
or less pronounced according to the *intensity* and *duration* o
sion made. If you allow yourself to think a base or evil
thought is written on the tablet of your soul in characters
distinct, according to the intensity and duration of the impress
be it remembered, takes place whether you seek after the evil
secretly gloat over it when found, or whether the thought,
some repulsive object perceived by the eye, springs into exis
den and unwished for. It is this great truth which carves t
tween the characters of the optimist and the pessimist.

The fact that you read "Don Juan" for the beauty occasiona
will not prevent you from being injured by the grossness wit
interlarded.

Force your mind then upon the *beautiful*. If a horrible
your eye, turn your face from it, and counteract the evil in
beautiful and ennobling thought produced by a conscious
there be no frowns upon the face of the soul; wipe them away
They who follow the literal never soar, nor do those seeki
ever grovel. Keep then an ideal ever within your mental
ethical *tonic*, as well as an antidote. Build "castles in Sp
can construct them according to the laws of beauty; there i
of your trying to live in them. Life, of course, has its hard, pra
and-butter aspect, but there is no occasion for gazing into well

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are stars to look at, nor for ceasing to admire the purple vault of heaven, simply because some scientist tells you the beautiful arch at which you gaze is an illusion,—the record of your own visual limitation. You will be called "visionary," but that is because you look upward, not down. He whose eyes see only matter, is not at fault because he looks down: it could not be otherwise; to raise his face toward the light would be to become blind. Your ideal is the embodiment of the highest capabilities of your soul. The idealist is as a god compared to the materialist; for infinitely preferable to the besotted, bestialized delver in *actual* sewers, is the transcendental and visionary denizen of *imaginary* castles of air-drawn beauty. The literalist reckons on fingers of flesh, — the idealist reasons from the radiance on the face of the Infinite.

TWILIGHT.

BY CHAS. H. MACKAY.

I SIT in silence musing, —
My heart is in the past;
Thro' my weary brain is rushing
Life's acts so clear and fast.
In the city of graves — here thinking,
'Mong the so-called "dead" I am;
But tho' dead, my mind they're filling,
And they live with me again.

I'm filled with purest motive,
Here in the sunset glow;
Celestial thoughts now active
Thro' my soul most freely flow.
I scarcely feel that still I'm bound
To Earth in form of clay;
My spirit loathes the dust, — the ground,
'Twould gladly fly away.

Here with my silent friends
I gaze at the western skies;
At the touch of gold Jehovah lends
The gloaming ere it dies.
It seems so fair, so bright, so grand —
This ending of the day,—
The clouds, they seem the Brighter Land,
But oh! so far away.

The East is black with storm,
But higher, overhead,
The angry clouds in golden form,
Crown those of dullest lead.
From west to east, from south to north,
The brazen caps hold sway.
Flooded with light which cometh forth
From the brilliant god of day

I cannot see that Source of Light,
And yet I know it shines;

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For whence this grand, majestic sight,
This scene of Heaven's mines?
There's one bright spot far toward the West, —
My eyes enraptured dwell, —
For there, unseen, the Light doth rest,
And all I know is well.

* * * * * * * * * * * * *

Thus unseen doth the Master shed
His tender Peace and Light;
Thus sparkling gold from hue of lead
Is wrought by boundless might.
But we too oft, with hearts of stone,
And worldly, erring eyes,
Forget the "Power Behind the Throne"
That lights the soul's drear skies.

SOUL COMMUNION.

BY MRS. S. E. TRUE.

(*Read before the Society Esoteric March* 15, 1889.)

THE first thing for us to understand is what the soul is. The soul is the thinking part of man; the conscious ego; the part that is conscious of existence, and, as we develop the intellect, we become more conscious of our existence. To quote the words of Montgomery;

The soul, of origin divine,
God's glorious image, freed from clay,
On heaven's eternal sphere shall shine
A star of day!

The sun is but a spark of fire,
A transient meteor in the sky,
The soul, immortal as its sire,
Shall never die.

When we reach a certain stage of development we see that there is a something beyond, which gives us the power to think and reason. This power is so subtle that it cannot be understood within the limits of the five senses. Only the soul can recognize it, for, being Spirit, of which the soul is a part, it recognizes in it its parent. We all know that it is possible for us to place confidence in our earthly parents, and to commune with them; and it is just as possible for the soul to hold communion with its Maker. Some may ask; "How can the soul hold communion?" By letting the thought's aspirations go out to the Infinite. We can all of us commune with God, if we will but concentrate our minds on our highest ideal of God. There are at the present time many different ideas of God, and each corresponds to the soul-growth of the person entertaining it. The idea we have to-day, if we are striving to improve ourselves, will not be our idea ten years hence; for, as we become better men and women, our idea of God will advance, and we can better comprehend perfection.

After concentrating upon our highest ideal of God, we must next still the senses, when the Divine Light will begin to flow into our minds and illuminate our souls. A calm and a peace such as we never knew before

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wrong his neighbor, cheat in business, or commit any crime? We see that, in order to reform the world, we must elevate the minds of the people, and there is no better way to do it than by soul communion.

Let us all practise this, and if we have any trials and temptations, let us take them to God in soul communion, and the burdens will be lifted from us, or, in other words, we shall rise above them. Although we may be assailed on every hand, there is nothing that can take from us what we have gained through soul communion, for it has brought us where we can say "Thy will be done;" and where we have the assurance that Divine Justice will be meted out to all. We all know that while man is unjust, God is just, and that the right finally triumphs; so we should all take courage and, knowing that we are right, press forward toward the highest goal of human attainment. The Power that rules all things, and knoweth the hearts of all men, will right all wrongs.

Our experiences during soul communion will be according to our soul unfoldment, but we will all have that "peace which passeth all understanding."

Joy and happiness will fill our hearts, and our minds will be flooded with divine thought. Those of us who have to battle with the world will find great rest and consolation in soul communion, and a valuable help in time of trouble. The soul should go out in devotion to God, putting its trust in Him and being willing to say "not my will Father, but thine be done."

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT

NUMBER TWENTY-TWO.

WE have said much in the past that would appear to some superstitious, but we must remember that our education has been so materialistic that we have been led to ignore everything save that which produced immediate physical changes, — changes that the eye could see, and the hands could handle; yet all good people have recognized the fact stated by the Apostle Paul when he said "The things which are seen are temporal, but the things which are not seen are eternal."

All know that the unseen realm is the cause-world, and that that which is physically cognized is only the phenomena. All recognize that the cause is higher than the effect, and, if so, then to reach the highest goal of human attainment, we must look to the unseen and spiritual; for "God is Spirit," and is the source of the river of life that flows from His supreme fullness downward through all forms of existence to the very lowest elements of nature. Life struggles upward toward the unknown, which is always above us, though it may have expression in forms far below us. There is a close connection between mind and life. There are many evidences that life cannot exist without some degree of mind, and that degree is always found to be sufficient to cause the life to serve the use for which it was intended, which use bears some relation to the higher faculties of mind in man, and yet more directly to the Infinite Mind which controls all things according to

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a definite plan; therefore even to know that below us is often to possess high knowledge. Mind and Spirit are invisible; Mind is inseparably united to life, and Spirit is so united to Mind; thus the Trinity is inevitable to *being*. The elements of Mind are in matter, and the elements of Spirit are in Mind; and prayer means the development of a spiritual mind, or ego from the lower matter up to the higher — Spirit; therefore it appears obvious that those who reject the invisible, and adhere wholly to the material, must of necessity be descending toward the lower; for if a man were half-way between a great city and a wilderness, and he should turn his back toward the city and start toward the wilderness, no matter how much sophistry he might use to persuade you he was going to the city, you would not believe it; — no more can we believe one is on the way toward the higher, while, though his face is toward Spirit, he is wholly absorbed in matter.

Mind is the medium between matter and Spirit. Mind is that which constitutes us conscious individuals. It is the two-faced god "Janus" of ancient mythology, capable in its higher development of perceiving both matter and Spirit at the same time. Mind, being governed by Spirit, is restless in its search for knowledge. No matter which way it is turned, whether traversing toward Spirit or matter, its course is

> On, on, ever on!
> Through myth and night,
> Through life and light,
> Its ceaseless flight
> Toward the unknown
> Knoweth no rest;
> 'Tis doomed to roam
> As one unblest,
> Orphaned from home.

The home of Mind is the whole universe, and it can never rest until it comprehends all that is within its own consciousness; and the soul or consciousness will never be free to leave this earth until both phases of its nature are alike conscious of Spirit and matter, and able to perceive the handiwork of Spirit in molding and controlling matter, as well as its higher workings with the perfected souls above us. But to do this in the present surroundings requires the most vigilant care in, and attention to, all that will aid us, and constant effort to remove all that would obstruct us. The chief means of attainment lies in the regeneration as taught in prior articles, but all sensitive persons find multifarious difficulties in accomplishing the task of perfect self-control in that direction. In order to do this, the mind must be kept clear, and well centred upon the object toward which one is laboring, avoiding, so far as is possible, excitement and over-fatigue.

In this way only can one hope to increase life, and as life and Mind are inseparably united, to increase the one is to increase the other. But Mind may act upon and affect life; even the thoughts of others may so affect us as to govern our dreams, and modify all our intuitions; therefore you should avoid sleeping in rooms, without their first having been thoroughly renovated, where too many persons have slept, for the thoughts of persons impregnate the very walls, and their mental and physical conditions control the room in which they have lived.

Again, where you have lived for a long time in a room or house, it is necessary to make frequent changes in the arrangement of the furniture; and the floors, and all the furniture ought to be washed with water at least

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to be used to wipe them all over. It has often been said, "Cleanliness is next to Godliness," and you will find that it is absolutely necessary to attainment. Nothing is more conducive to maintaining the mind in old conditions than to hold old conditions in the room, such for example, as always arranging the room the same, and not frequently washing it, etc., etc. Notice the habits of aged persons who have started down the decline of life, and avoid them all.

Mind is ever active. Let it always have some new lines of action: avoid repeating anything you have ever done or said; the past is dead, you do not want to live in death, but in life; therefore "Let the dead past bury its dead," while you go on to new fields of thought and action. Life, even though it be millions of years long, is too short to dwell on the past. Learn from the past, and treasure the knowledge gained as you would pure gold, but be not like the miser always recounting it; keep it for use, not to show or to occupy valuable time. Avoid as far as possible, the customs of those whose lives are all absorbed in this age and order of life, for you cannot open your sympathies to any conditions or persons without taking on their conditions. Sympathy is the door by which all unwholesome conditions enter into and possess us. We know how strong is the tide of human thought, and how hard it is for us to rise into new and unexplored thought-realms while in this raging sea of passion, misery, and death; yet we are unfit for higher spheres of usefulness until we can so far conquer those conditions, as to rise above them. Were it not that even Divine Law recognizes the right of all life to its own place and conditions, our efforts would be futile, but so absolute is the law, that if one who was a great and powerful master should enter *unbidden* the place of one comparatively weak, he would, while he was there, be powerless to affect the other, because usurping the rightful place of another. If the archangel Gabriel should come into your room, he would have to become subject while there, to your law, viz., the law of your life, unless you first surrendered without reserve, your life and its control to God, and earnestly desired the Spirit of the Highest to take and govern it. This is also largely true of evil influences. If you have a room entirely your own which no one else has a right to enter without your consent, no one can visit you there unless you have, in your own nature, evils that answer his. If so, then because of those evils, he can come and take control of, and strengthen them, until they are sufficiently strong to control you; thus evil souls may get control of us even in our own rooms. While it seems hard that such is so, yet it is very good for us, for there would be many lurking evils in our nature of which we would not be aware, did not the evil ones come and lay hold of them, bring them to the front, and make of them threatening obstacles that must be removed, yes, entirely eradicated from our system, before we can advance. We can never feel or be secure, until the last germ of evil is eradicated from our natures. Then, however, we will realize the force of Jesus' words when he said, "The prince of this world cometh, but hath nothing in me;" therefore the heir of this world, "the prince of the power of the air," could not touch him, neither can it touch us when we have expunged all that belongs to him. Persons wishing to make attainments should have a room into which no one else has a right to enter, where they can establish their own conditions and maintain

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them. The most difficult thing in this upward course is the maintenance of our own conditions and mental states.

When preparing for this higher life, I had a room in a public building full of business offices, thus freeing myself from the domestic conditions of the world. I furnished it with my own furniture, took entire care of it myself, and no one's mental conditions had any right in it. Then, when I had occasion to go out among people, I could always return to my own conditions, and though I lived alone, so far as physical companionship was concerned, yet I was not alone; I made a place for heavenly visitants, and when I sometimes returned, tired in body and mind, and opened the door, I was consciously met with the Spirit of Love, and the breath of heaven, although my room was in the most active business part of the city.

We know there are but few of our people who are so situated as to have such a place, but we are now actively engaged in looking for the proper site for the Esoteric College and Colony, where all wishing to live this spirit life in the body can come and do so; where there will be every provision made for self-maintenance of the physical, and all the necessary conditions for the spiritual, unfoldment. All that is necessary to make a new world will be at our service. There are now only twenty-six laws known to the scientific world from which civilization has obtained all its present facilities. The Esoteric College will, at the start, have access to two hundred additional laws as certainly known and as demonstrable, as the twenty-six are now. From this one can form a little idea of what can be done in the new civilization. The people much need this advance, and it is a law of God's great nature that where there is a need there shall also be a supply. The present disturbance among the working classes has its rise in the over development of the intellectual, and a lack in the physical. I called attention to this fact in the first number of THE ESOTERIC. Go into a meeting room where working men are assembled; take a side seat where you can see the profiles of those present, and you will see the majority of those men have two-thirds of their brain front of the ears, thus showing that two-thirds of their powers are intellectual, and only one-third physical; therefore they are not satisfied to labor so hard, and so many hours, nor can they ever be. Something must come to change this state of things. How can it be done? If these newly-discovered laws were given to the world so as to obviate the necessity for so many hours of labor, these men, not having proper moral culture, would use their leisure time in inventing evils, destructive means of getting power, etc. The moral must come with the physical advantages. Men must have conquered the evils before they can utilize the good which the Esoteric College is going to do, as soon as the location is decided and the new industries well begun. The culture will be first moral, then educational and scientific. All will be eligible who have the ability to make the attainments, and none others. The new laws and methods will be given to the world, as fast as it can and *will* utilize them for its good, and no faster. The world must have this new and higher order, or Chaos is inevitable. We must have men and women who are incapable of using these things for selfish ends, and, for that reason has THE ESOTERIC been sent out to the world with these practical instructions. Those who are thoroughly interested in the line of thought taught through these columns, indicate thereby that they would be interested with us in this most important of all work. The envy and jealousy

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of which some are capable have been fully shown by the recent activity in inventing false and slanderous reports about this movement; but this only evidences the unfitness of such people for this noble work. It does not injure us, neither does it you or the work; for all who have read THE ESOTERIC are as capable of judging of the real value of its teachings as are our enemies, — but this is only worthy of notice here so far as it shows the two classes of minds. Now you who are going to enter the new order, must be capable of judging the value of everything by its *usefulness*. The good and true, "the pure in heart," will remain so under *all* circumstances, and they alone are capable of using all that is useful, and of resisting everything contrary to their highest inclination. We must walk through this world like the sons of God, as monarchs and not as servants. While our aim is to serve humanity, yet we know that to do so we must rise above them; and draw them up to us. We can never help people by remaining on their plane of action: we must be wiser than they, so we can teach them; we must be stronger than they—intellectually—so we may lead them. We must also be more self-centred than others, that we may ever maintain the right, and thus show them an example; we must have divine peace in ourselves that we may desire this good, and desiring it, be willing to live the life necessary to obtain it; — in short, we must be all that is possible for men and women to be, so that we may say to the world "'live as I do and enjoy all that I enjoy, for it is for you as well as for me." To do this, and yet avoid all appearance of self-esteem, — to be superior simply because you *are* so, not being haughty or proud even in appearance, but maintaining humility in all things, is the problem to be solved by you. This can only be obtained by constant meditation on those vast subjects that control the world and all creation, — the laws that affect human life and happiness, and by beholding with distaste all the folly of show and strife among men and women, by looking ever for the real, and carefully weighing everything, being able to discriminate between the real and apparent, and also by carefully questioning everything to find its cause. We must ever be looking for causes; in that alone is our upward course. The quiet, passive mind can commence with some of the lower phenomena, and trace up the line from cause to cause until something is realized of the Universal Cause. This will make you feel small and humble enough, until you compare yourself with the people, when the great difference will become apparent, and you shall realize that they are but children of a larger growth.

But this consciousness of power and superiority is wholly dependent on life-power. When one has conserved the potency of life, the body, filled with its energy, arises to a consciousness of superiority. But if, by any means, that life is disposed of, there comes a consciousness of weakness; and if such disposition be unnatural, there comes also a consciousness of inferiority. The nobility or degradation of the people is almost entirely dependent upon their chastity. But to reach the highest goal there can be no half-way living of this life. The highest attainment means the absolute conservation of bodily energy, while, at the same time, the mind must be fully occupied, in order to utilize the otherwise surplus life, and the old stagnant conditions and surroundings, become more dangerous to health, if one lives this life, than otherwise. It was said at the start that life and mind are inseparably united. Mind is only life in form, and, as it is under the control of Spirit, it never rests. The greater the fountain of life, the greater the activity of mind: and that activity

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continues both while sleeping and waking; and the more perfectly the life is retained, the more conscious will be the sleeping state. This consciousness of the sleeping hours is very largely affected by the mental and magnetic conditions with which you are surrounded, therefore there is great need of care in that direction. The five senses will all rebel against this course of life. You may expect many aches and pains, many restless and disturbed nights, and difficulties unthought of, while you are making these attainments; but when you have accomplished your purpose you will find rest in the consciousness of your association with higher and nobler souls than earth now possesses.

May Divine Peace be with you. H. E. BUTLER.

NAKED EYE ASTRONOMY.

BY CHARLES MACKAY.

NUMBER THREE.

JUST coming to view in the north-east, the observer will notice a very beautiful first-magnitude star. This is Vega, the brilliant member of the constellation Lyra, the Harp. It can easily be found at 9 P. M., slightly above the horizon, for it stands alone in point of brightness and beauty, being the onlv first-magnitude star in this section of the heavens. Between Vega and the horizon there may be seen a small star which good eye-sight resolves into a "double." An opera glass will bring this star out very distinctly as a double, while under the searching gaze of the telescope, it is clearly seen as *four* distinct stars.

The constellation of Lyra occupies a very slight area of the heavens compared to the dimensions of other groups, and is only noticeable to the unaided eye from having the brilliant Vega as a member of its otherwise commonplace family. The telescope, however, shows beauties and wonders in those seemingly insignificant points of brightness of which a naked eye observer would never dream. Vega, with all her wealth of brilliancy, might be the dullest of the collection, could she be seen under the same conditions, and at equal distance with those in her apparent neighborhood.

The faint star alluded to is known to consist of at least four separate and distinct suns. These suns are with good reason supposed to be engaged in the process of performing their periodic circles around each other, and a common centre of gravity. The grandeur of the spectacle, were it within plain view, of a quadruple sun, each member with its quota of worlds revolving about their several centres, — each world attended by its own secondary planets, and all traversing space with inconceivable velocity, could not fail to awaken within the spectator emotions of the deepest intensity. This of course, is but the veriest speck when compared to the wonders of the visible universe, and yet, were the phenomena of this little point of light known and comprehended, the question of the divine, intelligent authorship of creation would never again be discussed, although the boundless expanse of the universe was no farther explored or understood.

About May 1, (at the hour above mentioned) the constellation of Cygnus, the Swan, will be seen above the north-eastern horizon. It is very near Lyra, and directly in the path of the Milky Way. It is noticeable from having four of its stars in the form of a cross, the largest part of which

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is parallel with the Milky Way, and points toward the constellation of Cassiopeia, although the Swan is presumed to be flying in the opposite direction. Near the central portion of Cygnus will be noticed a small area completely devoid of stars, or brightness of any description. Not only is this spot a blank to the naked eye, but it is said that even the most powerful telescopes fail to reveal an occupant of its depths of blackness.

From the central star of Cygnus draw a line to Vega, and as far beyond, and the square in the constellation of Hercules will be seen. Three stars in a triangular position near the eastern horizon, indicate the head and shoulders of this mighty giant, while the small star near the Dragon's head (described in the last paper), and another ten degrees to the south, indicate the feet and lower limbs.

The ancient mind recognized in Hercules a divine instrument perpetually laboring in the performance of miracles for the furtherance of human ends. He was pictured with an immense club in his right hand, with which he was doubtless invincible in dealing out justice, although from a disinterested stand-point, the "justice" was too often one-sided and savored strongly of revenge, if ancient mythological accounts can be relied upon.

An idea of the size of Hercules cannot be given by comparing him to anything earthly. Those who, in imagination, placed him in the starry vault of heaven, little suspected the immensity of their champion, else their ideas of his influence and greatness would have been even more exalted than they were. To say that the diameter of his brawny right arm might be given by using for a unit of measurement the earth's orbital diameter of one hundred and ninety millions of miles, would give little more real information than to keep altogether silent, and give the imagination full sway to picture his boundless proportions.

Toward that section of Hercules containing the square, the Solar System is traveling. This fact has been demonstrated to the satisfaction of the first astronomers of the age, by careful observations extending through many years. The proportions of Hercules are known to be slowly, yet surely increasing, while those constellations in the opposite quarter of the heavens are as surely contracting, a most natural sequence of the motion in question.

For a great period of years this motion will continue, until the limit of the immeasurable orbit is reached, when the counter influence will assert its power, and the sun, obeying, will commence its flight in the opposite direction. Then Hercules will shrink away to his ancient proportions until another great cycle of ages shall have passed, and the same conditions again approach.

Corona Borealis, the Northern Crown, is a beautiful group a few degrees south of Hercules. As its name suggests it is shaped like a crown, with the curve and brightest stars toward the south. One of its members is a star of second magnitude. The diameter of the constellation is about five degrees.

A new star suddenly appeared in this group in May, 1866, attaining to the second magnitude, and then suddenly decreasing in brightness, remaining visible but a few weeks. All the advantages incident to modern improvement in astronomical instruments were applied in the observation of this erratic member, and many valuable additions to stellar knowledge were recorded. A little farther south, and in a direct line with Hercules and

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is Arcturus, the most conspicuous member of Bootes, the Herdsman. About fifteen degrees from Arcturus, and toward two stars in the handle of the Dipper, a smaller star will be observed. This star shows the position of the left shoulder of Bootes. The head and right shoulder are indicated by two stars five to eight degrees apart and further East, while one more, half-way between the right shoulder and Arcturus, completes the brighter members of this group. Together these stars form a figure strikingly like the frame of a kite, with Arcturus at the apex of the longer angle.

Although, to the ordinary observer, Arcturus appears at rest, its rate of motion is very great. It is approaching the earth at a speed of about sixty miles per second, and, during a period of a dozen years, it can be demonstrated by ordinary telescopic observations, that appreciable changes in its position have taken place.

Experiments with the spectroscope prove conclusively the direction and rate of its motion. This valuable instrument is also capable of telling us the exact amount of heat which this remote sun imparts to Earth. When we reflect upon the great velocity attained by Arcturus, and that a lifetime of closest observation with the naked eye, detects in it no change of place, we are hopelessly lost in contemplation of distances so vast. Although it is approaching our system so rapidly,and will doubtless continue in this direction for hundreds of years, yet its orbit has its limits well defined, and the point will sometime be reached when the same law which turns our own Solar System upon its return path, will seize Arcturus in its irresistible grasp; and the brilliant star, with its attendant system of worlds, will swing upon *its* return course into space.

West of Cassiopeia, in the line of the Milky Way, the constellation of Perseus is located. Four of its stars form an irregular quadrilateral figure, the others being less noticeable from their smallness, and also from the fact that the brilliancy of the Milky Way obscures their brightness. Algol is a member of this group, and indicates the head of Medusa. It will usually be seen shining with a reddish light just at the edge of the Milky Way. Owing to its variability, it is of great interest to astronomers, and has been closely studied. In a period of three days it passes from the second to the fourth magnitude, and the changes are quite apparent to the naked eye.

Like Hercules, Perseus was a very important character in ancient tradition. He was represented as executing all manner of improbable feats, and as being at last immortalized, and placed in the prominent position now occupied by the constellation bearing his name.

In a former article the fact was mentioned that the planet Venus is frequently visible in daylight. During the past few weeks she has been a particularly brilliant object, from the time of her appearance in the East (three or fours hours after sunrise) till 9 o'clock at night. Shining with a most intense, white and steady light, this planet has been found even at noon by the writer, as well as by thousands of other interested observers. March 25, Venus was less than 30,000,000 of miles from the Earth, which accounts for the distinctness with which she may be seen. Her usual distance is much greater, and, at one section of her orbital course, she is 160,000,000 miles away from the terrestrial observer. Her comparitive nearness, and the ease with which she can be seen, has given rise to much query as to her size, movement, possibility of being inhabited, etc.

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are, in duration, nearly the same as our own. Her rate of motion along her orbit around the Sun is twenty-one and two-thirds miles per second, while that of the Earth is eighteen and one-third miles per second. As to her habitability, we can only conjecture. Doubtless her true surface has been but little observed, for she is supposed to be perpetually enveloped in an atmosphere too dense for us to penetrate with any of our thus-far-discovered aids to the human eye.

We can only stand aloof and wonder at her beauty. We cannot *know*, from actual observation, that upon her surface, or within her atmosphere, intelligent life holds sway. When even so *near* a neighbor baffles our powers of comprehension in this respect, we are compelled to own our smallness and insufficiency, even in the matter of understanding the apparent simplicities of the system of which we form so insignificant a part. When we attempt a comprehensible explanation of the wonders, the beauty and perfection of mechanism, and withal the sublimity of the Universe in which our Earth and Solar System is an atom, our efforts meet only the most signal failure. We can indulge in reverie, comparison and speculation; can receive new thoughts which may please or startle, according to the degrees of originality with which the author vests them, but after the entire volume of knowledge and theory has been exhausted, the mind still falls back upon itself for that real information which only actual knowledge of the interior truthfulness of things insures.

Possibly it is best for us that anything approaching thoroughness in the understanding of matters not appertaining to Earth is withheld. Perhaps were we conversant with the advantages and beauties of certain areas, even within the boundaries of our own Solar System, the remainder of our Earth existence might be wasted in vain longings for the unattainable. Ever since the heavenly bodies have been objects of notice and interest to the dwellers of Earth, the question of their habitability has presented itself over and over again. Always producing the same intense interest, yet ever remaining as far from solution as when first propounded, it still forces itself upon each succeeding generation of thinking humanity with increasing weight and earnestness. It is surprising to what an extent the general public may be imposed upon in this connection. The most extravagant statements in newspapers concerning the inhabitants of the Moon, their customs, occupations, and other things of equal absurdity, are often believed by those who consider the matter only from superficial stand-points.

There have been periods in astronomical history when, even with professors of the science, the Moon's habitability has been accepted as among the probabilities. To-day no one familiar with the subject supposes for an instant that life, in even its lowest forms, is possible upon the surface of this secondary planet. The best of evidence exists proving the Moon totally devoid both of water and atmosphere.

When occultation of a star takes place,—that is, when the Moon passes before it, the star disappears at once, while, if there was an atmosphere surrounding the Moon, the star would not be hidden so quickly, but would fade from view gradually, attended by a twilight in miniature. It is also known that the shadows cast by the Sun upon the broken Lunar surface are of the most intense blackness. These shadows would be scarcely

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noticeable did the Moon, like the Earth, possess an atmosphere of sufficient density to act as a medium for the diffusion of the Solar rays, thus making a well-defined, black shadow an utter impossibility. The Moon always presents the same hemisphere to us. She revolves around the Earth in the same time that she performs her axial revolution, thus presenting the same side to the terrestrial observer from month to month, and from year to year. We know, therefore, absolutely nothing concerning the half upon which man has never yet gazed. From analogy however, we can reason that the hidden hemisphere is not materially different from the surface known to us. Upon the same line of reasoning we may suppose that life in all forms, is an impossibility there, and that it can no more exist upon the hidden surface, than upon the side always turned Earthward. Thus we may argue and reason, and succeed even in convincing ourselves, while remaining very far from the truth. Scarcely a doubt exists that the Moon in all her parts is incapable of supporting animal or vegetable life, still the absolute surety of the absence of *all sentient life* is far from an established fact. I would not say that sentient beings, with material environments or bodies like our own could exist independent of an atmosphere containing its due proportions of hydrogen and oxygen. Neither do I care to assert the contrary opinion, as I fully believe that the Author of the Universe, and all its unfathomable wonders of mechanism and mystery, is as capable of producing beings of intelligence who may exist by means different from those which give us life, as I believe that our physical organisms are created and adapted solely with the end in view that they commence and end here. Notwithstanding, therefore, the extreme improbability that any portion of the Lunar surface can support life, still one would scarcely wish to attempt to produce anything in proof of the point, or to assert that a medium answering to our atmosphere does not exist there, although of so subtle a nature as to completely elude detection through any of the numerous instruments thus far invented.

The Moon is composed of the same substances as the Earth, and, from the beginning, both bodies have been controlled by the same influences. Once the surface of the Moon was surrounded by an atmosphere as dense as that which now encircles the earth. At that time she might have supported a race of beings not differing materially from ourselves, but, being so much smaller in comparison to the Earth, she passed through her period of habitability in a much shorter time than is required by a body as large as our planet.

The time is not far distant (speaking in reference to planet periods) when the Earth must be brought to the same plane of existence that is now so apparent in the Moon. When that time comes, our atmosphere, as well as water and even vegetation in all forms, will have been absorbed, diffused, or otherwise refined, in such a manner that it would become an intangible, invisible force to beings endowed with only our limited means of observing the more subtle agents in nature.

The history of the Earth, speaking in a geological sense, reveals the fact that distinct races and species of men, animals and vegetables, have appeared, arrived at their culmination of usefulness and power, and then become extinct, to be followed by life in other forms, and of higher use, adapted specially to the new environment. Each period shows an advance in point of refinement and intelligence. All is progress; and although the longest life, and even a thousand years, may show little apparent change,

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ment, is really an ever onward movement.

The Moon is popularly known as a dead planet, and as far as we can determine, the name is an appropriate one. To us it can matter but little as to the true state of affairs upon the surface of our faithful neighbor and helper. It is extremely difficult, however, for the thoughtful mind to settle the question summarily by denying the existence of life upon that orb. By doing so we must also maintain that millions of bodies of infinitely larger proportions, scattered through space, are in the same state of uselessness.

A much more ennobling thought, it seems to me, is that a possibility remains that life and intelligence, in forms corresponding to the environments of the planet, cover its surface and subserve appropriate ends in the grand economy of the Universe.

Boston, April 15, '89.

HIDDEN.

BY BELLE BREMER.

When all the busy world is hushed
By Nature's low, sweet even-song,
And all the hills are sunset flushed,
I seem to gently drift along
Upon a waveless sea of calm,
Where no disturbing tempest blows, —
Whose every breath is filled with balm
That lulls me to a soft repose.

Sometimes across the tide there sweeps
A wondrous sweet, alluring strain,
Sung by no mortal lips, that steeps
My soul in bliss akin to pain.
And strange perfumes my senses greet,
From some fair island, dim, mist hung,
And far away, yet strangely sweet
As incense from a censer swung.

And then some tender, half-remembered tone;
Some word, perhaps a laughter peal,
Comes to me when I'm thus alone,
As sweet as voice of Israfeel:
Or some dear voice I oft have heard
Calls me across the mist-hung wall,
And all my senses, strangely stirred
Respond to that low, spirit call.

I clasp my pale hands o'er and o'er
And stretch my ever-longing arms
To that strange, dim-remembered shore,
That lures me with its mystic charms.
A changeling here, my soul still turns
To native land forevermore;

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Homesick and strange, it ever yearns
For haunts of spirit known of yore.

Spirits of air I feel you near!
Touch my dimmed eyes that I may see;
My earth-dulled ears that I may hear;
And loose my bonds, and make me free
To tread with you the viewless wind: —
Come nearer still, and take my hand;
Lead me, O spirit! let me find
Again that memory-haunted land.

GESTURE.

BY MELVIN L. SEVERY.

"TOGETHER let us beat this ample field,
Try what the open, what the covert yield;
The latent tracts, the giddy heights explore
Of all who blindly creep, or sightless soar;
Eye Nature's walks, shoot folly as it flies,
And catch the manners living as they rise;
Laugh where we must, be candid where we can;
But vindicate the ways of God to man."

Worcester defines gesture as an "Action or posture expressive of sentiment; movement of the body."

To the first I agree, but to the latter I take radical exception.

Art defines gesture as a spontaneous, uncalculated radiation from the soul, in the form of bearing, attitude and inflection, whether facial or bodily, expressive of an inward state. This perhaps is the most latitude that should be given it.

Gesture is the king of expression; indeed, in its largest sense, inclusive of voice, it *is* expression; but it will here be dealt with in its ordinary sense exclusive of sound.

Gesture is the moral attribute of the trinity of Voice, Gesture, and Articulation.

The trinity of Gesture, — again subdividing — is Atttiude, Bearing and Inflection. Of these Attitude is vital, Bearing moral, and Inflection mental.

Gesture being moral, its moral attribute best expresses it, and hence it is that a man's bearing shows (if one is capable of reading it) his habitual moral stamina. I say, if capable of reading, for this requires much skill in view of the fact that while one's bearing cannot be above his character, it may, on the other hand, be so clogged and clouded in its expression, as to seem not to do his moral worth full justice.

That which expresses an attribute of the orator, impresses the same attribute in the auditor, thus mind expressed, impresses mind; soul expressed, impresses soul; and so on. Thus we see that while the orator's bearing expresses his moral nature (and by reflex action again impresses him) it impresses the same nature in his auditor. Gesture, being a moral attribute, has its grand radiatory centre in the highest moral agent, — the chest.

Attitude expresses and impresses the vital nature. It is, as it were, an instantaneous photograph of our state of inflection, or, if you will allow the term, Inflection quieted. Regulated and determined mostly by the vital nature, it naturally has its home, to a considerable extent, in the vital agents, — the limbs.

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Inflection in gesture is the act of transition from one attitude to another. Thus we see how agreeably to the law of the trinity these three attributes interplay, for one may say; bearing is habitual attitude, and attitude if continued long enough, begets bearing. Attitude is "fixed" inflection, for it may be seen that only inflection produces attitude; it is, as it were, momentary bearing; and inflection is moving attitude, or the transition from one attitude to another.

Inflection begets attitude, and attitude begets bearing.

Let us draw a sharp and clear line between *gesture* and *movement*, so often confused, yet so broadly different. Below are enumerated some of their diversities.

1. Movement has no essential, fixed point of departure; Gesture must have radiation from the chest.

2. In Movement any part of an agent may lead; in Gesture the moral attribute must lead.

3. Movements may be on straight, angular, or other lines; Gesture, when at its best, must suggest the circle or spiral.

4. Movement may be calculated; Gesture must be spontaneous and unconscious.

5. Movement may attract attention to itself; Gesture must not.

6. Movement may express nothing more than the voluntary or involuntary contraction of a muscle; Gesture expresses soul, and is the outgrowth of an inner state.

7. Movement may be spasmodic; Gesture is rhythmical and undulatory.

8. Movement may only affect the moving agent; Gesture affects the whole body, demanding from every atom molecular change for sympathy's sake; and herein lies the power of dramatic attitudes in changing character, by changing function through form.

9. Movement need not contain unity; Gesture must.

10. Movement tolerates parallelism; Gesture demands either opposition or succession.

11. Movement need not contain either opposition, precision or consistency; Gesture, if artistic, contains them all.

12. Movement may or may not have purpose; Gesture must.

13. Movement, by reflex action, may only stimulate the muscular system; Gesture, by reflex action, stimulates the inner states creating it.

14. Movement does not necessarily contain "length of line;" Gesture does.

15. Movement may be prodigal of force; Gesture must have that which is as the corner-stone upon which rests all grace and beauty — Economy.

16. Movement may be in direct and self-destroying opposition to gravitation, and the rest of nature's laws; Gesture comes, has its existence, and ceases by virtue of the very power of nature's laws.

17. Movememt may or may not have "weight;" Gesture should.

18. Movement does not require an accent; Gesture does.

19. Movement does not require separation of parts; Gesture does.

In fine, Gesture is the outward expression of an inward state, through Bearing, Attitude and Inflection, while Movement is the act of changing from one position to another.

This is the strongest analogy that can be claimed for them.

It has been said that the moral member of a gesturing agent must lead

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for, as gesture is moral, it is so by predominance of the moral element, and it will be clearly seen that if, at any time, this member fails to lead, this predominance necessary to gesture, ceases, and the otherwise gesture becomes a movement.

The value of gesture in most cases is far beyond that of speech. The languages of various nations differ; the Frenchman, cannot be understood by most Americans, the German by the Turk, or the Russian by the Italian. What prevents a stranger from starving in a foreign country? Gesture. Gesture is the prime universal language among all men; while verbal categories belong to single classes or nations.

But suppose in time an universal language is adopted, will gesture then have any superior claim to utility? Yes. Gesture sweeps the gamut of conscious being. Gesture speaks when words have lost their tongue.

Compare for a moment the gamut of an idea in words, to that of an idea in gesture.

An idea in words is intelligible only to that limited class of persons conversant with the language, and educated to the height of the expressing vehicle.

Here then, is a further objection and restriction to the gamut; if the expressive vehicle of the thought be common enough for the lowest, it will be disgusting to the educated; and, on the other hand, if it be such as the educated sanction, it will be unintelligible to the lower class. Thus it is seen how narrow is the field of language.

Gesture has no nationality, being common to all nations. That gesture which pleases the refined, appeals quite as loudly to the same sense in the uneducated. Nor is this all; added to this widened range among men, gesture has a gamut extending downward through the animal kingdom.

It may well be said that the gamut of gesture is the widest of all.

> "Mark how it mounts to man's imperial race,
> From the green myriads in the peopled grass."

"The hound sagacious on the tainted green" "charges" and "heels" obedient to that common chord.

"That which warbles through the vernal wood" feels also its power and unreasoning influence; and the spider which "feels at each thread, and lives along the line," he too detects the upraised foot, the menacing gesture, and rushes to refuge if it be nigh, or if not, with what consummate cunning he seizes the very capital of art, the dramatic element, and of this the most potent factor, gesture,—falls over, curls up — and surely he is dead. Who after this can deny the right of the dramatic in man, or who, admitting it, can exclude gesture?

Our prejudices hate the spider, but we cannot but respect his subtlety.

Gesture reaches its highest excellence only in the highest art, namely the dramatic art. Here only does gesture attain its full gamut of Bearing, Attitude and Inflection.

By gesture, through the dramatic attitudes, *character may be changed*, and fear converted into bravery, bashfulness into self-poise, hatred into love.

Does it not behoove us, then, to look to our gestures when we realize that it is impossible for the thief to steal so long as he gestures aright; *i. e.*, so long as his bearing, attitude and inflection, are good.

The blush, or pallor of the face may come naturally under the head of expressive gesture.

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The Ear is not controlled by the will; is narrow and uncertain in its gamut, and is often unable to locate the source from which it derives its impressions; its concentration is limited, hearing alike both what it would, and what it would not.

The Eye is "the window of the soul." It is under perfect control, its gamut of rapidity and distance being fifty times that of the ear; and subtle and generally unfailing in its location of the object from which the impression proceeds.

To the eye the dumb speak. The eye is the highest mental agent of gesture, and also, the only means of interpreting the gesture of another. This places Gesture far above expressive or articulate sound.

The order of delivery is first the eye, then the gesturing member, and lastly the tongue. Gesture should *precede the verbal utterance* of the thought it expresses. Thus,

"Bear welcome in your eye, your hand, your tongue."

To perfect in gesture, those principles should be practised which tend to free and separate the parts; this accomplished, the will should be placed in the moral part of the gesturing agent, and all the parts of the body be allowed to sympathize freely, yet economically.

The final end, then, of this grand and universal language, is to

"Draw to one point and to one centre bring
Beast, man, or angel, servant, lord, or king."

A WORD TO THE AWAKENED.

THE Esoteric Movement is now rapidly nearing its ultimate goal. Its Leaders are busily engaged in the West in establishing the Esoteric College, and putting the valuable processes and industries so generously donated by the Representative of the G. N. K. R, upon a solid commercial basis. It has been necessary in these matters to proceed with some degree of secrecy, for the Esoteric Movement has of necessity entered the field against *Babylon*, and accordingly must expect every opposition which besotted enemies lost in sensual pursuits, and societies and creeds in the secret heart of whose moral codes neither continence nor chastity finds a place,—are able of place in our path. Such has been our experience up to date, and we know of no way of judging the future, but by the past; at all events, we have laid our plans upon the assumption that our enemies will continue to leave no stone unturned, no libel unwritten, no calumny unspoken, which, by augmenting the malefaction already committed against us, may seem to redound to the advantage of their own order.

Some of the most valuable portions of our mail still fail to reach us, and in this connection, we would add that those valuable serial articles on "Some Occult Phenomena and Forces from the Scientific Stand-Point" have not been permanently discontinued, but have been omitted simply because, though mailed to us weeks ago, we have not yet received them. Advices inform us that one of the articles of this series, containing the most important occult matter that has ever been published, was sent us from the West prior to March 6. To all appearances it has gone the way of much of

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now in use to obviate postal interception.

We would suggest to our patrons and friends the necessi ing all letters containing cash; or of procuring post-office checks, or express orders, where such are obtainable. If the are observed, the interference of our enemies will in the fu avail, and our mail matter will be delivered us with prom safety.

Further advices inform us that the industries donated to College are a *sober reality*, their incalculable value having fully demonstrated beyond the possibility of a doubt. Fro be seen that the success of the Esoteric College is *assured*.

And now a word to the Awakened regarding affairs at *th* Movement.

When the Esoteric College and Colony are ready for our desire that we may be in communication with a good those having the deepest interest in this work. We have at hundred applicants for Colony and College membership, but siderably increase this number. This end we hope to accom THE ESOTERIC, and for that purpose ask you to coöperate w larging its field. Any aid which you may give us in the go be most gratefully received, and religiously applied to the of truth. Our enemies are working unitedly *against* ou should not our friends work unitedly *for it?*

There is no one who cannot do *something* for this w it be nothing more than sending us the names and addresses might be interested in the Movement.

There are hundreds of our Readers who might in a pecuni in enlarging our field of usefulness, by the purchase of share teric Publishing Company. This stock paid last January, un Company, a dividend of six per cent., and there seems to be it should not pay a higher dividend under the present Cor

The price of the shares is fixed at ten dollars.

Those who do not feel that they can spare even ten dollar smaller sum, in the way of a donation, gladly received, a recorded.

We would have it understood that this appeal is made who have sufficient knowledge of the good our Movement is a to feel it a *religious duty* to aid us in *every way in their* are hundreds of philanthropists in this country who, could t noble work this Movement is accomplishing brought to their *endow the cause* with some of the capital they could so easil time, however, is fast approaching when, with the College fully established, the world at large shall know our Movemen of better, nobler, purer men and women. In the meantime w coöperation which your highest guidance prompts you to rend the way of *investments*, *donations*, or names of friends inter teric thought. In another part of this magazine will be fo from a few letters received from those who have voluntarily, a

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ble way, put themselves on record as *soldiers in the cause of Truth and Justice, God and the Right.*

The good that men do lives after them.

May peace rest upon you.

ESOTERIC PUBLISHING CO.,

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LAW IN NATURE.

BY A. F. MELCHERS.

LAW is the coalition of a positive and negative element, or principle of the universe, acting harmoniously. The laws or forces which govern heavenly bodies are of like conditions — only that they become negative or inactive in force or motion, according to the intimacy of their connection with matter, electricity being the highest force generated in conjunction with matter, but the lowest in the scale of spiritual forces, or of those belonging to the universe as a whole.

Man, as an individualized being, contains a variety of these forces or inherent laws. He is virtually a composition of them; and they give a form to the material to which they are connected, specifically depending on the degree of activity attained in their passage through, or their connection with, matter generally. In its *original* state this variety of forces constitutes intelligence simply, — a coalition of the positive and negative elements, principles and conditions of the universe. In its *individualized* state it assumes the form of law, or motion individualized. This increases in activity as it reaches perfection in this respect. In man it becomes analogous to its original state of activity, and, therefore, becomes intelligent again — intelligence being force or motion in its highest state of activity, or life in action. Life is motion, and motion is life. In its formative state, or in that condition in which it first assumes a material form, it is dormant or inactive. This is due to the amalgamation of intelligence with space, or the material elements of the universe in a chaotic state — superinduced by the attraction of the positive condition of intelligence, to the negative condition of space or matter. The latter contains a soul, or germ-principle, which is ripened in the course of time, and which, as it ripens, exerts the same influence upon the entity of intelligence which is to be attracted to its centre — this centre being its nucleus for the creation of life — as the male elements of material or planetary life exert upon the female elements of the same, when the germ or life-principle becomes ripened in them. It shows a coalition of the two. No life or motion is created in the negative or female element or principle; but when the coalition is effectuated, whether in universal or planetary conditions, a chaotic state of existence is the first which is manifested. But the central life-germ having been brought into a state of activity, motion, or growth by the infusion of the positive element, intelligence or sensation, an individualized life-condition must follow. Intelligence in the universe is sensation in its highest condition of activity, of motion, force, sensibility of feeling, or consciousness of existence; and in planetary life it becomes sensible or conscious, according to its state of development or unfoldment through matter; it being known as law, force, and gravity in connection with planets; as sensation, in connection with the lowest forms of animal life; as volition or impulse, in the higher grades;

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as emotion or instinct in the highest; and finally as intelligence in man. Even here it is susceptible of gradations, and may be known as intellectuality, spiritual perception and discernment, or the penetration of causes, — forms which are compatible with the laws and forces in their primitive state, and prove that one is an evolution of the other, although both owing their origin to intelligence in its purest, or most active state, — absolute life or motion. Motion is law; the first manifestation of life in space or matter; and is due to the coalition of a positive and negative life-principle acting in harmony with each other. From this period on, it assumes an individuality either of existence, or of expression, every effect manifested being an expression of the universe of God, *i. e.* of intelligence. Intelligence being consciousness of existence, it constitutes the universe of God, or the God of the universe — the creation of all effects — causation. Man being the highest expression of this intelligence, is truly the son, or child of God, and, as such, takes rank with his Father in his consciousness of existence. All life though, is conscious of existence, but man has reached this consciousness in its highest form, being conscious of a selfhood, or an individuality; and as such, we leave him for the present to return to law in its infancy.

The first form of law is that known as polarity in space. It is the first manifestation of sensation in the same, and may be, if viewed from a strictly materialistic stand-point, truly termed life in gestation, for it is at this period that material life begins, or that life cognizable by the material senses. Polarity is the force or law which causes the material elements, already endowed with life, to seek each other, or to form a coalition one with another. It is the same force, or the mother of that force, which constitutes the law of gravity in heavenly bodies; therefore, as the law which governs the material elements of space, it is the cause of the same condensing themselves in the form of gaseous, nebulous and opaque matter. At this period the evolutionary theory of material science begins, and beyond this it is impossible to penetrate without the exercise of the spiritual faculties or senses — psychometry, inspiration, or clairvoyance. Through the first, man becomes conscious of nature's operations by a keen sensibility of perception, — a condition of human intelligence or unfoldment of reason which is extremely active in perceiving effects, or in sensing that which is beyond the comprehension of the ordinary physical senses, or even mental faculties. The imagination cannot invent a fiction so wonderful as the psychometrist is enabled to sense as absolutely existing beyond the realms of the material, or the investigations of science, psychometry being a form of intelligence manifested through man in an advanced state of spirituality. Reason to man is what instinct is to the animal, an accordant vibration of sensation, volition and emotion — these forms of intelligence or sensation acting positively, and polarity manifesting itself intelligently, while law assumes its highest state of activity or motion; and psychometry to man, is what intelligence is to the soul freed from matter — intelligence in its pure condition being spiritual nature, or God; and the consciousness manifested in man being but an attribute of spiritual nature, — but a spark of the divinity. Man gives proofs of this innate divinity by the higher qualifications manifested through him in the course of his unfoldment as a spiritual being. Spiritual or divine nature is universal nature. That condition surrounding the planets is but a material counterpart of the original, — an expression of the same, and, like

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laws or forces found in material nature, or nature in connection with matter, are sensation, electricity, and the so-called law of gravity. Sensation is produced by the now vitalized soul-germs of space; electricity by the polarized condition of the same; gravitation by the natural cohesion of matter in a vitalized or polarized state. From these are evolved other principles or elements, as heat, magnetism, and tissue, conditions necessary for the growth, development and perfection, or individualization of vegetable, animal and human life, materially speaking; but in connection with the divine spark in man, they lead to the unfoldment of higher conditions than the mere animal forces and functions, and they become part of man's spiritual nature, assuming the form of laws, forces, principles, or other conditions not cognizable by the material or physical senses. These laws, forces and principles are all counterparts of those found in nature, only they have a more intelligent or individualized action, having attained a greater degree of activity than those in proximity to matter in its gross or unrefined state; and having become like unto the original, that is, conscious of existence in comparison to its harmonious vibration with the same, which depends on the degrees of velocity attained, intelligence itself being absolute force in its supreme condition of activity, that is, law in its absolute state, or God. Man, therefore, comprehends the latter as he increases in soul or spiritual activity; for the more powerful or active are his mental faculties, the nearer to the Absolute he approaches, a perfect harmony or accordant vibration with the same constituting the so-called positive condition in man. This is attained by overcoming all that which belongs to the animal nature of his being, a complete control of the same proving the superiority of mind over matter; and when in addition to this, he has attained moral purification, he has become ripe for transition whenever Nature calls.

In this state man constitutes a law within himself, or a variety of laws, acting in concert with each other for an intelligent or positive effect. This at the same time constitutes his individuality, he being in character, demeanor, bearing, force or tendency of feeling, thought, action, motive, judgment, etc., what he, in conjunction with these laws, has made himself; for the real man is the divine spark, which, in its combat to spiritualize or conquer the material impulses of its surrounding matter, undergoes many peculiar experiences. The forces take form in man according to the manipulation of the universal law, and the experiences undergone are characteristic or individual, according to the impetus the forces have in themselves. If in discord with nature, man undergoes suffering until the discords are neutralized; if in harmony with nature, his road through life is easy. But as there is much suffering in life, there must also be at present much discord in the human family; and man must individually strive to overcome it. Parents cannot be blamed entirely, although a purified body and soul, always attract higher spiritual surroundings, and lay the foundation for purer and better life-conditions and life-unfoldments than can be enjoyed by children who are born with the unholy passions possessed by their parents in *their* youth. Their childish natures often betray a moral retrogression or a temporarily impure state of mind on the part of the parents at the time of their children's primitive entrance into life — like attracting like.

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Purity, morality and love, lay the foundations for temperate, steadfast, and amiable souls, while immorality, worldliness and selfishness bring forth lustful, wayward, and irritable ones, often betraying the nature of their parents, provided they have not reformed in the meantime. But it is never too late: abnegation may be practised at any time, even after the taste for the carnal or worldly has waned, and no other reform measures are left in which the repentant soul may indulge. Abnegation means self-denial, or a consideration for others, — a thought for others, instead of for self.

Many having enjoyed all that it is possible for them to enjoy, now feel the pangs of a stricken conscience, and groan from the effects of soul-pain, or the feeling of oppression that rests heavily upon them. One is the result of misdeeds against others, and the other of injury done to themselves by over-indulgence, worldliness, or self-love. And as both wrongs may be beyond the reach of undoing, there is nothing left for such, but self-denial, taking, in practice, the form of charity, benevolence, sympathy, moderation, temperance, and abnegation of that which still affords pleasure. Abnegation being the highest form of purely spiritual action in conjunction with the human body, it adds the necessary impetus to the soul to make it positive toward the material, or toward matter so-called, even if the individual forces cannot in themselves be neutralized.

Whatever man makes of himself, then, constitutes his individual character. If a discordant force, or a so-called evil, can be neutralized by a reverse action, it conveys into it a force having a different effect, different at least from its former sensual, vain, or selfish action, although it never becomes a purely spiritual force. When a balance of spiritual forces, or soul-activity exists in favor of the positive side of nature, or intelligence so-called, man has reached the positive condition of existence, and is thus freed from the influences of matter, from its laws, forces, principles, elements, etc. In this condition of mental existence, man feels bright, animated, and content; whereas, so long as he is below it, he will always be more or less puzzled in regard to the absolute truth of things; will feel more or less the effects of atmospheric conditions, and, when in discord therewith, will also be discontented. Spiritual nature is ever bright, animated and buoyant, and when in rapport with this, man likewise feels spiritually animated. This latter condition may, therefore, be regarded as the approaching sign, and hailed with joy when its first manifestations are experienced, for they indicate the dawn of a new era to those who have been delving heretofore in material pleasures. In this condition instead of feeling dull, one begins to feel bright; instead of feeling languid, begins to feel animated, and instead of feeling discontented, becomes bouyant. This indicates that the interior forces, or the laws constituting the being, are in accord with the spiritual nature or intelligence, which constitutes individualization, or perfection, so-called, — save only where the reaction of passion still holds the soul in abeyance, or interferes with its vibration according with intelligence. Under such circumstances, it requires a little more than the ordinary positiveness, and the incarnate soul has to undergo a little more abnegation for the development of more physical purity. But as this becomes sufficient in positive force, the effects of the positive influences of nature will begin to be experienced, in comparsion to the spiritual activity, or interior soul-motion. This takes the form of one force or law in its absolute state, and acts as intelligence, freed from all impediments and incumbrances,

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being virtually intelligence individualized. Through its spirit-body, however, it is protected from being engulfed in the entity of intelligence as a whole, this spirit-body being composed of the material essences of the physical body, and thus constituting a medium through which the soul is enabled to operate on spirit, the same as a physical body is required for such action in earth-life. The spirit-body also constitues the negative condition of the being as a life-entity — a law in itself, and in harmony with its positive condition, the soul; man is a perfect, individualized law, and analogous to universal law, in that he is the coalition of a positive and negative condition of existence acting in harmony with each other.

Such is law, motion, activity, force absolute and indestructible; and man in his individualized or perfected state is the counterpart thereof, being motion, activity, force absolute and immortal. One is God, the other is man in God; one is intelligence, the other is the same individualized; one is infinite; the other is eternal.

A PRAYER FOR KNOWLEDGE.

BY MELVIN L. SEVERY.

RESPONSE.

(CONTINUED FROM APRIL NUMBER).

YE are as atoms of a cosmic whole,
As shadows of an Infinite Mind;
And all ye are, life, body, soul,
Is by a higher power assigned.
Ye have to learn the lesson well,
Through pangs of misery oft life-long,
That flesh is but the earthly shell
Striving in vain the infinite song
To catch, as sea-shells on the shore,
Drinking through pearly lips bedewed,
The Titan draught of Ocean's roar,
The voice of boundless solitude.

Ye too, quintessence of a sacred clay,
Like to that pulseless Nature insensate,
Are prenticed to the toil that finds the way
Up to the Universal Throne of State,
Where rests the compass that doth each star guide,
The tiller to whose movement worlds comply,
Ploughing the billows of an unseen tide, —
And all within a single palm doth lie!

O then be humble! Learn the lesson set thee, —
Thou atom of an immeasurable whole,
Thou straw upon an unfathomable sea, —
A power beyond the scope of thy control
Ceaselessly wafts thee to thy destiny;
And, though the thought be powerless to console,
"*Che fara sara*," — what will be, will be —
Thou art a pilgrim toward a destined goal.

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Whether thou goest as the galley-slave,
In irksome fetters dragging ball and chain,
Or as a seraph hurrying to save
Some grief-bound heart its keenest throb of pain,
Thyself alone the arbiter must be;
And by thyself alone must thou decide
Whether thou'lt buffet Nature's stubborn sea,
Or, grasping wisdom, move on with her tide,
Obedient to its law of ebb and flow,
Observant of its eddies and its deeps, —
A sage whom knowledge carefully doth sow,
And peace and happiness as surely reaps.
O seek ye the truth, the light, and the life
That only the noblest mortals attain,
Who have risen above this desert of strife,
And anchorage found in the Infinite Main.

All has its use, — the evil and the good;
And all a part forms of the cosmic scheme;
The gentle takes its softness from the rude,
And pleasure without pain were but a dream:
For, as the purple cushion of the heavens
Doth make Night's sparkling jewels far more bright, —
As the giant mountains to the valleys
Do lend a breadth, a grandeur, and a height,
So labor unto pleasure gives full rein,
As gold its strength doth take from base alloy;
And by the rack of woe we learn 'tis pain
That addeth the last ecstasy to joy.

O then seek ye the truth with all your might!
And if with roses, thorns fall to your share,
Take them as gifts from Him who's always right,
And trace the beauty in the line of care.
Life is a crucible. Who early burns,
Sooner from sin and misery hasteneth, —
Sooner the crust and scum of matter spurns,
Sith whom God loveth, him He chasteneth.

(To be continued.)

GROWING WHEAT MENTALLY.

It has long been known that certain persons seem to have a peculiar and inexplicable success in floriculture, while others, giving to their flowers far more labor and attention, and, having in many instances far better natural facilities, seem to be met in almost every case with the most signal failure. The poets, who are really the seers of their age, have time and again accounted for this phenomenon by asserting that one person succeeded in the cultivation of flowers and another failed, simply because of the sympathy or love existing between the gardener and his plants, on the one hand, and the lack thereof, on the other. Shelley, whose nimble senses transcended earthly reason, says;

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Which to the flowers, did they waken or dream,
Was as God is to the starry scheme.

"A Lady, the wonder of her kind,
Whose form was upborne by a lovely mind,
Which, dilating, had moulded her mien and motion
Like a seaflower unfolded beneath the ocean,

"Tended the garden from morn to even:
And the meteors of that sublunar heaven,
Like the lamps of the air when Night walks forth,
Laughed round her footsteps up from the earth.

* * * * * * * *

"This fairest Creature from earliest spring
Thus moved through the garden ministering
All the sweet season of summertide;
And, ere the first leaf looked brown, she died.

* * * * * * * *

"The garden, once fair, became cold and foul,
Like the corpse of her who had been its soul:
Which at first was lovely as if in sleep,
Then slowly changed, till it grew a heap
To make men tremble who never weep."

Whether or not the personality of the gardner affects, in any direct manner, the growth of his vegetation, will be a warmly contested point so long as any one planet holds both materialists and persons of highly developed spiritual faculties. The following is a report sent us from O. P. Rice, M. D., Ph. D., Atchison, Kansas, with every *external* evidence of its being the record of a *bona fide* test. The greater portion of all knowledge has to be taken, like the miracles in the Bible, upon testimony; and in giving anything its due amount of credence little more can generally be done than to carefully weigh the motives, the veracity, the opportunities for accurate knowledge, and the possible incentives to falsehood, of persons promulgating any startling discoveries. Such, however, is not the case regarding the matter in hand. Everyone sufficiently interested may carry the subject of controversy up to the highest possible tribunal for final adjudication. That tribunal is the laboratory of actual experiment whose ultimate verdict is eternal and all-quitting. We would call our Readers' attention to the fact that the power of mind over matter is a *verity* which is rapidly assuming visible proportions in the beliefs of the ablest nineteenth-century thinkers. If the following experiment could be attested beyond the reach of doubt or cavil, a service of incalculable value would thereby be rendered contemporary materialistic skeptics, as well as to Science herself. "Seeing is believing." We recommend our Readers to try this for themselves, observing carefully the conditions mentioned, and would especially request all to report to us their degree of success or failure.

The following is the communication referred to:

About the the middle of December last, Miss E. E. Newman, a graduate of the Illinois Metaphysical College, and myself, conceived the idea of experimenting with some wheat mentally. Two boxes of equal size

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were filled with like earth, and an equal amount of wheat put in each. One box was marked "best," the other "poor." Each received by measure the same amount of water, and equal sunlight. The best box received our mental impressions to *increase* the growth, the poor box the same to *retard* the growth. The wheat in the best box came up several days ahead of the other, and showed increased growth and size over the poor box, until February 1st, when it was removed from the boxes, for another trial. January 1st, three boxes were filled with like soil, and marked, "best," "natural" and "poor," and received the same care throughout the trial. An equal amount of wheat was put in each box. The best box received our mental impression to increase the growth, the poor to retard the growth, and the natural box was allowed to grow without mental influence. January 5th, the best box showed several seeds up.

January 6, 20 seeds up in best box, 3 in poor.

Jannary 7, 41 in best box, 30 in natural, 24 in poor.

January 7, best box was higher and more vigorous.

January 8, 81 up in best box, 42 in natural, 45 in poor.

The best box shows the tallest to be double in height of that of either of the other boxes.

January 9, best box 110 seeds up, natural 55, poor 56. Best box still in advance as to height. The next five days were cloudy, and the natural and poor boxes made more growth than the best, which comparative growth was generally true during following cloudy weather.

January 17, sunny day, and best box increased rapidly reaching above the others. January 23; all boxes had sun three days, growth increased fastest in best box, average height over poor box one and one-half inches; over natural, three-fourths of an inch.

February 1, best box, still in the ascendency regarding height and general appearance.

February 1, two boxes, equal in size, were marked, "best" and "poor," and filled with like soil. 100 oats were put in each box, best treated mentally to increase growth, poor to retard growth. Same water and care each day.

February 7, Best box had 3 seeds up.

February 8, 13 seeds up in best box, 3 in poor box.

" 9, 59 " " " " " 22 " " "

" 10, 70 " " " " " 55 " " "

" 11, 91 " " " " " 65 " " "

" 12, 95 " " " " " 75 " " "

" 13, 96 " " " " " 78 " " "

" 14, 98 " " " " " 83 " " "

" 15, 100 " " " " " 88 " " "

February 16; at this writing average height of best box over the poor box is one inch. It is hoped these experiments will be improved upon by others. We shall continue other experiments of a similar nature.

O. P. Rice, M. D. Ph., D. Atchison, Kansas.

Truth is absolute. However evil the source from which it springs, its own white wings remain immaculate. Falsehood, on the other hand, though it "Steal the livery of heaven to serve the devil in," cannot actually don Sincerity's garb.—A truth told by Satan to lure to destruction, is as *true* as one told by Jehovah to save. (*Ed.*)

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All that is fair art thou, and chaster
Than the dew-drop on the lily's lip;
Than the grass-hid violet more modest, or
Ermine jealous of its fur. The pale pearl
In its satin cradle rocked by the Sea's
Rough hand, or the trembling tear on an angel's cheek —
Nothing, O heart of vestal fire! that thou
E'er said'st, but lips of golden altar-urns
Hidden in Easter's lilies might resound.
Nymph who explainest poets' ideal dreams,
When they on spirit wings have left the flesh,
Ordainéd prophets of the coming life,
Reach out across the years with Memory's hand,
Bringing me fruit that ripens, yet ne'er falls.

THE TRUE WAY.

"If they have persecuted me, they will also persecute you; if they have kept my saying they will keep yours also, but all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them they had not had sin: but now they have no cloak for their sin. (John, xv., 20, to 22.)

Christ thus spoke to the twelve, because he desired to prepare them for persecutions yet to come; he well knew there would be many times when their hearts would sink under the weight of the persecution they must suffer; and, in the tenderness of his nature he sought to prepare them for the dark days coming, and thus to lighten their burden.

The disciples felt that, without the comforting presence of their Teacher, it would be no small thing to take up his cross, and follow in his footsteps, emulating his example without the incentive of his approving smile and encouraging word. Jesus, observing their sorrow at parting from him, spoke most comfortingly to them, of which we have record in the 15th. and 16th. chapters of John. These gentle, comforting words were to serve a double purpose: from them the disciples were to gain consolation; and they were also destined to show to the world that a truthful following of the path which he had trod while on earth, is man's mission while here; and an earnest emulation of his divine example is the goal toward which humanity *must* strive for the rounding out and completeness of life.

"If I had not come and spoken unto them they had not had sin: but now they have no cloak for their sin." Before the coming of the Christ the Jews were sinless, inasmuch as they knew not of the plan for redemption; thus their sin was as nothing compared with what it was after they had been *shown* the way, and would not accept it, but mocked the Savior.

It is man's knowledge of the divine laws which creates his responsibility, and, as this knowledge comes to him, in the same proportion does his responsibility to his God, his brother and himself, increase. Having knowledge there is no cloak, or excuse, for acts in opposition to the teachings

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of that knowledge. There is no hiding-place for the careless man, no refuge for him who sits idly down, and with folded hands looks on, while his brother toils or suffers.

Man's responsibility to his Creator, and the laws of his making, is great; and his possibilities through a consciousness of that responsibility are as vast as the powers beyond.

With a clear conception of the powers of the Good, man is fitted for any work toward which the Spirit may lead him. A trusting faith in the powers of the Good, and a patient waiting of the soul for the "there is," which comes in *sure* response to the "let there be," and man is ready for the execution of works as mighty as the wisdom of the beyond may plan: for it is that wisdom which directs the man whose environments are the peace and soul-harmony of which we speak. Man is but an empty vessel through which the wisdom of the Good works.

Had not the Son come to the earth to bring the "glad tidings of great joy," man would have been in ignorance of his possibilities, save as an occasional one might have caught an inspiration from the opening heavens, as did Peter when he exclaimed, "Thou art the Son of the living God," and *lost again* the influence of that inspiration, as Peter did when he was questioned by the servants and soldiers as to whom Jesus was, and of what he taught.

Most apparent is the Father's wisdom in sending his Son to tell man of the laws governing this beautiful roadway to immortality, thus enabling him to hold fast to his inspirations, and to plant them in the garden of his soul, where, nourished by the pure, sparkling waters of the river of life, they might grow, bringing forth sweet blossoms of promise, whose rare fragrance might rise as an incense, surrounding the life of the possessor, sweetening it, and rendering it a *perfect* type of manhood, which might serve as a proof to his fellow man that God reigns supreme, and is the source from whence cometh every good and perfect gift.

Possessed of an understanding of the laws of the Good, see ye not how the soul of man may grow and expand, throwing out its beautiful tendrils of thought, enmeshing those with whom they come in contact, and drawing them into the kingdom of God, where the richest blessings await them?

The very presence of man on earth is a command to work in the vineyard of the Father. Does the blade of grass cease to grow after it has reared its tiny head above the surface of the earth which holds its roots? No, it drinks in the Spirit of the Creator through the channels of light, heat, and moisture, and, looking heavenward, it grows and expands, each day showing some degree of progress, until it has reached a perfect state, and gives off its seed to the earth which bore it, that other blades may grow. Thus the soul of man must grow and expand, giving out seed-thoughts, that other minds may also grow, aided by these little seed-thoughts as they flit by on their way to the formation of the atmosphere of the beyond, which awaits the projector of the thoughts. Those most impressible catch the tiny thought-images as they pass by, using them as aids to their own development, and sending them out again to go on, on through all eternity, ever ministering to the wants of those in need, or giving strength and health to the weak and the suffering.

The force of the Savior's words "and now they have no cloak for their sin," may be readily seen when we take into consideration the vastness of the human mind, and its works for the Good.

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Man once having had the laws, which make such blessed privilege possible, placed before him, where can a cloak, or excuse be found if he neglects to improve these laws? "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life," saith the Lord.

Man's duty is simple; it is but the exercise of a passive trust in the Good, while following where the Spirit leads. The Father makes the way easy, and the burdens light, for those who follow His guidance, in this spirit. Know ye not that such a condition of passivity is man's most natural state? All other conditions are brought about through error and sin.

The true way once discovered, man comes nearer to the Creator; his mind is attuned in sweet accord with the Divine Mind, and it gives forth harmonious strains, as the fingers of thought sweep across it. He is himself happier for having reached such accordant conditions, and he is constantly throwing out little rays of happiness whose cheering influences are felt by all with whom they come in contact, even as the warming influence of the sun kisses into blossom the flowerets, wooing them to unfold their sweet petals to the light of day.

With all these privileges and blessings, this living nearer the Source of all Good, this communion of understanding with the Father, who can wish to live elsewhere than near to him? Who can hope to find a "cloak" for his neglect to be a true follower of the "Lamb of God who taketh away the sins of the world?"

Look well into the laws of the Good: ask the Father for wisdom: follow the promptings of the "still, small voice" when it speaks to you of this wisdom: ask for more, and more: ask, or "pray without ceasing, and the growth has begun within your soul. Do not turn back, or grow discouraged because you may not be able to mark the progress of this soul-expansion; but keep on in the work with your faith anchored in God's promises, trusting that he will do by you *exactly* as He says, and your reward will come; ere long you will be made conscious of the delicate fragrance which is exhaled from the flower of your being—your soul—as its petals unfold one by one under the warming, glowing influences of the Spirit. Then will come to you the full consciousness that you are indeed a child of the Father, a joint heir with the Son; then will your kingdom of heaven be at hand, because it dwells within you, illuminating your life, and making it a part of the life of God. "Fear not, I will come unto you, and in that day you shall know that I dwell in the Father, He in me, and I in you." D. B.

THE PESSIMIST.

NOTHING is created in vain. Each thing has its use. The pessimist is the lemon of society. As a flavor he is often delicious; but as a separate dish his acerbity pleases only congenial palates, being too pungent for a cultivated taste. The pessimist, as a sort of tassel on the social whip, often subserves the noblest of purposes. He is "nothing if not critical," and seldom is contented to quietly put his tongue in his heart, and chide with thinking. He is as candid as the face of a clock, and often as good an indicator of the time. The optimist looks for good that he may raise and support it; the pessimist searches for evil that he may crush it. Each

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has the same end in view, — the betterment of life. It not infrequently happens that beneath the bitterness of the pessimist there still lurks the blade of personal pain, giving a keener edge to every cynicism. When the youth starts in life with the expectation that humanity will prove to him Swift's assertion that man is "a forked, straddling animal with bandy legs," he is very apt, a little later, to view man as a spirit of unutterable mystery, "the beauty of the world! the paragon of animals!" and to let fall the petals of his soul till he is fully flowered in optimism. If, on the other hand, however, the youth starts in life with the belief that every man is a rose in a divine garden, the chances are ten to one that, after a few severe rebuffs have completely shattered his idol, he will turn misanthropist, and look upon men as poor compounds of ill-assorted frailties, — as "turkeys driven with a stick and red clout to market," or as beings whose little hour of bluster is too tardily checked by an over-tolerant nature. It is in some such wise as this that pessimists are made. They are seldom born, for Nature owes herself no such spite. Their sharp excresences are each the record of some bitter, incisive circumstance, from which, unlike the optimist, they could not sip the honey of adversity, and to which their stubborn natures could not bend. The optimist *sometimes* swings the scourge, and a kind heaven will not allow the pessimist to be *always* hypochondriacal.

These two antipodal natures frequently interplay; and the gentlest of optimists occasionally finds it necesary to vivisect with the scalpel of pitiless criticism. Even the Savior found use for the scourge.

It is to be hoped that the time will soon come when goodness, truth and beauty perceived, will themselves work out the divine plan without the intervention of caustic urgency.

When this occurs man will be well on toward his ultimate fruitage, and the poinard-like Carlyles of a past pessimism will be recast into Emersons of optimism, — the fructifying ploughshares of a new and higher dispensation.

TWELVE MANNER OF GENII.

THE GENIUS OF ♉ (TAURUS).

ALL persons born between April 19th and May 21st are under the influence of this sign. It is the neck of the "Grand Man." The constellation in the heavens representing the sign of Taurus was pictured by the ancient students of Astronomy as the head, neck and shoulders of a mad, or rushing bull. This figure faithfully depicts the pure Taurus nature. Once started on a path of duty, be it pain or pleasure, no obstacle is too great to be overcome, no mountain too high, no valley too deep for them to cross. Too often this nature will seek to attain an end regardless of rights or privileges of other people, thinking only of the ultimate, and when that ultimate is gained, then, for the first time will they realize that the road they have been traversing was fraught with unpleasantness to their friends, and little profit to themselves.

Their recuperative powers are phenomenal, and the vital life-elements seem inexhaustible. Being governed largely by what they can demonstrate, or be affected by through the sensations, they have little of the purely spiritual, except in those cases where the polarization or planetary influences counterbalance the inherent Taurus nature.

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Persons with these characteristics should constantly bear in mind that their genius is a headstrong, unrelenting master when allowed to rule without meeting resistance; but when understood and conquered, he becomes a most useful, docile, and obedient servant.

The Taurus nature, when intelligently studied and brought under control of the more spiritual powers of the mind, is always an acceptable adjunct to the highest and purest classes of society, and will ever be found occupying leading places therein.

When polarized in Aries, or if the planetary positions are largely centered in Aries, the marked peculiarities of this sign will be still more difficult to overcome, and every inherent weakness must be unceasingly watched.

By carefully following the highest guidance, and by frequent meditation upon the mysteries of our being, the most obstinate proclivities to err, and the strongest influences toward evil or unpleasantness, will soon be overcome. In seeking to be master not only of this, but of the whole twelve Genii, always remember that the longer the battle, the fiercer the warfare with self, the more signal and complete will be the ultimate victory.

May peace be yours; H. E. B.

TWELVE MANNER OF GENII.

THE GENIUS OF ♓ (PISCES).

THIS sign begins February 19th and extends to March 21st of every year. Owing to circumstances beyond control, we could not give our Readers the Genius of Pisces in its proper place, but submit it herewith, and trust that it may be found acceptable, though somewhat late.

I wish most sincerely that every person with this restless, dissatisfied nature could learn by heart these simple lines, and repeat them so often that they would become indelibly stamped upon the mind and heart.

"I check my speed, I make delays,
For what avails this eager pace;
I stand amidst the Eternal ways,
And what is mine shall know my face."

The author I know not, but with my mind's eye I feel that only one who had suffered by sacrificing all on earth most precious, could give utterance to such lofty, inspiring sentiments.

The true ♓ nature is inherently one of struggle and restlessness. If, before the soul has come to its consciousness, the wealth of an El Dorado were laid at the feet of a person born in this sign there would immediately spring up within, a desire for ownership of the Indies also!

Nothing can satisfy, nothing bring peace or contentment in the way of earthly possessions, or of earthly power. Only from long, patient watchfulness of self, and constant desire for a higher and more sublime state of existence can anything approaching peace be given the person born in Pisces.

"Forewarned is forearmed," therefore the first duty in these Genii articles is to show, as fully as possible, the foes within which are ever seeking to drag the natural man down, down and back to former, and unconscious states. "Know Thyself," and the battle is won, but if kept in ignorance of the influences which are ever seeking to drag you down, or if, after

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knowing these influences, they are studiously ignored, all is lost, and the work of centuries perhaps is wasted. So many arrive at the point where just another step would open up such gorgeous splendors of life and usefulness, but alas, the *all important* step, the act which was necessary as a culminating incident to crown the struggles and experiences of years, was withheld through heedlessness or discouragement, and all was lost.

Let me especially urge upon you the vital importance of unwearied watchfulness. The dwellers under this Genius must carefully guard every impatient motive, and every desire for that which is not *absolutely necessary* for mental, spiritual or physical growth and improvement.

"Guard well thy thoughts,
Thy thoughts are heard in heaven."

I am your Servant, H. E. B.

TO THE LOYAL.

To all those interested in the cause of Truth, Justice, and the Pursuit of the Noblest Ends; and to all desirous of showing their loyalty in the hour of adversity we would say; the recent unjust, persistent and infamous persecutions of which we have been the unoffending victim compel us to ask temporary aid from our friends, in order that we may be enabled not only to hold our own against the cowardly attack of unscrupulous foes, but to continue the enlargement of our field of usefulness. Remember Reader, if you seek truth, and follow your highest ideal, your cause is ours, and ours God's. Whatever you do for the right, that do you also for the Father. Will you fold your hands while His enemies are afield? *If not* render loyal assistance to our common cause.

Those who, by a pecuniary sacrifice, however slight, are willing to invest in *God's Cause* will please use the following form.

———————— 188 .

To President Esoteric Publishing Co.,
478 Shawmut Ave., Boston, Mass.

Dear Sir;—

I herewith remit ———————— dollars as a donation to be used by you, to the best of your ability, in the furtherance of the cause of human upliftment.

Yours etc.

Those who do not feel able to make a gift, but are willing to make a safe and paying investment will please use the following form.

———————— 188 .

To President Esoteric Publishing Co.,
478 Shawmut Ave., Boston, Mass.

Dear Sir;—

Enclosed find ———————— dollars, for which please send me ———— shares of stock in the Esoteric Publishing Company at ten dollars per share.

Yours etc.,

(Give full name and address.)

In closing this appeal to *The Loyal*, we would add that we do not call

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soldiers in the battle for the right.

ESOTERIC PUBLISHING COMPANY.

CORRESPONDENCE.

FROM the following letters, selected at random from scores containing sentiments of like import, our Readers may judge as to the spirit in which the recent sensational press scandals have been read by those who are really interested in our noble work. We cannot give separate and personal attention to each one, but our heartfelt appreciation of our tried Friends, for this spontaneous testimony of their continued trust in Esoteric teaching, must be felt intuitively by all those who know our unselfish objects. There was a time, during the days when the most pressure was put upon us, when it seemed as if *everything* combined to crush our cause, when some of our dearest friends seemed frightened or lukewarm, and little of brightness could be detected, yet through and above it all, *we knew that we were right;* our motives were pure and unchanged, and, though our faith was put to the severest test, it did not for a moment desert us, and we have now to be most deeply thankful that we were as true to ourselves, as our Brothers and Sisters all over the land were loyal and true to the great cause in which we take pride in being their humble co-workers.

Our Friends who read these lines can little realize the extent to which our foes have gone in their attempt to work us injury. And their efforts even now are by no means suspended. They are yet on the alert, prepared, at a moment's notice, to hurl their vindictiveness and hate at the cause,—and the leaders of that cause,—which, thus far, has waxed stronger under their efforts at scandal, libel, blackmail and petty meanness.

In the words of Prof. Butler, "we cannot turn aside from our work to fight with wolves, especially when they show only snarling and growling proclivities." They cannot turn us from our path of clearly-perceived duty, and, while we could fill our magazine with the vilest stories of the petty vices and short-comings of our enemies, we yet refrain; for THE ESOTERIC has higher objects in view than the defilement of its pure pages by recitals fit only for a carnal, sensational press.

We can say "Thy will be done;" and, while the infinite, all-seeing God is by divers means bringing about the grand ultimation of the race, while perhaps even this struggle is a natural necessity for the continued success of the movement, we are glad that in our hearts we can truly utter the above beautiful sentiment, and desire, alike for ourselves and for those who would ruin us, — only inexorable JUSTICE.

HARDIN, COLO., MARCH 9, 1889.

ESOTERIC PUBLISHING COMPANY.

Dear Friends: —

"Your circular received. I am most heartily in sympathy with your 'labor of love.' I herewith renew my subscription, and wonder how I could have felt any hesitation about it. While I fear I am an undeserving recipient of favors, I must plead the excuse of most unfavorable conditions and circumstances, and continue to do the best I can according to my disadvantages, and the light afforded me.

Please excuse the liberty I take in addressing you in this manner, but it seems like writing to an old and particular friend.

Truly Yours, J. D. P.

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prised. For some months I have at times listened to expressions which I have no doubt had something to do with the issuing of the circular. Enclosed find price of my renewal for this year, and know that there are true, warm, pure thoughts starting from our mountain town on the Pacific slope, which never rest until they have settled over you, as a sweet, true benediction. 'Truth crushed to earth shall rise again.' I am thy Brother, W. C. G."

"DECATUR, ILL., FEB. 21, 1889.

Dear Esoteric: —

'God rules, and His work will not come to grief!'

Your circular has just come to our table, and for my wife, who is one of your subscribers and ardent admirers, but who is now absent from the city, I will say, you shall lose nothing here by the vile tongue or pen of scandal. We have a class of about sixteen ladies who meet every Wednesday evening at our rooms, for reading your, and similar publications, and for general discussion of the subject matter. The ladies are deeply interested and benefited, — I believe I may say more than from any other source. We highly prize THE ESOTERIC, and you may depend upon us for friendship and appreciation. We know what it is to be 'persecuted for righteousness' sake.' Yours for Progression, Rev. S. G."

"WASHINGTON, D. C., FEB. 21, 1889.

ESOTERIC PUBLISHING COMPANY.

Gentlemen: —

Your circular entitled 'A Word in Self-Defense' came duly to hand. You need not be discouraged by the assaults made on you by the followers of 'the Madam,' nor surrender at discretion, when she bids you 'hold up your hands' like unto.....modern highwaymen. The fact is she has been repudiated by *her teachers* long since. You can apply to yourselves the beatitude, 'Blessed are ye when men shall revile you, and say all manner of evil of you falsely for my sake, for so persecuted they the prophets which were before you.' It is a consolation to all of us to know that if this thing is of God, all the powers of darkness cannot prevail against it, and if it is not, we want to find it out as soon as we can. It is manifest that the field is daily widening; that the Scriptures are being fulfilled, that there should be 'running to and fro in the earth,' and knowledge should increase. We, who are looking for the day, see the dawn of the Messianic age, when the knowledge of the Lord shall fill the earth as the waters do the sea. We are on the very threshold of it now, and the powers of darkness feel it, hence their terrible cries and efforts to block the way of Truth. Finally; I have no doubt, the persecution you are undergoing, will redound to your great good in the end, and will totally fail to benefit the authors of it.

Yours for the Truth and Right, L. H."

"LAWRENCE, FEB. 19, 1889.

Dear Sirs; —

I wish to extend my *hearty sympathy* to Prof. and Mrs. Butler in the trouble and foul slander that they, and our Society, are experiencing at the present time. I have been a student of THE ESOTERIC'S principles for over a year's time, and a member of the Society nearly five months under Prof. Butler's lectures and teachings, and can say with the *utmost* sincerity that I *never* heard one word, or saw *any* action, tending to evil or immorality in the slightest degree; on the contrary, I have received great pleasure, and lasting benefit from listening to the pure and noble teachings of mental and spiritual development in the Professor's lectures, and studying them in the columns of THE ESOTERIC, and other literature of the Society.

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ample, striving intelligently for the attainments that He made, and that He said should be ours also, if we diligently sought them,—will concur with me in saying that the lectures and teachings of the Esoteric Society and Magazine, are in harmony and loving sympathy with our greatly beloved Master, Jesus; provided they take the pains to honestly hear and study those lectures and teachings.

The world knows but very little of the beautiful truths and harmonies of life possible, and even very near to humanity, if they will only cast off miserable *hatred, envy, selfishness*, and SUPERSTITION; and strive for the attainments of the Master.

With fraternal sympathy with those that ignorance and superstition are trying to injure, I remain Truly Yours, E. F. C."

EDITORIAL NOTES.

WE would again call the attention of our Readers to the fact that Mr. Mackay has extended an invitation to all those interested in the study of astronomy, to question him upon any points which may not be clear to them. The answers to such queries will be published from time to time in the columns of this magazine.

WE would acknowledge the receipt of several books sent us for review among which are the following; "Truths That I Have Treasured," by Susan Wood Burnham; "The Illustrated Practical Mesmerist," by William Davey; "Coöperation," by Dr. J. W. McSlarrow; "Sketches of The Scientific Dispensation of a New Religion," by Singleton N. Davis; and "The Morning Star," a magazine published by The Plough Publishing Co., Glasgow. Want of space compels us to postpone the pleasure of giving proper attention to these courtesies until another issue.

WE would call the attention of our Readers to the fact that the third edition of "Solar Biology" by Prof. Hiram E. Butler, is now in press and will be ready for sale by the first proximo. This edition will contain additional tables not in former issues and will be furnished with the same elaborate plates which have adorned the previous editions.

We wish it were possible for us to present to every subscriber, and to every person interested in Esoteric thought, a copy of this valuable work. In thousands of cases, years of struggle and pain might be avoided by a perusal of its pages. By it one is enabled to obey the Greek injunction "Know thyself." To all those striving to lead a better life, and to make attainments, as well as to all those endeavoring to regain physical health, we would say, "Solar Biology" is a work which you should lose no time in carefully studying. The price of this work being five dollars, we are perfectly well aware that all our Readers will not feel that they can, at the moment, afford to purchase it. Let those so circumstanced procure one in connection with several acquaintances, or, where it is possible so to do, borrow the volume from some friend, and study it carefully. Such a course will give them an insight into their own life, character, motives, tendencies, and dangers, as well as those of their friends and acquaintances, which, apart from giving them a wonderful power and acumen in society, *will enable them to steer their own destiny clear of reefs and shoals.* To "Know thyself" is to know all men, to understand the methods of Nature as applied to the human family. The study of "Solar Biology" is one which anyone endowed with ordinary intellectual faculties can comprehend, and which all, seeking the higher knowledge, should master. We wish that the book might find a place in every household, but as this cannot be, we would ask those who are fortunate enough to possess copies, to loan them freely to their less favored neighbors, in order that as many as possible may derive the blessings coming from wisdom.

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THE ESOTER

A Magazine of Advanced and Practical Esoteri

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VOL. II.] { II MAY 20 TO JUNE 21. }

IN THE ASTRAL.

BY MAURICE ST. CLAIRE.

CHAPTER I.

The Captain.

I FIRST saw him at St. Auburn, that beautiful spot to whic mer, so many of our worn business men, together with thei daughters, hie themselves for the recreation which these roma lakes never fail to impart. Every one knew him familiarly as and within ten minutes after my friend Hodge had introduce myself calling him by that handy appellation, as naturally had known him for years. Captain Edward Faunce possesse ities of an interesting yet indefinable character, than any other I ever met, and my acquaintance with mankind has by no very limited. Only a few simple words, leaving no impressio import, — for the indescribably fascinating *tone* in which they caused me to forget all else, — a quick glance of the kindest and Captain Faunce seemed fully ingratiated into my very sou from that moment throughout all Eternity.

As previously described by my friend Hodge, the Captain w six feet, with light hair, and eyes vying with the vault of he purity and clearness of their color. Ah, those eyes! To-day, and gloom of these chilly country scenes, I can see those pressive "windows of the soul," and feel the sweet influence o er's power. Yes; though "dead," as the world puts it, yet my belo is often here, and proves his continued interest and unchanging by a thousand and one acts, which, if told the world at large, wo only laughter and scoffing: — but I am anticipating my object in little narrative to the public. Somehow the simple allusions r to this friend,—the dearest I ever knew—have so vividly carried back to those days when heaven seemed really mine, that I ar give my Readers those secrets and facts which would at once ca lose interest in the more commonplace, but necessary incidents Captain Faunce had for years been a faithful student of Occu

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the greatest respect among all with whom he became acquainted. Hodge's statements regarding the marvelous phenomena which the Captain was able to produce at will, augmented not a little my curiosity and desire to become intimately acquainted with this remarkable man. In so many words, I made this desire known to my friend, who promptly dampened my ardor, by declaring the Captain to be the hardest man to become acquainted with whom he had ever met; and, but for the undeviating hand of Fate, which afterwards molded our experiences and friendships to suit her own sweet will — but for this kindly interference, I say, I should then and there have been denied the fulfillment of my dearest wish. I too, was a student of Nature's hidden resources. Shortly before seeing the Captain, I had met with a loss such as few men are capable of sustaining unharmed; for few men are capable of nurturing a pure, unselfish love for one woman in whom *everything* is centred.

I was young, and I saw only the surface of things. I absolutely *worshiped* her who, but a few years previous, had taken my name. Every hope, every ambition, every effort, had, as its uppermost thought, "It is all for her sake." I often said to myself and to her, "If all the world were snatched from me, and I could still have my wife, I would not murmur."

But the blow I most feared was dealt me with an unsparing hand. A wee bit of humanity was given the world in place of the noblest woman on God's earth,—and I was alone. *Alone!* I wonder if my Readers know what that word means? Have you, who may now chance to read these lines, been *alone* at any period of your life? If not, when the ordeal comes, may heaven pity you, and endow you with hope and strength.

My life seemed ruined, and my heart withered till it was but a barren receptacle, fit only for the surroundings of sackcloth and ashes in which it was stifled. In my extremity a friend suggested the possibility of a future meeting with my dear one. At first the suggestion fell on my ears with unmeaning sound. So many would-be friends were ready with sympathy and condolence, that I got but little comfort from any quarter whatever. From quiet and seclusion only could I find anything approaching peace. But somehow, from the novelty of my friend's suggestion, the thought kept demanding my attention. "Was the thing possible?" "Does the soul — the person—triumph over death; and can there possibly be a means of commerce between the "dead" and the "living?" I could not combat the *force* of the suggestion, in spite of the fact that all my reasoning powers were called into play to prove it fallacious and fantastic dreaming.

I soon launched deeply into the study of Spiritualism, Theosophy, and everything of an occult nature which I thought might possibly be of service to me in my mad search for the seemingly impossible.

At last, after years of investigation, I felt but slightly repaid for all my effort, and while in this condition, was brought in contact with Captain Faunce. Perhaps the Reader can appreciate my satisfaction in meeting a man who was reputed to be in constant communication with the invisible side of nature. My first words to him revealed my anxiety for initiation into the secrets with which he was so familiar. I can never forget his reply. "Dear friend, you are at the bottom of a long, up-hill route. All your so-called study of occult subjects has been futile, for it has been too thoroughly impregnated with anxiety. What you seek will be yours, but you must relinquish your former metho[illegible]f procedure, and give

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yourself completely into my guidance for twelve months. In that time I may be able to rid your mind of the errors and misconceptions which well-nigh have precluded the possibility of truth ever finding entrance. When this is accomplished, you will then be in position to commence the journey at the end of which you will again know your loved one." I was silent for a long time. Twelve months to undo what had been done! And then to commence a task the length of which I knew not. My heart sank like lead within my bosom, and my head fell in discouragement on my hand. A gentle hand touched me on my shoulder, and the subdued voice of Captain Faunce broke the silence which fast was becoming unendurable.

"An Eternity is before you, dear friend. Be not disheartened, but rather rejoice that so early in life this grand opportunity is held out to you. Some men go on and on through life with days of sunshine ever succeeding each other, and in unconsciousness dream away their three score years and ten: others like yourself are guided and governed for higher purposes and nobler ends. To such suffering comes, but never without a purpose. The birth of the soul can only come through the severest trials and the keenest pain. The knowledge of that pain is positive proof that the birth is being accomplished. I am drawn to you by ties stronger than you suspect. My suffering has been of a nature similar to yours, but in *my* case the battles were fought alone. No one to suggest; no one to guide. Ah! could you but know what I have borne, your troubles would dwindle and pale into forgetfulness." He had risen and was pacing back and forth at the water's edge, crunching the damp sand with his quick, firm step. Pausing suddenly, and again placing his hand upon my shoulder, he said; "Do not think me unsympathetic and cruel. I am not forgetful of the fact that the intensity of our sorrows is always governed by those which we have previously experienced. Our sufferings are always guaged according to what we have previously endured. If your mother should die to-day, you would scarcely miss her, so intense is your longing for your wife, whereas, years ago, before this relationship was known, you would have experienced the keenest grief at such a separation from the dearest friend a boy can have. I pray you, therefore, to exert yourself first of all to be calm. "Remember that suffering is only relative. It is yet possible for you to experience a grief so deep that your present one would be forgotten. But no more. You have the pledge of my advice and assistance, though I tell you frankly that I can only make suggestions and *indicate* the path which *you* are to *follow*. All the real work must be accomplished by yourself. Now what say you?" Mechanically my hand sought his, and in that long, brotherly clasp, a mute compact was solemnized, which, in all these eventful years, has in no way been violated. I succeeded then and there in quite fully shaking off the discouragement which had previously taken possession of me, and, with a heart lighter than I had known for months, I left my newly-found friend and sought Hodge, with whom I had made an engagement for a trip to the adjoining town.

CHAPTER II.

A Secret.

My friend Hodge seemed strangely preoccupied. His mood, however, was thoroughly in harmony with mine, and I was only too glad of an opportunity to give my mind full rein for meditation on my brief, yet impressive conversation with Captain Faunce. A new hope was

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created, and with hope alive, no man despairs of happiness and ultimate peace. Ah, shall I ever forget that ride to B—? A thousand thoughts, and countless impressions coursed in rapid flight through my mind. I wondered if Captain Faunce would usher me at once into a few of the numerous mysteries of which he possessed knowledge. I wondered also, if his plan of procedure would be similar to that of the mediums in spiritualistic circles where a great portion of my time had lately been spent. I thought on the long time which I must devote to the preliminary initiation into the unknown, on the very borders of which, I now seemed resting; and lastly, I recalled his earnestness when he said; "Could you but know what I have borne, your troubles would dwindle and pale into forgetfulness." What could have entered his life of deeper import than my own grief? I found myself cogitating upon this point when the village of B—was reached, and, in the diversion of shopping and conversation, a temporary relaxation was experienced, although frequently the passive face and tender eyes of the Captain would come before me with almost startling intensity driving all other thoughts from my mind.

During the drive from St. Auburn, and until the return trip was commenced, not a word had been exchanged between Hodge and myself. Through the influence of the mellow twilight, the increased liveliness of old Charlie who seemed anxious to get home — where he doubtless anticipated his evening repast of oats, —or possibly the association of our excellent cigars, or from all these causes together, we immediately engaged in conversation. At first we spoke of the commonplace and ever convenient weather topic, and then, after a silence of some minutes, Hodge inquired as to my opinion of the Captain. I replied that I considered him a most remarkable person. "Your opinion in that regard," he said, "will strengthen, as you get more thoroughly acquainted with him; but let me advise you not to get your hopes too high with regard to knowing him familiarly. I have been with him a great deal for two years, and to-day I know him little better than the first day I met him. It may, however, be otherwise with you, your mind is so different from mine, and requires such different food for its nourishment; and then he added, after a moment's meditation, "I know I can tell you a secret which I could trust with no one else." He bent his frank grey eyes upon me, and doubtless saw in mine expressions of surprise, for without verbal assurance he went on, seemingly satisfied with my manner; "Ever since my twentieth year I have been more or less deeply in love,—and not with the same woman, more's the pity. Perhaps during this brief eight years, I have seriously loved as many fair ladies. I call it love, but since the experience of the past few weeks, I believe it all to have been mere boyish foolishness. At last it seems as if I had met my fate, and I am inexpressibly puzzled to understand why so potent an effect is produced by a woman who, by the world, would be called simply an ordinary specimen of her sex. I am unable to eat, sleep, or work,—in fact I frequently find myself with heart and mind much in the state of a veritably love-sick swain. I am completely at sea in the matter. My intuitions at one time direct me to avoid her, and again, my every impulse will be to seek her society. What am I to do? Do you think the Captain's advice would be of any avail?" "Have I seen her?" I asked. "No, you keep so closely to yourself that you see no one but your most intimate friends. If you care to come out to the "Court" upon any

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pleasant afternoon, you will find her, and I will be pleased
you." I replied that I did not wish for an introduction, but
to see the lady who had created such an impression upon m
ble friend.

This little thrust was lightly received, and the old silence
sumed for some moments. At last Hodge asked, "But wou
laying the matter before the Captain?" "How foolish;" I
what manner could that possibly benefit you? All such aff
strictly personal, I believe. Why should you seek anyone's a
feeling is mutual, — if she is 'fancy free,' and you can mana
for six consecutive weeks, there will then be ample time
your friend's advice or opinion; but now, at this early stage,
simply ludicrous, — preposterous."

"Yes, I understand," he said, lightly passing my sarcasm
this affair on a plane with all the others. No one can fathom
so thoroughly as yourself, but this time I believe you have
missed the mark. *I* can see the difference, and realize
of hearts that I have met my fate at last, and yet there is
indescribably puzzling about the whole matter that I have still
to take it to the Captain, in spite of all your advice to the con

"That I truly love Miss Darcet, is only too manifest, but a
dom of that love, I have grave doubts, for I have been repea
to avoid her, and were it not for an irresistible force which I f
ing upon me, (perhaps unconsciously) I would a week since
paying her the slightest attention."

"But I cannot conquer the influence of her hidden, yet all-pow
and I feel just here that I must be advised, before it is to
person who can give me reliable counsel. Captain Faunce, abo
can assist me, and show me the path of duty to follow, i
already in it."

"Act your own pleasure," I replied, "but I would run a
wrong much greater than thus far you have, before I would
another the inmost secrets of my soul, and seek advice upon a s
is peculiarly and sacredly my own. Are not the higher impu
nature a guide, which, if followed, will lead you aright? T
that you have lost confidence in the reliability of this, the tr
every whole-souled man, weakens your personality, and dro
upon that ladder of attainment on which you were getting a
I too, believe that there is something wrong about the influe
Darcet. This influence may not be consciously exerted; she
unsuspecting instrument in another's hand, used to bring di
possible ruin to you. The battle, however, is yours, and you
out alone. Accept it as a necessary phase of your experienc
that it is all for some good purpose. The less struggle and an
fore, in which you indulge, the more easily will the matter ap
in its true light."

"So very easy to advise," he said gloomily, "but could *you* ha
such advise in the time of *your* trouble? Could *you* have bee
that it was 'all for the best,' and that it was only an incid
life, — a necessary phase of your experience? Ah, Frank, m
of a different kind from yours I know, and you may think
cant in comparison therewith, but a mind disturbed is an unl

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of existence at best, and who can say, 'my grief alone is real, all others imaginary?' I will do as you suggest, however, and say nothing to the Captain at present." We were nearing St. Auburn, and, when about to turn into the drive-way leading to the grounds of the palatial hotel in which we had been domiciled for the past few days, we were agreeably surprised to discover the graceful form of Captain Faunce pacing to and fro on the other side of the wall. He failed to notice our approach, but continued to walk thoughtfully with bowed head, and hands clasped behind his back. We pulled old Charlie down to a slow walk, intending to surprise the Captain by our noiseless approach. When nearly opposite him, and just as he turned again to go from us, Hodge suddenly shouted, "halt!" I could not see in the dim twilight that the Captain experienced the slightest disturbance. He walked to the end of his beat, turned toward the fence, and, resting his elbows upon it, said simply, "Are you not back early?" "That's what I call being collected," said Hodge. "We expected to startle you at least, if not to cause you to jump into the air in absolute fright."

"But why should I be even startled? I knew of your approach,—in fact I saw you some distance down the turnpike; so you see I could not consistently appear very distracted:" then addressing me he quietly asked; "Are you passing a pleasant season, Mr. Lang?" Somehow this adroit change of subject suggested to me the thought that the Captain wished to draw me into conversation for some object, and I hastened to reply that, thus far I had thought little of my surroundings, but rather of my own condition, and as for pleasure, I avoided rather than sought it. "That is all wrong; Mr. Lang, — I would not counsel you to *seek* pleasure, but do not repel it, for when it comes unsought, it contributes as truly to your soul-development as suffering and sorrow — but I am keeping Charlie from his supper. Cannot Mr. Hodge drive on and leave you with me? The evening is delightful, and a few moments promenade at the shore will refresh you." I felt ravenously hungry, and wondered that the Captain did not consider that *I* was supperless, but finally concluded that he took it for granted our suppers had been obtained in B——, and, quickly scaling the wall, I stood at his side while Hodge proceeded to the stables.

Lighting a fresh cigar, and offering my case to the Captain, we turned toward the lake. "Thanks, Mr. Lang, but I never indulge in that little weakness." This was accompanied by one of his pleasant smiles. I stepped back in amazement, and looked intently into his face to see if he was in earnest, for Hodge had told me that the Captain was the most inveterate smoker he had ever known, carrying the habit to absolute intemperance. My surprise seemed unnoticed, for the Captain had resumed his meditative pacing, and, without further remark, I put away my cigar-case and continued alone my enjoyment of the "weed." Once, during our walk, I noticed that the smoke from my cigar seemed offensive to Captain Faunce, and, wondering greatly thereat, and inwardly condemning Hodge for telling me a falsehood, I at once parted company with the newly-lighted cigar, and received therefore a deeply grateful look from my companion.

We had strolled along the shore, and only the indistinct melody from the band on the hotel veranda and the ceaseless swashing of the waves at our feet broke the stillness. The Captain was strangely silent, and I wondered why he invited me to accompany him when in such a mood. At last he said, without looking up or in the least c[illegible]ing his manner; "I have the

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keenest interest in you, Mr. Lang, and I cannot see you hoodwinked by a pretty girl, without offering my protest and assistance. Don't trouble yourself to attempt an explanation please, I know all, yes, more than even you know yourself, and I tell you frankly that your interest in Miss Darcet is misplaced and abused. She is a good, pure girl, I honor and respect her as much as you possibly can, but for God's sake avoid her, or the suffering which thus far you have known will seem puerile and insignificant when this greater calamity befalls you. I cannot explain my full meaning now, but will sometime, if it is absolutely necessary, but never otherwise. Will you promise me to avoid her during the remainder of your stay at St. Auburn?" Had a thunderbolt descended from a sunlit sky, my consternation would not have been more complete. In heaven's name what could the Captain mean? Since my dear one's decease I had not harbored even a thought of another, and yet I was being accused of loving a woman whom I had never even seen, and for whom but an hour before, my friend Hodge had confessed an attachment. I could not speak. The most indescribably disagreeable sensations filled me. Glancing sidewise at Captain Faunce, I found him with the same preoccupied look, the same meditative poise of the head, and the same passive, expressionless face. With what manner of man had I become acquainted? Surely Hodge's words "I know less of him than during the first week's association," bade fair to apply with even greater force to my own case. Just as I was making an attempt to reply to my companion's strange conversation, an expressman met us, and invited us to ride back to the hotel. This I was loth to do, as I wished for an explanation of the mysterious statements to which I had just listened. Captain Faunce, however, overruled my objections, and gently waved me to a seat beside the driver; then, quietly saying that he would walk on a short distance to the cottage of a friend, he bade me good-night and turned away.

I was too dazed to make a decided objection to anything that was transpiring, and remained as one in a dream till aroused by the driver's "Here we are," as we approached the hotel. Hodge had been to supper, and was sitting on the veranda awaiting our return. I reflected "had I better tell him of what had transpired," and immediately concluded that I would not. "Where's the Captain?" he asked at once. "He bethought him of a friend some distance down the beach whom he wished to see; and perhaps remembering that I might not have had my supper, sent me back, while he went on alone." At this moment Mr. Greene, the hotel proprietor, joined us with the remark; "Your friend Faunce just telegraphed from Boston that he will not return till day after to-morrow, and wished me to explain his sudden absence to his acquaintances here."

Hodge and myself looked at each other, and then at Mr. Greene in unconcealed wonder. Captain Faunce in Boston, while half an hour since I had been engaged in conversation with him! what did it mean? "When did he leave?" asked Hodge. "Within an hour after your departure this afternoon," was the reply. We were soon alone, and no longer attempted to hide our astonishment. "What does it all mean?" I asked Hodge; "Has the Captain a twin brother who resembles him in everything — except his habits?" — for I suddenly remembered the episode of the cigar.

To be continued.

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SINCE I have turned me to the better things,
It hath been heard full often by mine ear
How God doth will that, in his simple fear,
I say to all that which my breathing sings
To my own heart, whose motive hath such stings
Of music as to all undo my cheer;
And no surcease of longing wild and dear
The melody's aye-waxing motion brings.

Therefore I put my hand forth to release
If so it may, the meaning of my heart
In things of beautiful and thoughtful sound;
Praying to him who doth all good increase,
Whose fire in me perfecteth such a smart,
That in my words his beauty may abound.

Raoul Ravroléné.

GREEK AND GOTHIC.

TWO TYPES OF MENTAL STRUCTURE

THE unprejudiced student in any department of knowledge, is characterized by his eager demand for fresh lights upon the subject he has made peculiarly his own; and no matter how novel or unfamiliar the medium of its transmission may be, it is received gratefully, and analyzed carefully, by the honest seeker of truth.

If the field of research chosen by such an investigator be that of metaphysical phenomena, he will find that a significant parallel exists between the two dominant powers in mental life, and the two supreme orders of architecture. The dividing line in brain types is reflected with singular exactness in the division into Greek and Gothic, which forms the major classification of that great outgrowth of intellectual and spiritual virility, technically called architecture, but to which Madam de Staël gave the essentially true name of "frozen music."

The divergent spirit of these two structural symbols runs through all literature, all art, all philosophy; permeates the results of every department of thought; directs the currents of endeavor; defines the civilizing activities of nations; and, according to which of them is regnant, shapes their destinies. Greek and Gothic; Pagan and Christian; formal and soulful; body and spirit; the exaltation of the human, the revelation of the divine; — such are these contrasted types.

This grouping admits of countless subdivisions, as Doric, Ionic and Corinthian in Greek architecture; actual, as well as intellectual; and of a vast number of variations from the purely Gothic building, and the strictly Gothic mind. The examination of these minor modifications, however, is unnecessary. Careful scrutiny of the major building forms of either type, will reveal the analogy between them, and the brain-structures of the corresponding class.

Look for a moment at the Greek temple. Scan its outlines, inspect its ornamentation, listen to its message, and meditate upon its meaning. Its basic idea is belief in the curve as the sole "line of beauty." To the

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Greek conception, heretical art is characterized by deviations from this line, and it tolerates nothing which is inaccordant with its smooth perfection. From the human body — so enthroned and worshiped in Greek art, and creed — it has borrowed its fair roundness; and it is also physical, external loveliness which is celebrated within the walls of the Greek or Pagan temple. Its exterior displays exquisite detail and fineness of finish. Through the medium of gleaming marbles — wrought into miracles of majestic loveliness; into perfectly proportioned harmonies in stone — is evolved a representation of the sumptuousness of nature; but it is a representation which stops at that, and cannot claim to be a revelation. Its embellishing statues proclaim the *potential* and *ultimate grandeur* of the *form of flesh*. They neither incarnate nor foretell the glories of the *spirit*. It is matchless in form, dazzling in texture, superb in design; yet it appeals only to those inferior judges who sit in the outer courts of man's mind. It fails to affect those who dwell in the inner temple of the *soul*. Its interior is admirably adapted to the ceremonies of a religion whose highest ideal of worship is self-interested adjuration; whose votive wreaths are offered, not as emblems of immortal life, and messengers of divine tenderness, but as bribes to gain the favor of some offended deity. The odes and songs and sacrifices that there arise, are the appropriate vehicles of an adoration devoid of spiritual reality; of a ritual that makes obeisance to the god of externality.

And now institute a comparison between this calm, fair, stately, impressive building, and the mental structure whose laws of growth reflect identical forces. Study the Greek mind through its results in letters, in the plastic arts, in music; — and examine Homer first, as a rarely valuable illustration of this method. For convenience' sake let the old name stand, though the personality has disintegrated under the searching analysis of modern criticism.

The Iliad is stern and regal, but its progress is that of a pageant. It is an emotional luxury to watch its magnificent onward sweep, and to listen to the gracious measure to which its movement pulsates. It can be enjoyed with thrills of Epicurean, cultured appreciation; for the manner in which it is described proves its describer only a *witness* of the spectacle of life, and not one who has struggled fiercely in its arena, wresting from its gladiatorial contests strength and skill, and — scars, deep graven, livid, and eloquent, which beat and burn again when the combat is recalled.

Homer tells his tale of mighty men and deeds in the true Greek spirit. The gigantic depth and force of the passions which he celebrates, must not vibrate too strongly through the metric beauty of his lines, lest their harmonious adjustment be deranged. No phrase must be overweighted by too heavy a sob: sympathy might mar the music in its flow. As in the temple — where each pediment and each capital, expresses beauty only, and never suffering, aspiration, truth, or any of the myriad demands of the soul — so in the Iliad are found joy and grace and majesty, elemental passions and strife, but transfigured in their treatment; transformed into ministering hand-maidens of the great goddess — Beauty. They are represented, not fathomed; glorified, not interpreted; *witnessed*, not *experienced*.

In the actual temple the portico and facade are emphasized and adorned. In its external aspect the entrance receives enthusiastic and devoted work. In the Iliad the intellectual temple, — the porticoes of nature and of life, —

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tion sought that will make plain the dual mystery of the universe, and of the soul, an answer is given that answers not. All the Greek can do is to point yet once again to the goddess of externality; to clasp yet closer her glittering, jewel-sown robe. And from her calm, impassive lips, "the cry of the human" meets no response. She is blind and dumb to the mortal pain of man.

Turn now to the Gothic sanctuary, each upspringing line breathing a prayer; each convolution symbolizing a mystery; each spire, pinnacle and tiny-pointed arch suggesting endeavor, hope, evolution. Its most minute adornments are pregnant with spiritual truth; its most exalted, proclaim eternal love. Its general shape incarnates the gospel of suffering; recalls the central truth that pain permeates life, yet is the way to peace: that from sorrow comes strength, and from self-renunciation the truest self-possession; that the storm-throes die into the blue serenity of summer skies,—for death gives birth to life.

The story of the emotions is told in the graduated harmonies of the color-gamut, which beat in rays of tinted light through the windows of the Gothic minster, and form a chant of human life in all its moods of hope and fear, of purity and peace and adoration.

Where shall search be made for the archetypal mental structure of this order, whose creation conforms most closely to the Gothic idea of development, which, technicalities apart, is simply this: to use those methods which best express the truth, whether strictly beautiful or not; to disdain conventions when they become a bar to growth; to render form subservient to force; to rank the body of an art as the throne, and the soul of the art as the sovereign who uses it? Who so carries out this theory of creative work as Shakespeare?

The subtle emanations of his genius, the infinite variety of his moods, the transfiguring force of his passionate utterance, and the majestic sweep of his imaginative flights, well translate the almost bewildering complexity of Gothic art, and he also reflects its absolute fidelity to all the *shades* of spiritual truth which it represents. His heart has lain closest to Nature's heart, and attuned its own pulsations to the mighty throbbing of hers. Therefore he does not shrink from pleading the cause of even her malformed children; does not hesitate to explore even her dark caverns, nor to reëcho the cries of her night birds. He knows these things exist, and he believes that art springs from the womb of life. *He knows that utterance is relief*, and comprehension, benediction; and for that reason he renders articulate the needs of misery, the despair of sin, and that longing for light which is the germ of better things. Upon the vast cathedral structure of his mind may be found uncouth and grotesque character-carvings: the sometimes hideous gargoyle is seen there, yet of what import is the ugliness of its carven lips, when from them dash the waters of regeneration?

Shakespeare is as Gothic as the sea, proclaiming by its tides, and by each sky-aspiring wave, its bond of union with the eternal heavens. He is as grandly Gothic as the Night, only drawing her sombre drapery that millions of worlds may be revealed.

The generic, radical divergence traced in the two examples already given, is observable in the men of genius of all races and ages, but the race-name does not always indicate [illegible] he person bearing it is an exponent of

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its spirit. The children of Hellas number among them many a Gothic nature. Preëminently such are Æschylus, Sophocles, and the mighty band of dramatists at whose head they stand. The Gothic, or northern peoples, produce also many a Greek artist, — Keats being in the front rank; and the same nation sees the evolution of both orders of intellect. Innumerable illustrations of this might be given. Remember Corneille, whose works are like the actors' masks in the ancient Greek dramas; bow down before Hugo, who alternately conducts his disciples through the underground workings of social sin and suffering, and carries them toward the "pavilion of the Sun;" who makes the mighty pinions of his song lift up the souls of men from dungeon life to Freedom's "palace on the heights." Compare Racine, with his rounded periods; Richter, with his blazing thoughts; Macaulay, dazzling with brilliant rhetoric and fine-spun utilitarianism; Carlyle, displaying a vast store-house of psychologic treasures. Tasso, fashioning strophes of exquisite grace; Dante, seeking the solution of mysteries. Cicero, manifesting the perfection of trained oratorical ability; Plato, showing the growth of soul-knowledge into the attainment of soul-power.

When the attention is directed to the great masters in painting and sculpture, the same opposing types are found. On the one side are ranged Reubens and Titian and Correggio and Veronese, all reveling in the glory of light and color, portraying the bloom of lip and cheek, the sheen of satin, and the gloss of hair; all reproducing the blaze of beauty in the world without, and in the world of a woman's face; yet all ignorant of the meaning of either, and all alike blind to the subtle, hidden essence in each which is its imperishable part.

On the other side stand Michael Angelo, Raphael, Fra Angelico, Domenichino, Leonardo da Vinci, Tintoretto, and a host of others, all as interior, as inspirational, as spiritual, as devout in the practice and principles of their art as those of the other group are external, unspiritual, secular and Pagan in theirs.

In music, however, two great geniuses may be named whose characteristic traits are even more pronounced and antagonistic than are those of the painters just referred to. The works of Mozart and Wagner, placed as they are at the opposite poles of thought in musical science, throw much light on this law of mental life, and are well-defined examples of the Greek and Gothic types.

Mozart's exquisite phrasing, so rounded, so dexterous; infused with no more passion or purpose than is allowed by the canons of classical art; — and Wagner's soul-searching, yet balm-bringing chords are as distinctly Greek and Gothic as the temple of Diana and the Cathedral of Cologne. The dainty, musical adornments of the one are as purely lovely as the flower-wreathed capitals of the temple. The mighty crescendos and harmonic storms of the other are as Gothic as the prayers in stone that ascend from the cathedral spires.

The Greek and Gothic arts: the Greek and Gothic minds. One has for its ideal of attainment the observance of the letter, the keeping of the law. The radical idea of the other is that "the letter killeth, but the spirit giveth life." One is a building for whose decorations the sunny fields have been rifled of their loveliness; the other has an altar amidst whose brighter blossoms may be found the empurpled, mystic beauty of the passion flower.

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eosis of the *human*. Gothic art is the incarnation of the *divine*. One is a calming influence; the other is a regenerating force. One is a measurable, ponderable, known quantity; the other is a vast, elemental, imponderable essence. One is serene, proportioned, gracious; the other is impassioned, vibrating, exultant. One is the beauty of rest; the other is the mystery of growth. One compasses the earth: the other weighs the stars. One is a stately, measured march that shakes the world; the other is the flight of wings through space seeking the throne of God.

MARY C. C. BRADFORD.

UNWRITTEN POEMS.

"THERE are poems unwritten, and songs unsung,
Sweeter than any that ever were heard,
Poems that wait for an angel tongue,
Songs that but long for a paradise bird.

"Poems that ripple through lowliest lives,
Poems unnoted and hidden away
Down in the souls, where the Beautiful thrives
Sweetly as flowers in genial May.

"Poems that only the angels above us
Looking deep down in our lives can behold,
Felt, though unseen, by the beings who love us,
Written on lives as in letters of gold.

"Sing to my soul that sweet song that thou livest;
Read me the poem that never was penned,
The wonderful idyl of Life that thou givest,
Fresh from thy spirit, Beautiful Friend."

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

THE spirit of devotion is the prime factor in spiritual growth. The root of devotion is love. If we love a person or thing we are apt to be devoted thereto. Love has its origin in desire; desire arises in need, and a consciousness of need produces desire. Love is magnetic, and draws to itself the conditions loved. It is a most potent factor in spiritual growth, being the active power in all life. Even the grass loves, and draws to it the elements by which it grows; but that kind of love is selfish because it is limited to itself. Such is the nature of all love devoid of knowledge.

The religious zeal of all ages has been the cause of more crime, bloodshed, and misery, than any other one feature of man's nature. That zeal arose in man's loving an ideal without knowledge. The chief attribute of God is knowledge, and its counterpart, love; these two, properly balanced and blended, give the image of God. Either of these alone is as a bird trying to fly with but one wing; it may struggle to soar, but it can only make disagreeable contortions. So has the religious devotee throughout the past, and in their struggles they have looked for the cause of their

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der, saw everything unlike themselves as evil, and were e
story it.

Love with knowledge is a powerful factor, for then the l
self all that is useful, and the knowledge uses it. The ma
tried to keep before you is, "Use determines all qualitie
or evil," and is, unless knowledge guides it, capable of all
tions." It is similar to the Roman Catholic maxim, "The
means;" therefore, no matter how much suffering, loss of
it occasions, if it but strengthens and builds up its own
the Church, and extends its power. The long list of ma
this motto is a good illustration of this love of an ideal wit
Therefore, love knowledge for its use to humanity, and be
its attainment.

The Earth is, in all the ancient writings, called feminine
culine; therefore, the ancient symbol Osiris meant spirit-
the mother, or former of the body. The body formed was t
by the love and knowledge of the two united; for without
can be no offspring. The sequel of this symbol is found in
nature. We are spirit, body, and soul. The spirit is God,
and unchangeable; the body is of the earth, and its ma
We are constantly throwing off the old and taking on th
is new, yet it is material that has occupied many other form
of the body of Mother Isis. We in our *individuality*, howe
son, Horus,—the product of the love and knowledge of Isis
our work on earth is to perfect ourselves, that is, our soul
to be like the "Father-Mother." The Mother binds us in
until we obtain knowledge enough to control her nature, w
linquish us to be with the everlasting Father, to become
(Spirit). And then will she cease to bind, and render lo
to our will, as she now does to the Father.

Now the accomplishment of this is the task before us. W
even the grass grows by love of the elements which increas
we must love devoutly that which will increase our stature
son of God. Says a recent writer, "Man grows like that
Most perfectly true is this of the soul. The soul is the t
gent part of man's nature. The body, or "animal soul" i
sensations, appetites, etc.

Is it the animal soul we wish to increase? If so, then grati
but if it is the human or spiritual soul, then *its* demands m
in order for its growth. Paul called these two principles i
"The carnal mind, and the spiritual mind," and said that t
is at enmity with the spiritual. This is emphatically true; f
mal desires and passions control, we are like a babe in th
nature, and must remain subject to the laws that bind all
for there is then no individualization of the soul or entity,
main as a coherent part of all. If, however, we subordinat
and passions to the intellect, or, more properly, to the spiri
called by Jesus "The spirit of truth," all will be well with
a knowledge of facts and things that ARE, and the ability
knowledge from a mere ideal.

Then to obtain this Godlikeness is to HATE the evil

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blindly following an ideal, and to LOVE knowledge above all things. Let your devotion to the God or spirit of truth, be perfect and without intermission. That does not mean devotion to all kinds of knowledge at once, because you cannot utilize it, and, such being the case, it would become an evil to you, for your organism and circumstances would not allow you to use it. Under such circumstances your love would be unreal, and you would be deceiving yourself, as thousands are to-day; for, as we have said, love arises from need for its use, and such love is always reciprocated by the Father; prayer therefore, that is, devotion — is always effectual in the development of SOUL.

How may all direct this love into the right channel, for all possess it? It must be directed by an intelligent will, or it will be controlled by the animal passions and senses.

We read, "God so loved the world that he gave His only begotten son," who said, "I am the light of the world." Godlikeness then, is a love of humankind, a love that is like that of a father for his child, that would benefit and elevate its darkened and suffering condition, Then make that knowledge the one desire of your heart. That will make you a benefactor to the world, not to your family or your nation merely, but to all living, and if that does not find a response in you, then let it be the desire of every breath, "O, but to know the mind of God concerning me!" Then, when channels of thought open within you, hold them and follow them out in all their ramifications, keeping in mind the use of knowledge to others, but do not be too hasty to give it to others. Scan first the whole situation in every direction, and study the habits of human society in all its phases. You do not know but that the ideas that you have, and which you think are new, are only those that are already known to many others. Remember there are four things necessary to justify you in calling the people's attention to what you have for them, viz.: something new, something true, something important, and something that can be made plain and acceptable to them.

Wisdom in all you do or say, will prevent your good work being maligned, save by those powers of darkness having an *evil animus*. Wisdom means careful consideration from every stand-point.

Another feature of this devotion to knowledge is this: it has been observed by many that certain abstemious habits are necessary to them in order to accomplish the desired results.

It would be well for us all to remember Paul's admonition on this subject "let not him that eateth despise him that eateth," etc., but let each person experiment for himself with regard to all gratification of his appetites, so that each one may know *for himself* the better way.

We remarked, some time before the conspiracy of a certain organized clique of money lovers to crush THE ESOTERIC, and to force the Representative of Vidya-Nyaika to assign to them the valuable inventions in his possession, the efforts of which Mammonites, have inspired many of the scurrilous newspaper articles that have appeared, — that "enough had already been said by me to lead the student into 'the path' if no more were said now. We are very busy in preparing for the accomplishment of all that has been promised, and, if we delay writing for a time until we get the foundation laid, all will be as well, for instructions will continue to be given by wise and able pens through THE ESOTERIC, until we are ready to resume our course of teachings.

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We know that nothing that has been, or can be said by truth, to hurt or hinder this work in the estimation of those following the truths, will prove of avail; for they have not them because of me, but because of their TRUTH: and they to follow them; and as soon as they are ready, a place will the good and pure, where will be fulfilled the words of Jesus shall see heaven open, and the angels of God ascending a upon the son of man." That time is near; even at th ye also ready."

We wish our friends to remember that nothing that our done has in the least changed our course. You will see tha ticipated in the columns of THE ESOTERIC, therefore there anyone to do, save to continue to read THE ESOTERIC, and informed as the work moves on, and notified when he is ne

I am as ever your fellow servant, H. E.

Peace be unto you.

AWAKE! AWAKE!

AWAKE, awake, ye souls awake!
The hour has come at last;
The morning hour, when light doth break,
Through ages overcast.
Arise and cast aside the chains,
The burdens that ye bear;
Remember that Jehovah reigns,
And worship without fear.

Come, lay aside the priest and church,
And worship God alone.
Think not the fires of hell will scorch
Thee, for this to atone.
Arise, go forth on mountain peak
Away from church and spire,
There ye shall find the God ye seek,
The truth that ye desire.

Come, train thy thoughts in purity;
And cultivate thy will,
Oh! cast aside these bonds of clay,
Bid carnal thought be still.
Seek God alone, and ye shall find
Truths that to few are given,
Teach them with care and love combined,
And make this earth as Heaven.

JNO. M'(
Fr

ANY religion which either forbids or restricts free exercise of re false and worthless, but exceedingly harmful. There can be nothi Truth, and if God is not Truth, then He is inferior to it.

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THE new Testament contains, even for those who deny its inspiratior a wealth of illustration, argument and apothegm profoundly in harmony with the spirit of the nineteenth century. Its morality is our morality, its religious spirit is our religious spirit, and it vexes us with no scientific views. Those who give something more than a passing glance to the events recorded day by day in the pages of the press, and who in retirement and solitude reflect upon the atrocious want of moral sense exhibited all over the world, must feel that, to use an illustration of Jesus Christ, "the salt has lost its savor." The realms of civilization have become unsalted, and Christianity is powerless in the matter.

It is of more importance to discover the cause of this than to find the North Pole, or to lay down an exact standard of proportion between gold and silver. No doubt many able-minded men have perceived that the Christian religion no longer preserves its old influence over the minds of men, but, being clerics, their only remedy has been to increase the practice of these formulæ whose inefficacy they acknowledge and deplore. If the salt has lost its savor, the brine made from it will not corn beef, no matter how much salt is ground into it. If prayer-meetings are no longer potent upon the habits and practices of mankind, increasing their number will surely be of no benefit. The salt has lost its savor and cannot corn the beef. The earnestness of Christian ministration has been notorious throughout the past decade; and the past decade has been conspicuous not only for its scandals, but for the utter indifference of the world to this ministration.

I might draw here a picture of the utter rottenness of society, and describe with unction the dangerous and demoralizing condition of things. I might show the strained and unhappy relations between the sexes, the dislike of the men for marriage, the repugnance of the girls for maternity. I might touch upon the abominable character of our financial system, and the manner in which our giant country is being chained with debts called sophistically "securities," and the villainous and fraudulent abuse of authority by which these "securities" are issued. I might enlarge upon the armed masses of wronged and outraged labor. I might cite in detail the disadvantages which the current system of transportation brings upon agriculture. I might dilate upon the thraldom in which manufacturing interests are held by politicians. But I do not deem it necessary. Those who have the courage to read anything beyond a novel, or a daily newspaper, do not need to be convinced that the times are out of joint.

But why? Because the salt has lost its savor.

The men of the present day do not believe in Christianity, and do not believe any one of the statements made in the creed;—even in the Apostles' creed, and far less in the Nicene, or that unchristian and savage document, the Athanasian creed. The "Christian verity" is for us all a senseless falsehood; and the majority of us regard with contempt and righteous anger the pettifogging spirit which St. Athanasius displayed when he drew it up. Our minds have been sharpened to a keen edge by nearly a hundred years of true, scientific investigation. We are so accustomed to the perfect exposition of facts and ideas which present science gives in answer to our imperative demand, that we reject with loathing the dodging behind words of St. Athanasius. We scout the Athanasian c[illegible]. We will not

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have it, because it is a juggle of words confusing, not exposing, the all-important truths behind its phrases. No man, however excellent his intellect, or however unbiased in intention, can comprehend its paradoxes.

Nevertheless, the Athanasian creed is the only scientific exposition of the faith which Christians claim to entertain, — expressed dogmatically, no doubt, and with a certain hatred between its lines for those who hold other ideas, but still, expressed by a man who comprehended the science of language. St. Athanasius, when he compiled it, was not aware that he was trying to hide a confusion of thought by perfect lucidity of expression. The spirit of paganism was still abroad when Athanasius was the leader of the Catholics of Alexandria; and the great opponent of Arius could not clear his mind utterly of the impressions of the age of Constantine. To men living in the midst of confusion produced by the absurdities into which official paganism had fallen, the one potent fact of a Divine Teacher and Redeemer was so touching, so delightful, so restorative of all the good impulses of human nature, that the paradoxes that surrounded that fact were unnoticed. Converts to Christianity wondered at the acrimonious controversies between Arius and Eusebius on the one hand, and Athanasius, Eustathius of Antioch, and Paul of Constantinople on the other. Constantine was the first Christian emperor, and could never comprehend the reason for their jarrings. He reproached the casuists gently; he wrote to them with a certain dignity of condemnation; he banished the heads of both sides in turn, but never did he learn why they disputed. His ethical nature responded warmly to the morality taught by Christ. His intellectual nature was unequal to the metaphysics developed by certain statements with regard to the origin and nature of the Teacher.

We, in our days, have undone the Gordian knot in a peculiar fashion. First our forefathers believed without enquiry, and went like sheep into the fold prepared by those who had enquired. Then our fathers enquired, and were thoroughly mystified, finding themselves in a labyrinth from which there was no possible exit. They resolved, under these trying circumstances, to believe without reasoning, or, in other words, to accept without discussion statements with regard to their religion which had the authority of ancient days, but which were incomprehensible. Young men who wanted to understand the truths of Christianity were advised to read safe men, and dissuaded from the perusal of such works as Spinoza and Berkeley wrote. This was the death-knell of Christianity. It was the elimination of *intellect* from the world of *religion*, and its fruits were plainly visible in succeeding generations. The weak of spirit, the poor of heart, the feeble of mind, remained about the altar; the strong, the original, the creative, came to it only when they were asked to come, and had an unpleasant way of smiling with genial pity at professing Christians. Society tolerated infidelity, and did more, for it listened with at least tacit approval, when men of science hinted broadly that, between the Monotheism of the Jew, and the Trinity of the Christian, it was even possible that there was in fact *no* God. Those who were most tolerant of the weaknesses of religious minds were willing, in a spirit of liberality, to concede that somewhere in space there might be a monad of pure Intelligence; but beyond this, even *they* did not care to go.

The monad of pure Intelligence, however, has not done for frail humanity what it needs. A conviction that somewhere in space there is a factor, a mathematical power that knows everything, will not restrain the bad from

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misery to thousands. With the departure of religious conviction, there is a necessary death of public morality which depends entirely upon it. No reasoning man dare say that public morality exists to-day. Men who are religious *professionally* will deny, until they are black in the face, that either of them has really gone, but it is the fashion of these gentry to assert what is not, and to deny what is. They are so accustomed to substitute phraseology for thinking, and reading for reflection, that their brains contain only *words*, not *ideas*, and they never will believe that Christianity is dead, so long as a congregation remains to pay them a salary for preaching about Christ. But the dreadful state of things all over the world must convince those open to conviction, that no man acts according to the religious creed which he professes to believe. It is not to statistics that we are to look, but to conduct; and we must be blind if we do not see that men have ceased to believe. There is an absolute abyss between men's actions and their religious professions. The most religious men will say, "Business is business, and religion is religion," if you ask them how they can reconcile it with their consciences to pay girls fifty cents a day for fourteen hours hard work. It is a matter of "*business*," a matter of "*supply and demand*." If fifty thousand girls want to be employed in making gentlemen's furnishing goods, the immense preponderance of the supply over the demand must lower the value of the girls' labor to themselves. That is an axiom of economic law. But how about "Thou shalt love thy neighbor as thyself?" Ah, that is another thing! That is something for *Sunday* consideration; and all men must *then* unite in wishing that there might be some way in which the hard lot of these poor working girls might be alleviated.

The salt has lost its savor, obviously because the spirit of the age demands *truth* without any *admixture* of *falsehood*. Where, then, is the falsehood in the Athanasian creed, or in the belief of the professing Christian of to-day? Is the Trinity in Unity false? Is there no Holy Ghost? Or was Jesus only a man? To many it has seemed that to be an Unitarian, and to accept Christ as only a man chosen by God for a great work, and specially inspired, was the solution of the problem. But this means a surrender of more than either Unitarians, or any other sect of those who object to the Trinity in Unity, have hitherto been willing to give up. It is the surrender of *both Testaments*, it is the abrogation of the Lord's supper, and the virtual abandonment of any *proof* that the God we worship has ever specially cared for us. For the special inspiration of a man is very different from the incarnate birth of a God-Man. Who could distinguish between the degree of special inspiration of Christ preaching at *thirty*, and the young Mozart playing the violin at *three*? Special inspiration is a thing easily claimed, and easily denied; and it is hard to draw the line between it and special *aptitude*. Like the distinction between reason and instinct, it depends entirely upon the application. The same act done by a cat or a man, would be instinct in pussy, and reason in the Professor, pussy's master. So Mozart's musical powers would be special aptitude, and Christ's teachings special inspiration, because the one was Mozart's, and the other Christ's.

Put the case boldly, and examine the condition of those who believe in God without Christ, and who are strict adorers of one God. What are

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the Jews? They are the worst example in the world of business conducted upon business principles, and without any regard to humanity. They are eternal speculators in human misery, going, to use their own story, into the market for labor, and getting it at the cheapest rates. With cowardly cruelty and avarice combined, have they fastened themselves upon those businesses where they can make money out of their inhumanity. The whole of the furnishing goods business is in their hands, because, having no business scruples, or business shame, they have beaten down the wages of their work-women to such a point that they can undersell every Christian in the trade. They have forced women by the wholesale to that line where self-respect ceases, and where animal gratification is the one thing seeming desirable, and to be comprehended. Put the question of humanitarianism to a Jew, in a tangible business way, and he will meet you heartily. Do you want money for schools, for hospitals, for asylums, for orphans' homes, to redeem young girls from prostitution? His purse flies open in a moment. He will contribute with a liberality and a heartiness that will make you stare, and perhaps make you blush for your fellow Christians. But say to him "Cannot you change your business system which degrades mankind, sends men to the prisons of criminals, and makes girls forgetful of the charm of purity, and he wont understand you. He cannot understand you. He will say that you have no business-sense, and you will feel that he has no soul-sense. Monotheism with the Jew means the power of sullen intellect applied to money getting.*

But a Jew is a Jew. Perhaps monotheism in the hands of other races might be a different thing. That would depend upon the idea of God. The professional notion of a monad of pure intelligence existing in space, not for any tangible or intelligible purpose, but simply as a first cause, a *Deus ex machina* to help the Professor out of a tight place in argument, is not of much service to stanch the wounds of a bleeding world. Old Anglo-Sax who has devoted his intellect to solving the problem of the migration of Maximus, the British Tyrant, into Aremorica has lived all his life in a little eddy along shore, and does not know how it is in the middle of the current, where the brazen pots, in pure gaiety of disposition, smash

* While we by no means take radical exception to what is here stated, we cannot but feel that something less than justice is done when this acquisitiveness is made a *race* peculiarity. It does not belong to the Jews as Jews, but to the Jews as *business men*, and the self-same greed may be laid to the door of the Gentile, the Mohammedan, the infidel, in fact, to that of *all business men* as a *class*, — the few exceptions serving only to prove the rule. Nor should it be forgotten that the typical business man considers that this "grinding" of his help is the only method by which he may hope to keep his financial head above water. Supposing A. and B. are competing dry-goods merchants; A. reasons that if he can lower the wages of his salesgirls half a dollar per week, he will be able to place his goods upon the market at a price sufficiently below B. to monopolize the trade. B. in his turn duly appreciates this fact, and cuts the wages of his salesgirls seventy-five cents per week in an attempt to undersell A., and so it goes; cut, cut, cut, with the poor working girl, or working man, ever between the commercial shears. Political economy, that monstrous sophism which attempts to convince the public that its business schemes are morally right because *legally* sound and *generally prevalent*, has as one of its axioms "competition is the life of trade." It is by virtue of this very competition that the Gentile, as well as the Jew, feels obliged, under the existing commercial conditions, to hire his help at the lowest obtainable price, in order to prevent his competitor who rigorously follows this course, from entering the open market with such an undue advantage in point of price as would enable him to monopolize the trade. All nationalities, creeds, or sects apart, business has no soul, or, as the saying is; "There is no friendship in trade." It is less than justice to assert this as applicable only to the Jew, it is true of the business man of all nationalities. The business man buys goods where he can get them cheapest, and that he considers the life's blood of his help as so much "*goods*" is proved by his frequent expression; "going into the market to buy labor."—Our whole commercial structure is built on rotten piles! (*Ed.*)

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dollars a dozen, and he replies, "Ah, indeed;" and when she remarks that this must be hard upon the shirt makers, he says cheerfully, "Why, certainly."

Young Trilolite, on the contrary, thinks that the millennium will arrive when everything will be done by electricity, and only bankers and professors will survive, the rest of the world having disappeared by starvation; —"survival of the fittest," don't you see? If you remark that Christ said, "The poor you have always with you," he smiles indulgently as one who listens to the argument of a child.

What is God? Under what aspect does God show himself to the totality of mankind? Notice primarily, if you please, that according to both the Jew and the Scientist, God does not concern himself with the world which he has created and peopled. Practically, in spite of the Old Testament, the Jew is an atheist, like the Darwinian. The Turk, also a monotheist, refers everything to Him. "Good and evil come alike from the hand of Allah." This is the Arab notion also, and pervades the book of Job, which is profoundly Arabic in its ideas and expressions. "I have received good at the hand of the Lord, and shall also receive evil. The Lord gave and the Lord hath taken away. Blessed be the name of the Lord!" But in Persia, where the wits are much keener than among the Turks and the Arabs, this doctrine has been laughed to scorn. This God who gives and who takes away, says the Persian scoffer, is too much like a Tartar Khan to be adored by a reasonable being. Even a Khan who should distribute his good gifts irrespective of merit, and devotion; and should shower down, in the same indiscriminate fashion, bastinados, bowstrings, imprisonments and impalings, would receive the incense only of the greedy and the cowardly. Those courtiers who wanted no gift, and feared no punishment would be silent. Omar Khayam, whose poem was so beautifully illustrated by Elihu Vedder, very seriously tells Allah that in spite of His power, he believes Him neither good nor just. But does Omar Khayam criticize God, or the Mohammedan conception of God?

Do we all of us, save the atheists, believe that everything which is good, and everything which is bad, is the result of Divine Agency? Dear Shelley, the most exquisite poet that ever lived, appears to have believed that everything bad came from Jehovah, whom he accordingly execrated, and that everything good came from Nature, whom he accordingly adored. Without stopping to point out the laughable error here, it may be stated that the majority of mankind are disposed loyally to accept the doctrine that all good things come from God, and that all bad things are the result of a working out of Divine Laws too high for our comprehension. This is a gentle optimism which suits good times, but which is most unfit for such stormy days as we now endure. Milton makes his lost angels gather together and discuss free-will, free-knowledge, and other topics belonging to the metaphysics that have sprung out of ill-conceived ideas with regard to the relations between God and Man. The origin of evil is one of these, and the optimistic view just cited is an attempt to show that evil is a transitory thing. But we all know only too well that evil is as certain as good. The barbarous and savage attempt to explain it by the fall of Adam; and man's first disobedience lies at the root of much current infidelity. Old Omar Khayam cannot endure it, and reproaches Allah that He, even in Paradise, devised the [illegible].

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It is plain that when a reasoning man ascribes to God all the evil, and all the good of this world, he ceases, not indeed to believe in Him, but to love Him. Obviously, the love of God conveys the greatest happiness that man can know, for history and experience alike teach this. That old bishop of Pavia, Epiphanes, whom his contemporaries called "the man of God," and whose entreaties for peace neither the patrician Ricimer, nor the emperor Anthemus dared to disregard, would be a sufficient proof, were proof needed that men *have loved* God. But proof is not needed, for every man in his generation comes across one man at least who carried the love of God in his very heart. Such men, by some special faculty of the soul, are able to see and to realize the good that God does to us mortals, and to shut their eyes to the bad, or perhaps, in their secret souls, they *fathom* the mystery, but will not disturb men's minds by its utterance.

What if God be not one, but two? What if the good comes from the Good Principle, and the evil from the Evil Principle? — But this is a return to the old Aryan Faith.

EDWARD RUDOLF GARCZYNSKI.

ART CULTURE AND ITS EFFECT UPON THE CONDUCT OF LIFE.

BY MELVIN L. SEVERY.

BEING EXCERPTS FROM LECTURES GIVEN BY HIM BEFORE THE BOSTON SOCIETY ESOTERIC.

(Number Three.)

As each one of the art articles published in THE ESOTERIC must repeat, in a very limited space, the substance of four extemporaneous lectures, it is expected that the Reader will pardon the absence of that elegance of diction, as well as the lack of that continual expression of strong, logical coherence which could only be obtained through the employment of more space than we can command, and accept in their stead, the somewhat cursory and detached statement here presented.

"PAINTING," says Ruskin, "or art generally, as such, with all its technicalities, difficulties, and particular ends, is nothing but a noble and expressive language, invaluable as the vehicle of thought, but *by itself nothing*. He who has learned what is commonly considered the whole art of painting, that is the art of representing any natural object faithfully, has as yet only learned the *language* by which his thoughts are to be expressed. He has done just as much toward being that which we ought to respect as a great painter, as a man who has learned how to express himself grammatically and melodiously has towards being a great poet. The language is, indeed, more difficult of acquirement in the one case than in the other, and possesses more power of delighting the sense, while it speaks to the intellect, but it is, nevertheless, nothing more than *language*, and all those excellences which are peculiar to the painter as such, are merely what rhythm, melody, precision and force are in the words of the orator and the poet, *neccessary* to their greatness, but not the *tests* of their greatness. It is not by the *mode* of representing and saying, but by what is represented and said, that the respective greatness either of the painter or the writer is to be finally determined."

What Ruskin has here so clearly stated of painting may, with equal propriety, be said of each and every art. From this it may be seen how

widely different technique is from conception. Now, while the study of art seemingly addresses itself to perfection of technique or execution, it has, nevertheless, a vast field of usefulness in the enlargement of conception; for it should never be forgotten that the channel of expression and impression are practically identical, and the freeing and expanding of the various expressive channels invariably produces new and higher conceptions. Only according to your ability to use or express it, shall good be given you. Let it be ever borne in mind then, that primarily the real value of every work of art lies *above* and *beyond* the realm of *technique*. The imbecility and frivolity of modern art, — the constant tendency on the part of most pseudo-artists to make execution their final end and aim, induces me to once more quote Ruskin: "The highest thoughts are those which are *least dependent* on *language*, and the dignity of any composition, and the praise to which it is entitled are in exact proportion to its independency of language or expression. A composition is, indeed, usually most perfect, when to such intrinsic dignity is added all that expression can do to attract and adorn; but in every case of *supreme* excellence this all becomes as *nothing*. We are more gratified by the simplest lines or words which can *suggest* the idea in its own naked beauty, than by the robe or the gem which conceal while they decorate; we are better pleased to feel by their absence how little they could bestow, than by their presence how much they can destroy."

If the artistic aspirant perseveringly struggles to express, in the ablest manner possible to him, the most commendable part of his personality, we need have no fear but what he will steadily grow, not only as an artisan, or master of technique, but as an artist or creator. One of the highest functions of artistic culture is to enable the student to scrutinize himself, to see himself as others see him. This end accomplished, and he has always by him an intelligence that criticizes, molds and reforms, and knows, moreover, whereof it speaks. You are bound to respect no criticism which does not clearly define its *reasons* for the exceptions it takes to any production. Never place any dependence upon that critic who says; "It is not artistic; I don't know why, but I am sure it is not." Every legitimate effect producible by art is made through obedience to some well-known law, and every artistic short-coming has its rise in the non-observance of some clearly-defined and tabulated requisite of art: therefore, every complaining critique should, before you give it credence, point you specifically to certain artistic laws which you violate. This rule is rarely followed among critics of to-day, who generally content themselves by asserting (always on their own authority) that such and such a production was mediocre, or thoroughly bad, or, on the other hand, drowning it with fulsome praise. This sort of critique, particularly in the case of the drama, (and here I exclude those by no means rare cases where the critic does not take the trouble to witness the performance he criticizes) is generally drawn out into lengthy condemnation, where the prominence of the artist warrants it, or spun into tedious and meaningless laudation. The critic asserts that the leading lady's voice is faulty; but does not trouble himself to say in what respect: that her reading is bad; but does not inform her whether it is bizarre, or sombre and colorless: that her action is awkward and weak; but does not inform either the public, or the lady he is vivisecting, whether she is awkward through [illegible]llelism or angularity of movement; or whether her acting is weak [illegible]h lack of *force per se*, or lack of *ease*

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in its *expression*. In short, the modern critic—though he be "Wiser in his own conceit than ten men that can give a reason," (assuming always that he has not been bribed in a pecuniary, bibulous, or culinary manner, that he is equally "fancy free" in other respects, and has taken the trouble to *see* what he pretends to criticize,) gives simply *his opinion*. In order for good to be derived either by the artist or the public, from such a critique, it would be necessary that it should be known whether or not the critic was a person of taste. Modern criticism is, after all, little more than a balancing of the taste of the *artist* against that of the critic, with the weight of æsthetic cultivation almost invariably in favor of the artist.

When it is fully realized that art is governed by laws as absolute as those of mathematics, the absurdity of depending upon mere taste, and that too of persons of almost always doubtful, and generally of insufficient cultivation, will be apparent.

The practice of constituting taste the final critical arbiter is as dangerous and unjust, as it is absurd and inexcusable. What would you think, if a person calling himself a mathematician were, with two columns of figures before him, to coolly assert it as his *opinion*,—without making any application whatever of the quantitative laws of which he professes mastery, — that the total of one column was twice as large as that of the other? You would certainly be warranted in considering his claims to mathematical acumen as arrogation utterly baseless: yet this is but the analogue of the charlatanry which the modern critic is continually perpetrating.

As more or less has been said above regarding "taste," it will perhaps be well to call attention here to the absoluteness of this attribute. To illustrate more fully what is meant by the "absoluteness of taste," it may be well to consider, for a moment, "taste" upon the physical plane, in which field, while it is perhaps not perfectly analogous to taste upon the higher planes, it is yet very similar thereto. If an orange be handed to two persons, and one after tasting it, avers that it is sour, and the other asserts with equal positiveness that it is sweet, one thing would certainly be apparent to the most obtuse intellect, viz.; that, as the orange could not be both sweet and sour, one or both of the persons pronouncing these irreconcilable judgments must be in error, or, in other words, must lack taste. I say, "one or both," because it is possible the orange may be neither sweet nor sour, but simply bitter, in which case both judgments would be totally invalid. In this case it will readily be seen that the sweetness or sourness of the fruit is an absolute quality *resident in the orange*, and that no amount of conflict in opinions or tastes can *alter* it in the slightest degree. Taste in art is merely the ability to properly appreciate that which is excellent in any artistic production. It will be readily seen that every art production either *has*, or has *not*, some points of excellence; and is, as a whole, good, mediocre or bad. No diversity of opinion can alter one jot the *quality* of any production, and so, if one person praises it while another condemns, one at least is deficient in taste. It would not be strictly proper to say that *taste* resides in the production considered, yet, since that merit or demerit which should absolutely *govern* taste, *does* so reside, such an assertion, so far as practical results are concerned, could not lead one far astray.

It is quite a common occurrence to hear a person, criticizing some art production, say; "So you thought it good art? I considered it very inartistic, but then we may both be right; it is only, after all, a question of dif-

in the case of the orange, "So you thought it sweet? I considered it very sour, but then we may both be right, for it may be both sweet and sour; after all it is only a matter of different tastes."

Thus far, it will have been noticed, attention has been given almost entirely to art in a general sense. It will shortly be necessary, however, to take up those particular arts from which culture is to be most readily derived, in a specific manner, giving the most careful attention to all the minutiæ of their detail. Before taking this step, however, I wish to call particular attention to a few points not as yet dealt with.

The dramatic art, when performing its proper function, is the noblest art there is, — in fact it contains *all* of the other arts, and adds to them an expressive attribute greater than the *sum* of all their vehicles of expression. The student should ever bear in mind that the function of art is the expression of conception. Let us compare the dramatic with some of its sister arts, considering them in their proper chronological order. First we have Statuary, which makes its impressions through the medium of Form: second, Architecture, which impresses the observer through the media of Space in Form: third, Painting, which adds Color to the expressive media of Space and Form: fourth, Music (instrumental) which adds Rhythm to Color, Space and Form: fifth, Oratory, which adds that important expressive agent, Articulate Speech, to Space, Form, Color and Rhythm: and sixth, the Dramatic Art, which contains all the expressive media of all of the other arts, and adds to their sum the grandest and most effectual agent of expression, viz., Pantomimic Movement. From this it should be seen that all those who stigmatize the dramatic art, do so either through ignorance, or unwarrantable prejudice. Not long ago, and within the memory of many of my Readers, it was fashionable for theologians *en masse* to level their sacred blunderbusses at the dramatic art.

The time for this wholesale denunciation has now past, although some stiff-necked and illiberal preachers still consider themselves paid to denounce the drama, but this class of clergymen is, with gratitude be it said, growing yearly smaller. There is no art which has such *capabilities* of fostering and developing all that is good in humankind, as the dramatic art well applied. It is the greatest of educators, and as such, be it said in the face of all dogmatists, is quite as commendable as preaching. The days of creed as such, may now safely be considered as numbered.

The religion of the twentieth century must be one of *deeds*, not creeds; for the mass of mankind is at last awaking to the realization of the salutary fact that they cannot fly to heaven with the wings of any creed, however loudly they may espouse it. The final question will not be, "What have you *believed?*" but "What have you *done?*" and one of the most hopeful signs of the times is that the general public is awaking, after centuries of slumbrous sermonizing, to the full realization of this fact. It is owing to this change in public sentiment and belief, that Truth is coming to be considered as *itself* an excuse amply sufficient for its being harbored; and anything capable of teaching this Truth, whether it be the pulpit or the stage, as worthy a foremost place in the estimation of mankind. The theatre has as much right to exist as the church, for it is capable of striking its foundations as deeply into the souls of men. I say, "is capable," for I would not assume that the theatre even *approaches* the fulfillment

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of its noblest function. It certainly does not, and it
while its instructive potentialities are so sadly overlooke
The theatre to-day is on its rung of tawdry extravaganza,
sentations of puerile dramatic effusions, and weak adapt
cloyed with blood-curdling impossibilities; and Shakesp
hands of artists whose mighty *genius* attracts regardles
certainly does, as has been lamented by many a manager,
Is the theatre wholly to blame for this? Answer the questi
Were the theologians wholly to blame for the arrant Cal
they uttered a few decades ago, and a few syllables of whic
known to creep into their discourses in even more *moder*
rule, the minister preaches according to the tastes of the c
pays him his salary, and the theatrical manager no less sur
taste of *his* public. In either case the deficiency but ma
of human evolution.

To-day, things are beginning to assume a better look in
and the theatre, and this arises from the fact that numerous
caught the idea that Truth, Goodness and Beauty are holy
of their power in *human upliftment*, even though they are c
stract principles having no visible relation to any dogm
vented. In the dark ages the church was glad of its abilit
out of the quagmire of a perverted age through t
theatre; and the theatre was equally glad to receive the
which only the church could then bestow. Each one as
out of the quicksands on to firmer ground; and in the tw
they shall again work hand in hand for the common end o
which, nailing men's thoughts to the Good, the Beautif
shows them God, not as a distant *possibility*, but as a bene
present verity. There is nothing the typical minister so
to increase his power, as a year or so of active stage exp

Another point which cannot be too strongly emphasize
pantomimic movement, or expressive gesture, from a purel
point. Function, in the human organism, is according t
is according to use. From this it will be seen that gestu
portant hygienic agent. Through gesture one may acquir
healthful bodily position; and from this habit, encouraged
a fixed bearing,or form; and this form will, by virtue
Function is according to Form, tend toward a more effici
the duties belonging to the bodily organs whose form has t
This point is of such vital import, that I think it wise, e
being considered somewhat prolix, to give further illustr
ing which to many will already be perfectly apparent.

Suppose, by an abnormal break in the spine at the s
one had, through the pressure thus brought upon the vi
vicinity, prevented them from properly discharging thei
be obvious that by taking pains to straighten the spine
these organs, this abnormal pressure could be removed, a
organs changed, thus allowing them to resume the p
their functions. Suppose, on the other hand, that the di
its inception in the assumption of an improper form.
ple, the case of a consumptive. It may be stated as an
truth in the case of organic diseases, that the affected

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lungs become noticeably affected, the chest sinks in upon them, thus decreasing the thoracic cavity. Now if the patient has sufficient strength and perseverance to elevate the chest and enlarge its cavity until this gesture becomes an attitude, the attitude a habit, and the habit a *fixed bearing*, the lungs will, through this change of form, undergo a radical change of function, and be enabled more efficiently to discharge their duties. The never-failing truth of this assertion will be even more apparent, when the Reader remembers that the lungs are entirely devoid of individual muscular exertion, being simply a spongy mass of matter, and, in the fullest sense of the term, the victims of circumstance. The lungs expand when the thoracic cavity is enlarged simply because, if they did not do so, a partial vacuum would be created between them and the internal walls of the chest; when thus expanding, the air, if allowed, rushes in through the trachea and bronchial tubes, to prevent a vacuum in the interior of the lungs. It often occurs that, when one organ is diseased, another organ will come to its rescue, and discharge, as well as it can, the offices of the depraved organ. From this, and numerous other proofs tending toward the same conclusion, one may consider himself warranted in the belief that a single diseased organ alters the functions of *every* organ in the body. Inasmuch as function has the same power to change form, as form has to modify function, it will be seen that, upon this hypothesis, a single depraved organ will change, though possibly in an imperceptible degree, the form of the entire body, and, conversely, that the improvement of the form of any portion of the body will beneficially modify the functions of every organ.

If, in the above, I have been able to show the Reader the *reason* why beauty is health, I shall not regret the space occupied with a matter apparently so simple.

It has been stated in former articles that the source of artistic pleasure lay in the exercise of the imagination. It will now be pertinent to the subject in hand to state what *classes of ideas* are capable of bringing about this pleasurable exercise of the imagination.

The tabulation as given by Mr. Ruskin calls for no improvement, and is as follows:

"I. Ideas of Power. — The perception or conception of the mental or bodily powers by which the work has been produced.

"II. Ideas of Imitation. — The perception that the thing resembles something else.

"III. Ideas of Truth. — The perception of faithfulness in a statement of facts by the thing produced.

"IV. Ideas of Beauty. — The perception of Beauty, either in the thing produced, or in what it suggests or resembles.

"V. Ideas of Relation. — The perception of intellectual relations, in the thing produced, or in what it suggests or resembles."

So pertinent, and so full of *ethical significance* are the words of Mr. Ruskin on the subject of Ideas of Power, that I have decided to postpone whatever I may find necessary to say upon this point, and to end these remarks by the following quotation from that author:

"Ideas of Power. — These are the simple perception of the mental or bodily powers exerted in the production of any work of art. According to the dignity and degree of the power perceived is the dignity of the idea;

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but the whole class of ideas is received by the intellect, and they excite the best of the moral feelings, veneration, and the desire of exertion. As a species, therefore, they are one of the noblest connected with art; but the differences in degree of dignity among themselves are infinite, being correspondent with every order of power, — from that of the fingers to that of the most exalted intellect.

"Thus, when we see an Indian's paddle carved from the handle to the blade, we have a conception of prolonged manual labor, and are gratified in proportion to the supposed expenditure of time and exertion. These are, indeed, powers of a low order, yet the pleasure arising from the conception of them enters very largely indeed into our admiration of all elaborate ornament, architectural decoration, etc. The delight with which we look on the fretted front of Rouen Cathedral depends in no small degree on the simple perception of time employed and labor expended in its production. But it is a right, that is, an ennobling pleasure even in this, its lowest phase; and even the pleasure felt by those persons who praise a drawing for its 'finish,' or its 'work,' which is one precisely of the same kind, would be right, if it did not imply a want of perception of the higher powers which render work unnecessary. If to the evidence of labor be added that of strength or dexterity, the sensation of power is yet increased; if to strength and dexterity be added that of ingenuity and judgment, it is multiplied tenfold, and so on, through all the subjects of action of body or mind, we receive the more exalted pleasure from the more exalted power.

"So far the nature and effects of power cannot but be admitted by all. But the circumstance which I wish especially to insist upon, with respect to them, is one which may not, perhaps, be so readily allowed, namely; that they are independent of the nature or worthiness of the object from which they are received, and that whatever has been the subject of a great power, whether there be intrinsic and apparent worthiness in itself or not, bears with it the evidence of having been so, and is capable of giving the ideas of power, and the consequent pleasures in their full degree. For observe, that a thing is not properly said to have been the result of a great power, on which only some *part* of that power has been expended. A nut may be cracked by a steam-engine, but it has not, in being so, been the subject of the power of the engine. And thus it is falsely said of great men, that they *waste* their lofty powers on *unworthy* objects: the object may be dangerous or useless, but, as far as the phrase has reference to difficulty of performance, it cannot be unworthy of the power *which it brings into exertion*, because nothing can become a subject of action to a *greater* power which can be accomplished by a *less*, any more than bodily strength can be exerted where there is nothing to *resist* it.

"So then, men may let their great powers lie *dormant*, while they employ their mean and petty powers on mean and petty objects; *but it is physically impossible to employ a great power except on a great object.* Consequently, wherever power of any kind or degree has been exerted, the marks and evidence of it are *stamped* upon the *results:* it is impossible that it should be *lost* or *wasted*, or without *record*, even in the 'estimation of a hair:' and therefore, whatever has been the subject of a great power bears about with it the image of that which created it, and is what is commonly called 'excellent.' And this is the true meaning of the word excellent as distinguished from the terms, 'beautiful,' 'useful,' 'good,' etc.

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of a thing, is the faculty of perceiving excellence. It is this faculty in which men, even of the most cultivated taste, must always be wanting, unless they have added *practice* to *reflection;* because none can estimate the power manifested in victory, unless they have *personally measured* the strength to be *overcome.* Though, therefore, it is possible, by the cultivation of sensibility and judgment, to become capable of distinguishing what is beautiful, it is totally *impossible*, without *practice* and *knowledge*, to distinguish or feel what is *excellent.* The beauty or the truth of Titian's flesh-tint may be appreciated by all; but it is only to the artist, whose multiplied hours of toil have not reached the slightest resemblance of one of its tones, that its *excellence* is manifest..... Whenever the visible victory over difficulties is found painful, or in false taste, it is owing to the performance of an inferior to a great difficulty, or to the false estimate of what is difficult and what is not. *It is far more difficult to be simple than to be complicated;* far more difficult to sacrifice skill and cease exertion in the proper place, than to expend both indiscriminately. We shall find, in the course of our investigation, that beauty and difficulty go together; and that they are only mean and paltry difficulties which it is wrong or contemptible to wrestle with. Be it remembered then — *Power is never wasted.* Whatever power has been employed, produces excellence in proportion to its own dignity and exertion; and the faculty of perceiving this exertion, is the faculty of perceiving excellence."

I cannot forbear to emphasize by repetition a few of the grand truths quoted above. "It is physically impossible to employ a great power except on a great object." Here is a lesson of the highest practical ethical significance. Its meaning is as clear as noonday: if you would attain greatness you must do so through the conquering of difficulties calling into exertion great powers; and if you would grow morally, mentally, or physically, it must be through combat with difficulties *worthy* the *attention* of your greatest powers.

"It is this faculty (of perceiving power or excellence) in which men, even of the most cultivated taste, must always be wanting, unless they have added *practice* to *reflection;* because none can estimate the power manifested in victory, unless they have *personally measured* the strength to be overcome." From this it will be seen that the *ideal* critic, must be also the *ideal* artist, — that is to say, he must be able to reproduce the art production her assumes to criticize; for without this ability he can form no reliable and adequate conception of the power expressed, or of the excellence of the result. It is in view of this fact that the puerile critiques leveled by our newspaper tyros at our great artists should, in most cases be properly estimated as only evidencing astounding conceit.

"It is far more difficult to be *simple* than to be *complicated.*"

One has not to go very far in the practice of any art before this great truth is brought home to him in a way to command attention. The same great truth applies to the conduct of life, but, alas, how few comparatively, ever awake to its realization. The most common violation of simplicity is that wherein the expressive vehicle is made of more prominence than the thought, feeling, or emotion to which utterance is given. A very homely illustration may serve to more clearly impress this definition of power. A

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mediocre cook requires a full larder in order to furnish a good repast, while a French cook is able to prepare a most tempting meal from a larder which his less skilled brother would consider practically empty.

Power, in art, be it remembered, is the apparent inadequacy of the means employed to the end accomplished, or, in other words, — Ease in Force.

NAKED EYE ASTRONOMY.

BY CHAS. H. MACKAY.

Number Four.

About May 25th at 9 p. m., the constellation of Cassiopeia may be found nearly north, and well down toward the horizon. In this position it has a most striking resemblance to the letter W. West of Cassiopeia, Auriga is just disappearing below the horizon. This constellation may be easily identified by the first magnitude star Capella, situated at the edge of the Milky Way.

From Auriga, in a straight line toward the south-west to the distance of about twenty degrees, the constellation of Gemini is seen. The principal members of this group are placed in the form of a rectangle, Castor and Pollux being the most brilliant, the latter being a first magnitude star.

Leo is thirty degrees from Gemini in a southerly direction, and a line drawn through the centre of Gemini to the star Regulus in Leo, will show a portion of the ecliptic, or path which the Sun seems to travel from month to month. Regulus is the only first magnitude star belonging to the constellation of Leo, although, just at present, the planet Saturn is in that vicinity, and to the casual observer, seems of as much importance as its companion, while in reality it is as the veriest mite in comparsion.

Close examination will show the observer that Regulus shines with a power all its own. The twinkling and flashing of this star plainly shows this; but Saturn's light is borrowed. He shines only from light received from the Sun and reflected Earthward. Including Regulus, there are six stars of Leo whose form is strikingly like a sickle. Regulus forms the handle, and the remaining five extend in the direction of Gemini as the blade.

The other members of this group (Leo) are eastward to the distance of fifteen degrees, Denebola being in the extremity of the constellation.

Half way from Leo to Gemini the constellation of Cancer is situated. There are no prominent stars in this group, but the few faint stars composing it may be easily found from the fact that they are midway between Leo and Cancer.

The constellations of Bootes, Corona Borealis, Hercules and Cygnus, are now in more favorable positions for observation than they were when previously described. Bootes, with brilliant Arcturus, will be seen occupying the zenith, while the other groups may be found by following a line straight toward the north-east.

Well above the eastern horizon the constellation of Aquilla, the eagle, is now plainly visible. This group is readily distinguished from having in its midst the star Altair, which is of first magnitude, shining with a brilliant white light.

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The number of first magnitude stars is very limited. The entire list will not exceed twenty, and of this number there are but ten or twelve visible to the observer in this latitude. Not one can be found within forty degrees of Polaris, Vega and Capella being a few degrees outside this limit. There are other sections equally extensive within the bounds of which not one star of first magnitude can be seen.

Second magnitude stars are more numerous; and the stars increase greatly in number as the brilliancy decreases, so that at sixth magnitude the number is about four thousand. The total number of all magnitudes visible to the naked eye is only six thousand, and less than one-half this number is visible at one time.

These figures seem very inadequate to express the *apparent* number of stars, as the casual observer is accustomed to view them, but the best authority has established their correctness. Along that section of the heavens occupied by the Milky Way, the most indifferent observer may see that the stars are most thickly strewn, while at the points farthest from this path comparitively few stars are found. The knowledge of this fact has given rise to much speculation as to the probable form of the Universe. It is supposed that in the line of the Solar System and the Milky Way the Universe is vastly more extensive than in other directions.

With regard to form, the arrangement of the Universe has been likened to a grindstone, the edge of which is split to the extent of one-third its circumference. This split is very conspicuous in the Milky Way. It is there seen as an opening of irregular form, and nearly destitute of stars, extending from the constellation Cygnus to Scorpio.

What this vast extent of seeming waste signifies in the construction of the Universe cannot be known. Why the stars of the Milky Way should appear of nearly uniform distribution throughout the greater portion of its extent, and then divide, leaving vast areas of starless space, again uniting and continuing its course as before the division — what the true meaning of this occurrence may be, and in what important particulars our present estimate of the form of the universe would be modified, or completely changed, could we comprehend the phenomena, are problems extremely interesting, although perhaps of little practical account to man in his present state of existence.

We have seen that the stars of the Milky Way appear nearer each other,— in clusters as it were,—only because in that particular direction they extend to an infinitely greater distance. There are some twenty million stars, — down to, and including, the fourteenth magnitude, which can be seen by the aid of the telescope Of this vast number eighteen millions are placed in the Milky Way.

It is not to be supposed that actual count has been made of them, but from careful estimate of the number of stars which can be seen in one field of view in the telescope, and by repeating the observation in numerous sections, a tolerably true result may be obtained.

We will suppose an observer with a fine instrument actually counts all the stars visible in the particular field which his telescope commands. He may find one thousand or ten thousand, but his task can be pursued at leisure, for the accurate adjustment of the clock-work machinery connected with the telescope will keep the instrument always pointed at the same spot until the horizon hides it from view. The number of stars determined in one field of view, another is taken; and so on, until sufficient

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observation establishes a reliable average. This secured, it remains only to ascertain how much greater the whole extent of the Milky Way is than that portion which may be seen in one field of view, to arrive at a satisfactory conclusion regarding the number of stars in that great galaxy.

Eighteen million suns! How inadequate and weak are all human attempts to comprehend such a gorgeous display of divine wisdom and power. There are men who put a life-time of study and experiment in the examination of our Sun, and yet are free to confess that its wonderful exhibitions of power are as far above their comprehension as the intricacy and power of the locomotive is beyond the understanding of a babe.

Possibly our Sun surpasses a very few of the members of the Milky Way, but in volume, power and brilliancy, he is far outdone by others which may be counted by millions. In the presence of such magnificence we experience truly a feeling of sincerest insignificance, both as planet and system. If the phenomena of our Sun are beyond the conception of minds which for years have given it deepest consideration, what feelings of infinitely deeper import must fill him who realizes that he is looking upon a system, within the bounds of which are eighteen million of suns, with an average individual power and brilliancy far exceeding ours. Truly the emotions in depth and intensity can be limited only by the feeble power within us to comprehend the unknowable.

Boston, May 15, 1889.

SOME OCCULT PHENOMENA AND FORCES FROM THE SCIENTIFIC STAND-POINT.

BY VIDYA-NYAIKA.

THE RELATION OF TONES TO EMOTIONS.

Observable Emotional Difference of Tones.

We are all experimentally acquainted with the fact that different vocal or instrumental tones excite different emotions. We can readily distinguish whether the vocal sounds emanating from an animal are tones of love, fear, or pain; and it is well known that to make this discrimination, it is unnecessary to have the creature before our eyes while it is giving utterance to these sounds.

Among animals incapable of articulate speech, there has developed the capacity of producing a series of tones, wails, croonings, cooings, barks, growls, pipings, whinings, and cries, all corresponding to a series of emotions as well understood by the animals themselves, as by their more intelligent observer — man. Among all the various genera and species of animals it is easy to recognize the soft, mellow tones of love, and of parental, or filial affection; and it is equally easy to distinguish them from the harsh, discordant, grating noises of anger; and also to clearly discern how widely these differ in their turn from the tones of fear, or the tones of pain, made by these same creatures. And all these differ from the sounds of gladness uttered under the influence of freedom, light, and air, and the consequent exhilaration produced by health and joy. As animals ascend in the scale of evolution through the multifarious physical embodiments; and as their mental and emotional life becomes more complex and varied by multitudinous inherited and acquired experiences, these tones also become more and more varied and complex; capable of numerous modifications,

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heterogeneity and functional adaptation continues, until in Man it blossoms into intelligent, consecutive, logical speech, capable of preserving and transmuting knowledge; or of rendering the grateful air tremulous with the melodious thrill of song, or with the pulses of melody and harmony that resurrect in memory the emotional experiences of the days and the lives gone and forgotten, and create within us new sentiments and aspirations that otherwise would have slumbered in oblivion. How easy it is for us to distinguish between the tones of the soothing lullaby of love, sung by a fond mother over her dozing child, and the sad refrain of a dirge-like song whose words and melody recall a bitter past from which she reluctantly lifts the veil; and we find ourselves able to recognize the emotional difference even when we are unable to hear a single articulate word.

Such marked contrasts as those between the grating groan of agony, the melancholy moan of anguish, and the cringing cry of pain; and those existing between the sigh of disappointed hope, the sob that comes from recollection of woful heart-histories, and the shrill shriek of horror and despair, need not herein be commented upon. It is to the subtler, more delicate, and more complex shadings and modulations of the human voice, and of instrumental tones, that we desire to call the attention of our Readers. How is it that, although they are keyed or turned to the same pitch, and are sounding the same note, we can distinguish between a violin, fife, piccolo, clarionet and harp? Why are the tones of a flute more pleasing than the same pitches produced by a reed? Why is the æolian harp more pathetic and contemplative in its effect than the piano? How is it that, although they speak the same words in the same pitch, the tones of a Desdemona are more pleasing than those of an Iago? What is there about the gradually dying away echoes of a sounding wire that throws us into a reverie filled with vague longings and sublime imaginings? What, in short, constitutes the physical difference between a tone that produces a feeling of sadness and melancholy, and one that fills us with ennobling aspirations, and makes us joyous?

These questions have been partially answered by the remarkable series of experimental researches conducted by that celebrated mathematician, philosopher, and physicist of Germany, Prof. Helmholtz. He has at least answered in a most satisfactory manner, the fundamental cause of these differences of emotional effect produced by different instruments, and has, furthermore, shown us in what direction to look for a complete explanation of the *how*, — the *modus operandi* — of the production of emotion by tones in a systematic manner. He demonstrated that these differences are caused, *in some manner*, by the harmonics or overtones of the fundamental notes of the melody, harmony, or voice.

He has not, however, ventured to tell us in what way these harmonics are related to definite emotions; in what manner they affect the mental condition; or in what way they produce physiological effects. He and Professor Young have shown us that, when certain harmonics are present in a marked degree, certain other harmonics cannot simultaneously exist in the same sounding body. These differences between tones have been called "*tone-quality*," "*timbre*," "*Klang-farbe*" (sound-color or clang-tint), and are known to constitute the difference between pleasing and less pleasing musical tones; but as to what change in these harmonics constitutes a definite emotional change, they have not told us. It is in that section of

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the Laws of ENS, MOVENS and OM contributed by the one who is called VIDYA-NYAIKA, that we must look for light. Before quoting from that section we must make it clear to our Readers what is meant by the terms employed.

ARRANGEMENT OF HARMONICS WITH REFERENCE TO EMOTIONS.

Whenever a wire is oscillating at some given pitch, say, with a period-frequency of 200 per second, there is also produced, in addition to the said fundamental tone, a series of tones having a greater period-frequency, and these higher notes are called harmonic-overtones, or simply, overtones. They have a whole-number numerical ratio to the pitch of the fundamental tone. The trained ear can generally detect in the sounding wire or reed, the presence of a tone an octave higher in pitch than that of the fundamental or heavier tone, and this superimposed note is called the first harmonic, (400 per second in period-frequency). It can be readily measured by means of a vibratometre, or easily detected by means of one of Helmholtz' resonators of corresponding pitch. During the oscillation of the above-mentioned wire there can be heard, in addition to the fundamental tone, and in addition to the first harmonic, other overtones or harmonics having yet higher pitches. If the fundamental tone be 200 in pitch, the consecutive order of the possible harmonics will be as follows.

1st, 200; 2nd, 400; 3rd, 600; 4th, 800; 5th, 1000; 6th, 1200; etc. If it be a musical tone without harshness, — that is, without harmonics discordant to other of its harmonics, then, in the production of a pleasing tone the order of its harmonics may be as follows:

1st, 200; 2nd, 400; (3rd, absent) 4th, 800; etc. The presence of the second harmonic prevents the formation of the third, because, in producing the second, the wire oscillates in two segments with a relatively neutral-point midway of its length; and this prevents the formation of two neutral-points and three segments as necessitated by the third harmonic. The third harmonic *may be* present, by virtue of the fact that the transverse section of the wire may execute excursions other than those to-and-fro in a linear direction; it may describe circles, loops, or complicated combinations of circles and loops, and the frequency of these *may* be such as to form the third harmonic, under the above-mentioned conditions, — if it does so, the third harmonic will be discordant to the others, and the tone will he painful to hear. Referring again to the last mentioned case, and supposing the absence of the third harmonic, those capable of forming beyond the 4th, (800), are either of the two following series. 7th, 1600; 16th, 3200; or, 12th, 2400.

These harmonics higher in pitch, produce, with those lower in pitch, "difference notes" which may, or may not, be concordant with the combination; and it is this which constitutes the essential distinction between the major and minor in music, about which we will learn in subsequent articles. The presence of the third harmonic (600) would necessitate the following ratios of the harmonics.

1st, 200; (absent); 3rd, 600; (4th, 5th, 6th, 7th, 8th, absent); 9th, 1800; etc.; or 1st, 200; (absent); 3rd, 600; (4th, 5th, absent); 6th, 1200; (7th, 8th, 9th, 10th, 11th, absent); 12th, 2400. There are of course, other combinations, for instance; in the latter series, the 6th harmonic, whose frequency is 1200, may be caused by three segments in that aliquot part of the string,

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fundamental tone present; it is possible to so weight, twist, and hamper a wire that all the harmonics will be produced, but definite musical tones, and specific emotional effects cannot thus be produced. Discords do indeed produce emotional, mental, and physiological phenomena — so do diseases and poisons — but they are not of the kind about which we are seeking to learn at the present stage of our studies. Harmonics are always present in every "simple" tone. They are produced, as once before stated, by the oscillation of symmetrical, submultiple portions of the sounding body; or by secondary recurrent motions of the body in a different *plane* from that of the fundamental oscillations. The definite relation of these harmonics to emotions, to mental and bodily phenomena, is indeed a complex and extensive subject, — more elaborate than can be fully dealt with in the limits of this series of articles without trespassing upon the reserved sections of the contributions of VIDYA-NYAIKA to the Mahopanishada; but, as his Representative, we are at liberty to popularize as much of the G..... R section as may be necessary for the comprehension of some of the occult phenomena which we have essayed to discuss. We shall avail ourselves of the privilege of quoting some of these laws taken from the secret section of the donation to the G..... R Department. Under the subject of Sound, the 92nd Law reads as follows, when translated into a popularized language, divested of mathematical terms, and the peculiar nomenclature of its author.

NYAIKA'S 92ND LAW OF SOUND.

"Each one of the harmonics of a fundamental tone, — at least of the first twelve harmonics,—corresponds to, and is capable of producing, a definite and particular kind of emotional effect, a definite class of mental effects and conditions, and to a distinct kind of physiological phenomena: and *one* of these harmonics is necessarily dominant, relative to the other associated harmonics, in every vocal or other musical sound; and this *augmented* harmonic is the 'base' or dominant harmonic giving emotional character to the tone."

COROLLARY. "Therefore the relative loudness of the harmonics of a fundamental tone is one of the essential physical conditions of tone-quality."

COROLLARY. (Referring also to 80th Law.) "Every pure, musical tone, capable of exciting definite results, must contain some one harmonic of amplitude and volume greater than the other harmonics, and to which they must bear concordant ratios."

(TO BE CONTINUED.)

THE USES OF SOLAR BIOLOGY.

THE first question that arises in the practical mind on hearing anything new presented to the public for their consideration is, What are its uses? And natuarlly enough the question has been asked in regard to this new science of life that is now attracting so much attention in thinking circles. As I listen to the question, faithful memory brings before my mental vision a book, read when quite a child, relating to the adventures of a certain person in a *chance-world*. Like the man in the "Arithmetical Country" de-

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TO THE AWAKENED.

In the May number of The Esoteric we called upon those interested in the accomplishment of our grand ultimates to lend us all possible assistance, in order that our field of usefulness might not be narrowed by the nefarious machinations of our foes. The battle has been wholly *defensive* on *our* side, and many of the unjust and cowardly blows aimed at us have been exceedingly hard to bear. It was under these circumstances that we called for assistance, and exhorted our friends to rise *en masse* and meet *unitedly* the thoroughly *unscrupulous* and thoroughly *organized* foe who has sworn to estop our efforts toward human upliftment. We asked those who did not feel that they could afford to donate anything, to invest in the stock of the Esoteric Publishing Company. We felt warranted, since this stock is placed at the low price of ten dollars per share, and paid last January an annual dividend of six per cent., in expecting a hearty response from our friends. We would say to all who have their hearts in this movement; "Our battle is for *your* sake. Will you, in the hour of our greatest need, leave us to fight it out *alone*, or will you, loyal to your highest ideal of right, join hands with us in planting the seed of reformation even amid the weeds and tares of a selfish and carnal age? Will you not invest, or donate, according to your ability, joining your means with ours, and raising *your* voice in our war-cry; "*God's work must and shall go on?*"

The invitation extended in the May Esoteric for contributions to the cause of human upliftment, has been answered in a very satisfactory manner by several stanch friends of the movement. We take this opportunity to again aver that the highest interests of our work depend at present almost completely upon the amount of financial assistance which our friends will render at this crisis. Our peculiar and unprecedented principles are embraced only by the *few*, who, tired of the superficial and useless baubles of popular social life, seek that moral, physical and mental purity which we hope ultimately to bring into saving and beneficent prevalence. Those who have been with us from the first know, beyond peradventure, the *sincerity* of our purpose. We ask no reward for ourselves, we crave no accumulation of lucre for gratification of personal ends or ambitions. We desire money only for the grand use which we feel it can, in our hands, be made to subserve in our work of issuing and distributing that class of literature which, at present, lacks a sufficiently strong popular support to be self-maintaining. Those who thus far have sent us their tangible earnest of interest in the cause of human betterment, we wish again to assure that every dollar will be used with the uttermost faithfulness for the purposes for which it was placed in our hands. The management of the movement in Boston is in care of those whose ambitions, loves, and even life itself, is thoroughly entwined and interblended with the great cause of man's upliftment. Realizing this, there can be no cause for our friends withholding their further aid — either as kindly expressed sympathy, or as financial support. We would refer to the May Esoteric for the form in which contributions may be made.

In closing we wish once more most heartily to express our gratitude to all those who have responded to our call for united resistance to the powers of evil, and for pecuniary aid in disseminating God's ennobling truths broadcast over the land.

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blows struck in God's cause, the sacrifices made in the establishment of TRUTH, shall shine as jewels bezeled in the common affairs of a humdrum life. Right and Justice must triumph since

"GOD KNOWS HIS OWN.'

May divine light be on your path,

Esoteric Publishing Company.

TWELVE MANNER OF GENII.

THE GENIUS OF II (GEMINI).

THIS governs all persons born between May 20th and June 21st of any year.

In Genesis XLIX. is found, "And Jacob called unto his sons, and said, gather yourselves together, that I may tell you that which shall befall you in the last days." Then Jacob made the prophecies concerning all the twelve sons and representatives of the twelve signs of the zodiac. And of Issachar (II) he said; "Issachar is a strong ass couching down between two burdens: and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute." Moses only mentions Gemini in these words, — Deut. XXXIII, 18; "And of Zebulun he said, rejoice, Zebulun, in thy going out; and, Issachar, in thy tents."

These persons are restless, anxious and expectant, therefore the words, "Rejoice in thy tents," or house, or home, *i.e.* cease to be restless, and be satisfied with your portion, is the advise of the Prophet Moses, for they are the servers of the intellectual trinity, ♈ (Aries), ♉ (Taurus), and II (Gemini). To conquer self, to subdue all the passions, and to bring the mind into a complete calm is the one work of II. They are called the twins, because there are two natures in them, expressed in the ancient myth by the two warriors, Castor and Pollux, who were said to have been brothers; and when Castor was slain in battle, Pollux besought Jupiter to restore him to life, or to deprive himself of immortality, wherefore Jupiter permitted Castor who had been slain, to share the immortality of Pollux; and consequently, as long as the one was upon the earth, so long was the other detained in the infernal regions; and they alternately lived and died every day.

"Castor and Pollux, first in martial force,
One bold on foot, and one renowned for horse
Fair Leda's twins in time to stars recede
One fought on foot, one curbed the fiery steed.

To harmonize and pacify these two natures is the work of their life, before their Genii will join them, and when they do, then their nature will be as calm as the placid waters, and, as such, they will reflect the words and knowledge of the heavens, and remain in the house prepared of God to care for the uses of the body. It was said of John the Baptist "The VOICE of one crying in the wilderness," etc. II is the voice, and may be the voice of God to man.

H. E. B.

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BOOK REVIEWS.

"CO-OPERATION, Social and Industrial, the Solution of the Labor Problem," by Dr. J. W. McSlarrow is a forty-page pamphlet dealing with one of the most important topics of the day. The Author takes the ground that the present conflict is not between capital and labor, nor yet between certain industrial interests and classes, but between just and unjust systems of commerce and trade, and that, consequently coöperation both productive and distributive, is the only solution of the labor problem. He puts the blame of the labor trouble upon the false principles and defective methods by which society is governed — socially, politically and commercially, and looks forward to the education of the masses as the only panacea for these ills. He asseverates that coöperation is the normal condition of society, and sternly stigmatizes those commercial engines of greed which make "love to the neighbor" a church-o-' Sunday expression, rather than a sober, worky-day verity. The pamphlet has some incisive reasoning which the public would do well to peruse. Published by the Author, Alvis, Arkansas.

"THE MORNING STAR, a Theo-Philosophical Magazine" published by The Plough Publishing Co., Glasgow, Scotland, is a neatly printed little pamphlet now in its first volume.

The aim of the magazine may perhaps be most clearly understood by simply quoting its motto; "The highest revelation is, that God is in every man." Price of magazine, 2 d. monthly.

"SKETCHES of the Scientific Dispensation of a New Religion, by Singleton W. Davis, is a sixty-four page pamphlet full of scholarly thrusts at popular fallacies. The work contains chapters on Relation of Reason and Science to Religion: Introductory Sketch: Psychology, and the Problem of Immortality: Nature of the Religious Elements: Morality, and Relation of Ethics to Religion; Evolution of Religion: Agencies Effecting the Religious Revolution; and a Concluding Sketch and Summary. We confidently believe that this work, if carefully perused, cannot fail to prove both interesting and instructive, and to throw light upon the path of many a benighted wanderer toward the unknown. It may not be amiss to here quote a few passages from the pamplet under consideration.

"Some, in their exceeding anxiety to harmonize the Bible with science, have 'harmonized' out of it much that its friends claimed for it, as a supernatural literary work, and valuable history. Science and the Bible have been harmonized so often, that many are led to wonder why and whence all this smoke, and all this noise, if there is no battle! If 'the lion and the lamb have actually laid down together in peace, why be continually 'stirring up the animals?'

"Righteousness is the key that unlocks the gates of heaven, that is *happiness*, in this world or any other. Gold cannot purchase it; blood cannot redeem it when it has been lost."

"Death is not the portal of either heaven or hell. The mystic river flows through the midst of both.

"Each soul, whether for time or eternity, must work out its own salvation, and the merits of one cannot extenuate the demerits of another.

"The best preparation for death is life well lived.

"The relationship of Goodness and Reward on the one hand, and that of Badness and Penalty, on the other hand, is that of cause and effect, under immutable natural law; and the object and ultimate effect of the combined action of natural rewards and penalties is the evolution of humanity.

"While I profess to be a Rationalist, I confess to the insufficiency of reason alone. It is the guide, but not the motor of conveyance — the engineer but not the conductor — the pilot, but not the Captain; or, to vary the metaphor, it is the engine, but not the steam — the helm, but not the sail.

"A hut built on a rock is safer than a castle built on sand.

"Religion, then, whatever it may be conceived to be, is a legitimate field for

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prophet, priest and revelator of a scientific dispensation of religion, which in the following chapters I will try to portray, to a limited extent, to the best of my ability, prompted by an unsullied motive of the love of truth and desire of the welfare of humanity."

In this manner quotations might be multiplied page upon page, for this work is one eminently "full of meat." We cannot too warmly urge all lovers of truth to carefully peruse this little pamphlet so full of brilliant thought most ably expressed. Copies may be procured through Esoteric Publishing Company. Price 25 cts.

"Mental Healing," by Dr. George F. Foote, is a 32-page pamphlet containing a history of the science and a mode of treatment. For its solid practical sense, and its firm grasp of the subject in hand, the little book is justly entitled to be considered a gem among the literature of Mental and Christian Science. The history of the origin of these modes of treatment is of the utmost value to all interested in either of the sciences. Many of the seeming inconsistences of Christian Science, as often taught, are most ably explained away. We forbear to quote from Dr. Foote's work, because to reprint what should have the the public's attention would be to repeat the whole pamphlet. Its cost is but twenty-five cents. All interested should purchase a peruse for themselves.

"Truths That I Have Treasured, or Studies of Health on a Psychic Basis," by Susan Wood Burnham, is an 88-page pamphlet neatly printed, and full of beautiful thoughts and sentiments ably expressed. As indicated by the following quotation upon its title page, "The least flower with a brimming cup, may stand and share its dewdrop with another near," a generous helpfulness seems to be the mission of the pamphlet.

We cannot forbear to repeat a few of the quotations contained in the little book, since we believe our Readers may get good from even a few beads cut from this string of gems.

"The more we study we shall be convinced that all the doors that lead inward to the secret place of the Most High, are doors outward out of self, out of smallness, out of wrong.

"Feelings are like stars, which may lead the mariner when the sky is clear; but Reason, under the control of Revelation, will prove itself the magnetic needle, which will safely guide the ship when stars cease to shine.

"For as he thinketh in his heart, so is he.

"He will keep thee in a pavilion from the strife of tongues.

"Such is the nature of Divine Order, that any deviation from it causes pain and discomfort.

"*We cease to see evil in others when we lose that to which it corresponds in ourselves.*" Price of pamphlet fifty cents.

EDITORIAL NOTES.

A FEW copies of THE ESOTERIC Vol. I. are offered to our subscribers at $1.25 per volume. This reduction is made from the fact that the covers are damaged to a very slight degree, otherwise the book is perfect.

LACK of space compels us to withhold from this number of THE ESOTERIC the June installment of "A Prayer For Knowledge," as well as some other matter intended for the current issue. This serial poem will be resumed in the next number.

WE take pleasure in calling the attention of our Readers to the fact that we have at last, in spite of the efforts of our unscrupulous adversaries, succeeded in securing more of those valuable articles on "Some Occult Phenomena from the Scientific Stand-Point," which hitherto have invariably been intercepted, and would most warmly commend them to all persons interested in matters occult or scientific. The articles are resumed in this issue and will be con l, we trust, without further interruption.

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